EXTRACTS

FROM THE

DISTRICT & STATES GAZETTEERS

OF THE

PUNJAB (INDIA)

VOLUME III

RESEARCH SOCIFTY OF PAKISTAN
University of the Punjab
LAHORE

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GENERAL PREFACE

To meet a long standing need of general readers and research scholars the Research Soceity of Pakistan has decided to reprint by off-set process the following Sections of official District and States Gazetteer of the Punjab (Pakistan) and the Punjab (India) :-

1. Physical Description.

2. History.

3. Families of note.

4. Arts and Manufactures.

5. Places of Interest.

The reprint is based on the revised editions of the Gazetteers published mostly in the first quarter of this century.

The first two volumes of the Punjab (Pakistan) were printed keeping the names of the districts in the alphabetical order.

Some readers, however, objected to the alphabetical order on the ground that this arrangement disturbed the contiguity of the districts and suggested that the Gazetteers be published on divisior-wise basis. In the third volume, therefore, the old order has been abandoned and the districts have been included on the divisional basis.

This volume includes the districts of Amritsar, Gurdaspur, Kangra, Hoshiarpur, Jullundur, Ferozepore and Ludhiana and the States of Mandi, Suket, Chamba, Kapurthala and Malerkotla.

Page numbers of the extracts have been kept intact to facilitate reference. However, for the convenience of general readers, serial numbers have been given at

the bottom of each page. A general index has also been added.

May 30, 1978.

Dr. M. Jahangir Khan,

Director,
Research Society of Pakistan,
Lahore

PUNJAB

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VOLUME XX A.

AMRITSAR DISTRICT.

1914.

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PREFACE

The first Gazetteer of the Amritsar District was published in 1883-84. In his preface the Editor noted that, with certain exceptions, the great mass of the text had been taken almost, if not quite, verbally from a draft Gazetteer compiled between 1870 and 1874 by Mr. F. Cunningham, Barrister-at-law, and from Sir H. Davies' Settlement Report of 1856.

The second edition was prepared in 1893 by Mr. J. A. Grant, Settlement Officer. Practically the whole of the previous volume was re-written and the information and figures were throughout brought up to date.

It was decided by Government that a new edition should be compiled during the course of the re-settlement just completed. Mr. Grant's volume has accordingly been brought up to date by the light of the information and statistics collected at the census of 1911, and certain sections have been entirely re-written. But the bulk of the descriptive matter of a general character has been retained with little amendment. The contents of the volume have, however, been re-arranged and in the present edition the various subjects are dealt with strictly in accordance with the directions contained in the Financial Commissioners' Standing Order No. 43.

I am indebted to Mr. R. H. Crump, I.C.S., for much useful assistance in the preparation of the work. The statistical tables referred to in the text are all to be found in Volume B of the Gazetteer, which was published in 1913.

H. D. CRAIK,

May 1914. *Settlement Officer, Amritsar.*

CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspects.

CHAP. I. A

Physical Aspects.

Derivation of name.

Amritsar means "the tank of nectar or immortality" and the district derives its name from the sacred tank in its capital city on which the Golden Temple of the Sikhs is built. This was originally a small natural pool of water, and is said to have been a favourite resort of Bába Nának, the first *Guru* or apostle of the Sikhs. The site was permanently occupied by the fourth *Guru*, Rám Dás, who in 1577 obtained from the Emperor Akbar a grant of land in the neighbourhood. The pool soon acquired a reputation for sanctity, and the following of the *Guru* migrating to the sacred spot, a small town grew up known at first as Rámdáspur or Guru-ka-chak, and later as the pool improved and formed into a tank, as Amritsar. This is the commonly accepted derivation, but another version has been suggested from the name of Amar Dás, the predecessor of Rám Dás. The original form of the name in this case would be Amarsar, or tank of Amar (Dás).

Boundaries and general configuration.

With the exception of Gurdáspur, Amritsar is the most northern of the five districts, which form the Lahore Division, as now constituted. It lies between north latitudes 29° 56' and 31° 11', and between east longitudes 73° 55' and 75° 37'. In shape, it is a nearly rectangular block, being a section of the tract known as the Bári Doáb, or country lying between the Rávi and Beás rivers. It is bounded on the north-west by the river Rávi, which separates it from the Raya tahsil of the Siálkot district and on the south-east by the river Beás, which forms the boundary between Amritsar and the Kapurthala State. To the north-east lies the district of Gurdáspur, to the south-west that of Lahore. It is divided into three tahsils, or fiscal sub-divisions, named Amritsar, Tarn Táran, and Ajnála, the last named occupying all that portion which fronts the Rávi, and the two former abutting on the Beás. No part of the district is touched by the Sutlej. That river joins the Beás at the point where the three districts of Lahore, Ferozepore and Amritsar, and the Kapurthala State meet. No portion of any Native State is included within the limits of Amritsar.

Scenery

To the eye the district presents the appearance of a continuous level plain, unbroken by hill or valley, dotted with clusters of mud-roofed houses, and sparsely wooded, except near villages and irrigation wells, and along the main roads and canals. The prevailing soil is a light reddish-yellow loam, known to the people as *maira*, but this stiffens into *rohi*, or clay, where the surface drainage collects on its way down the Doáb from the hills, and occasionally degenerates into strips of sandy, slightly uneven soil, locally known as *tibba*, bare of trees and apt to be blown into hillocks by the wind. There are no hills within its limits, and

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nothing of the nature of rock or stone is to be met with. The formation is distinctly alluvial. Though apparently of a uniform level, the country, in reality, slopes to the north-west from the high right bank of the Beás to the left bank of the Rávi, a fact which is evidenced by the height of the water in the wells, and there is also a gentle slope, of perhaps 2 feet in the mile, down the Doáb, which slightly broadens out as the two rivers diverge after issuing from the hills above Gurdáspur. The district is absolutely devoid of noticeable natural features, unless we except the Dhaia, as the high cliff bank of the Beás is called, the sandy ridge running nearly down the centre of the Doáb, the scarcely perceptible drainage lines, which carry off the surface water, and the perennial stream known in Ajnála as the Sakki, to be presently mentioned.

Rivers: The Beás.

The Beás river takes its rise in the north of the Kulu valley, and passing through the Kángra district, and between Gurdáspur and Hoshiárpur, enters the sandy valley, which divides the Amritsar district from Kapurthala. Here the Beás valley is bounded on the right or Amritsar side by an abrupt cliff, varying in height from 20 to 30 feet, the upper part of which is hard clay mixed with *kankar*, and the lower stratum usually, though not always, fine river sand. At the foot of this, between it and the cold weather bed of the river, lies a strip of alluvial land, which at some points is as much as two miles broad. At other points, the cold weather stream passes so close under the cliff, that only a pathway is left. Elsewhere again, backwaters from the river penetrate this strip of *bet* land, marking the place where, at some former time, the river has eaten into the high bank, and left a curved bay of rich alluvial land. The left bank, on the other hand, is uniformly low, and on the Kapurthala side there is a stretch of moist alluvial land running back for several miles into the interior, which is fertile, well wooded and liable to inundation. There is a tradition that about a century ago, the river ran under the village of Hamira in Kapurthala territory, seven miles distant from its present course, and the depression is still clearly traceable. At present the stream hugs the high western bank, more or less closely, throughout the whole of its course, past this district. What cultivation there is in the valley is carried on between the foot of the cliff and the normal cold weather stream, or in the bays of older land which lie back where the cliff recedes. At places there are openings in the cliff, where surface drainage from the uplands discharges into the valley, bringing with it a deposit of sand. The river itself carries an immense body of water in the rainy season, and in flood time, may be nearly a mile in width and from 30 to 35 feet in depth. But the floods, swollen by the melting snows on the hills, quickly subside and have passed their worst by the beginning of August, after which the higher portions of the inundated land are sown with coarse rice and pulses. In the cold weather, the river rarely sinks so low as to be fordable,

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The Beás.

and is seldom over a hundred yards wide. The North-Western railway crosses it by a new bridge close to the station, known as Beás, and close to the point at which the Amritsar and Tarn Táran tahsils meet. Here for road traffic a bridge of boats used to be maintained, but this has been discontinued. Troops passing along the Grand Trunk road are at present ferried across at some inconvenience; but the old railway bridge is being converted into a roadway. The high bank, on the Amritsar side, precludes the river being used for inland irrigation purposes, unless a canal were to be taken out far up in the Gurdáspur district, near where the river leaves the hills.

The Rávi

The Rávi is a river of a different character. Both banks are for the most part of equal height, and the river in flood time encroaches impartially on either side, setting now on one bank and now on the other, and transferring whole villages by a process of erosion and accretion from one to the other side of the main stream. For the last four miles of its course past Amritsar, the bank is considerably higher, even resembling the Dhaia which overlooks the Beás, but at no other point in its course is the bank sufficiently high to withstand the force of the flood current. It carries rather more fertilizing silt than the Beás (which from the comparative clearness of its water is sometimes called the *nili* or blue) and where this silt is thrown up heavy crops of wheat, can, after the lapse of a year or two, be raised. But cultivation in the river bed is always precarious. In the cold weather, the Rávi dwindles to a small stream, owing to the Bári Doáb Canal drawing off most of the water at Mádhopur, and the river is fordable opposite almost every village. Indeed much of the cold weather stream comes from springs in the bed of the river, and very little of what leaves the hills, finds its way down to the lower reaches.

There is no bridge of boats on the Rávi. One used to be maintained at Kakar, three miles from the Lahore border, to serve the traffic on the road between Amritsar and Gujránwála, but it was given up many years ago.

The Sakki

The only other perennial stream found in the district, is that known as the Sakki *nala*. It rises in the Bahrámpur marsh in the Gurdáspur district, and is there known, not as the Sakki, but as the Kiran. It enters the Amritsar district near Ram Dás, and winds through the Ajnála tahsil in a deep tortuous bed between abrupt banks, past Ajnála and Sáurián and finally falls into the Rávi at Ránián, near where the bridge of boats used to be on the Gujránwála road. At times it rises in flood, and the volume of water is sometimes swelled by escape water, let into it by a channel cut from the canal at Aliwál in Gurdáspur, when the canal is closed for repairs. There is reason to believe that it follows the course which the Rávi once took, or rather that it flows just under what used to be the high left bank of the Rávi. Certainly the left bank

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The Sakki.

of the Sakki is generally the higher of the two, and is hardened by the nodules of *kankar* with which, near Kariál and Sáurián, and up to the confluence with the Rávi, the left bank abounds. Consequently the tract between the Sakki and the Rávi is a more recent alluvial formation than the rest of the district. The stream is sluggish and erosion of the banks is almost unknown. Damage is done by floods, however, to the spring crops sown on the shelving land sloping down to the edge of the banks, and by spills into depressions leading from the Sakki towards the Rávi. As its floods deposit no silt, it is not always a welcome neighbour, for, besides the damage occasionally caused by it, it is a great interruption to communications. It is only bridged at the point where the road from Ajnála to Raya crosses it, and though there are fords and local village ferries at other points, it can only be passed by a loaded cart with considerable difficulty.

Some fifteen years ago a small canal was constructed, taking out of the Sakki within Gurdáspur limits. It is managed by the Gurdáspur District Board but irrigates a few acres in the Amritsar village of Rám Dás which lies on the border of the district. A rate of Rs. 2 per acre is charged on the crops so watered. The Mahant of the Gurudwára at Rám Dás annually throws a temporary dam across the Sakki in the cold weather and with the aid of the water so diverted raises a few acres of wheat or gram. A proposal to construct a permanent dam at this point is now under consideration.

The Patti drainage line.

Of the less important drainage lines or *rohis* the chief are the Patti *rohi*, the Kasúr *nala* and the Hudiára line. The first named separates the central sandridge from the plateau of firm lands which stretches up to the high bank of the Beás. It begins in the Gurdáspur district and, entering the Amritsar tahsil in two branches, passes into Tarn Táran. Near the village of Kang in that tahsil. the branches meet, and the *rohi* then runs out into Kasúr near the village of Lauhka. To quote from the 1892 Assessment Report of Tarn Táran " water only flows along this flood line at intervals of several years, after exceptionally heavy rain, and the line consists of a broad shallow depression, marked on both its edges by a strip of sandy soil, sometimes forming into shifting sand hills, but more usually taking the form of undulating slopes which are sown with crops of wheat and gram, *jowár* and pulses. The chance of flood is so small that the whole is sown even to the centre of the depression. Floods (as in 1875) have been known to do considerable damage to the land lying in the track of this line, choking up wells with the sand brought down, and going near to wrecking villages within its influence. But in an ordinary year, the depression is so shallow and indistinct, and cultivation so general, in and on the edges of the line, that all that would be noticed by a casual observer crossing it, would be that the ground had changed from level to undulating,

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that trees were scanty, and the soil was sandy, instead of the usual light loam.

The Kasúr *nala*.

The course of the Kasar *nala* is strongly marked both in Amritsar and Tarn Táran. Whereas the Patti line is broad, shallow, and only acts as a flood line in the rainy season, and then only in exceptional years; the Kasúr *nala* is narrow, runs within better defined banks as a rule, has a deeper channel, and often carries water three or four times in a year, both in winter and summer. In and along the sides of its bed the soil is mostly hard clay and rarely sandy. The slope down to it consists of broken ground, is not marked by sand hills, and is more abrupt, and thus flood water comes down it with greater velocity. No canal water is led across it, and it forms the boundary between the 4th and 2nd administrative Divisions of the Bári Doáb Canal.

The Hudiára drainage line.

The Hudiára line takes its name from a village in Lahore past which its course eventually takes it. It is not known by that name in Amritsar, but is generally called by the name of some one of the villages which lie near to where the line is prominently marked. It too emerges from the Batála tahsil, and carries off the drainage of the tract which lies between the main and Lahore branches of the canal. The basin round Amritsar city lies in the track of one of its branches, and it passes under the railway near the Gharindá Police thána, finally leaving the Tarn Táran tahsíl at Rája Tál. It resembles the Kasúr *nala* in its surroundings and seldom fails to do considerable damage in a wet winter. In the summer floods are yearly expected, and crops are not sown where they are likely to be reached by the water. This drainage line has, however, been lately deepened and straightened under the supervision of the canal department, and it may be hoped that these measures will make it a more effective outlet for the flood water of the tract it serves.

Swamps

There are other minor drainage lines forming quite a net work in the southern part of Ajnála. Canal irrigation has interfered a good deal here with the natural flow of drainage. The lines here often take the shape of a chain of swamps or *chambhs*, the principal of which are found at Bhalápind, Bagga, and Jastarwál. These only occasionally run completely dry, but the Bagga *chambh*, being supplied with an outlet channel down to the Sakki, is the first to dry up. These three, and the swamp at Vadála Viram in the Amritsar tahsil, are the only marshy depressions, which need be noticed, and even they are of little importance as physical features. Large perennial swamps like the Bahrámpur and Kahnuwán *jhils* in the Gurdáspur district are not found in Amritsar.

Botany.
(a) Trees

The district is fairly well provided with trees. The lower part of Tarn Táran, once known as the Khára Mánjha on account of its brackish water, is somewhat bleak, but with the spread of canal irrigation, some improvement in this respect is taking place. To

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take first the trees usually grown by cultivators, or else indigenous to the country remote from towns the *pipal* (*ficus religiosa*) is the most prominent. This is planted for shade at the gates of villages, and round the ponds formed by the excavations made in building the mud huts of which the villages are formed. The tree is reverenced by Hindús of all classes and is hardly ever cut down by them. Even when blown down it is often allowed to lie where it fell. Camel drivers, both Hindu and Muhammadan, however, lop it mercilessly as fodder for their animals and the bare branches often mark the route taken by a large camp. The people would prevent this if they could, but fearing the wrath of the employer, who indeed would often gladly interfere to prevent the sacrilege, allow it to proceed. There are few wells too which are not shaded by a *pipal* or *bor* tree (*ficus indica*) planted to the south of where the oxen work or stand at the troughs. The *bor* escapes being lopped for fodder as camels are not fond of it. Round the wells, or edging the lanes leading up to them, are also found the *drek* (*azadirachta melia*), the *tut* or mulberry (*morus laevigata*), the Persian lilac or *bokain* (*melia sempervirens*) and the scented *acacia farnesiana*. The *dier* (*zizyphus jujuba*) is very common too in these lanes, or in clumps along the edges of the fields watered by the wells. It often marks the better kinds of soil and is valued for its fruit and for roofing purposes, being, to some extent, proof against the ravages of white ants. It is also a favourite tree near Muhammadan shrines. The dwarf variety is found all over the district, and where found is a sign of the absence of *kalar*. It is cut down to form cattle enclosures, or to fence fields of sugarcane. The *kikar* (*acacia arabica*) is ubiquitous and is the main timber tree of the cultivator, for the wood is hard and being close grained withstands water. This tree will grow in almost any soil, even in saline soils where no other tree will live. On waste lands are found the *jand* (*prosopis spicigera*) though this is rapidly disappearing, the *karil* (*caparisaphylla*) whose berries are gathered for pickles, the *phulá* (*acacia modesta*), the *reru* (*acacia leucophlora*) and the *dhák* or *chichera* (*butea frondosa*). The last is met with most on clay lands, the *ber* on lighter and sweeter soil. The scarlet flowers of the *chichera* are used as a dye, the leaves as wrappers for sweetmeats and curds, the juice as a gum, and the wood is in request as fuel. Buffaloes too will graze on the leaves. It used to be common on the upland tracts of Ajnála, but is rapidly becoming rarer. The *tálí* (*dalbergia sissu*) is a useful timber tree, but is not indigenous, except in the Ajnála *bet* lands, where it is planted in groves. It is the commonest of the trees planted on the roadsides and along the canal where it grows to a considerable height, but, save in Ajnalá, the cultivator rarely plants it. The *phárwán* (*tamarix orientalis*) is grown much less than it might be, as it is easily planted from shoots in trenches, will grow quickly in sandy soil and gives a very fair shade. The *sirín* (*albizzia speciosa*) was at one time used a good deal as a roadside tree, but is useless for timber, and suffers from the ravages of camel drivers and goatherds.

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Physical Aspects.
Trees.

Other trees are found in the orchards round towns which are rarely met with out in the villages. Such are the mango, *loquát* and *jáman*, all of which are grown for their fruit. Peach and pear orchards, and groves of sweet and bitter limes are common round the city, while among the rarer ornamental trees may be noticed the *tun*, the *ním*, the willow, the horse radish tree or *sohánjna*, and the Indian laburnum or *amaltás*. Each of the four main branches of the canal, which passes through the district, has been planted with trees along the banks, and extensive nurseries are maintained. The Grand Trunk road has, at many points, a double row of trees, which make the side walks shady at all hours of the day, and the District Board has not been behind hand in planting avenues along the main lines of road within its charge. In particular the roads from Amritsar to Ajnála and Tarn Táran and the road from Atári to Ajnála, have been well planted and cared for.

Grasses.

Along the Rávi, on the tracts of shallow soil which are not worth breaking up, the *sar* grass (*saccharum sara*) is commonly met with and is used by the agriculturists in many different ways, as fodder, for blinds, ropes, winnowing baskets, mats, thatch, etc. The smaller variety known as *káhi* is useful in some of these ways too, and so is the *pilchi* (*tamarix dioica*) which is found on both rivers, but most on the Rávi. The commonest grasses are the *dub*, a sweet fodder grass found on good lands (along with the dwarf *ber* or *malle*) the *dab*, a coarse grass, which infests poor sandy soils, and on which only buffaloes will feed, the *chimbal* and the *palwan*. *Markana* is a coarse short grass, which, after heavy winter rains, grows in profusion on *kalar* lands, and may be recognized by the way it crackles when trodden on. It comes in useful as food for the poorer classes in times of scarcity. The commonest weeds are the *saroch*, the *bughát* or leek weed, which infests the fields of young wheat, absorbing much of the moisture, the thistle or *poli* and two kinds of wild convolvulus. The *ak* bush, or milk plant, is everywhere met with, especially in the Beás valley, and in waste and sandy lands. On the sand ridge it is very common, and is there allowed to grow at the corners of fields to mark the limits, for the field divisions are apt to be levelled by the wind. As fodder it can only be stomached by goats, the acrid juice acting as a poisonous irritant to other animals.

Geology.

The whole soil consisting of alluvial clay and loam, the only mineral product of value is the peculiar calcareous concrete known as *kankar*. It is found in beds generally at a slight depth below the surface whence it is excavated to form material for road making. The presence of this concrete is of considerable importance in a district where stone road-metal is not procurable unless imported, and which contains a considerable length of the Grand Trunk road and North-Western railway, besides State canals. The *kankar* is also much used for lime. No limestone is found in the district, and stone lime has to be fetched from Pathánkot, Khushább and other distant places.

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The best *kankar* beds are found in Ajnála on the left bank of the Sakki, from Kariál downwards, and between Kaler and Vadála Bhittewad. Good *kankar* is also found to right and left of the Grand Trunk road near Jandiála and at Virpal. In Tarn Táran it is met with at Bala Chak and Goblwár. At the recent re-assessment *kankar* was not treated as an asset. But in the administration paper of every village, a clause has been inserted, declaring that the *kankar* is the property of Government and may be dug for by Government when required without the payment of any royalty to the owners of the land. The owners however have liberty to dig for and use the *kankar* when it is not required by Government. It is said that saltpetre used to be manufactured in the Sikh times in the Ajnála tahsil where *kalar* wastes abound, but it is hardly ever made now. The *kalar* efflorescence is scraped up by washermen to be used in place of soda as a cleansing agent, but is not otherwise useful. Coarse pottery clay, white, grey and black, are dug for by potters, who use them in their trade and distinguish between the different varieties, but these call for no particular remark.

Section B.—History.

Architectural objects and remains.

There are no architectural remains in the Amritsar District of any great interest. The city of Amritsar is comparatively modern, and the same may be said of Tarn Táran and Jandiála. The only relics of Muhammadan rule which need be mentioned are the remains of the imperial *caravanserais* at Serái Amanat Khan, Nurdín, Naurangabád, and Fatehábad, in the Tarn Táran tahsíl. These were built on the old road from Lahore to Delhi, which entered the district near Atári, and ran past the villages named above, crossing the Beás near Goindwál. Little is left of the serais but the gateways, and these are fast falling into ruins. The space inside the seráis has been occupied by the houses of the agriculturist and the shops of the village traders, and besides the gateways, over which in some cases blue enamelled tiles have been let into the masonry, the

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History.

Architectural objects and remains.

more or less ruined walls of the seráis are still standing. A few of the pillars, or *kos minars,* which marked the course of the road are also still to be seen at intervals. Round Serái Amánat Khan and Fatehábad are the ruins of old Muhammadan tombs of the usual type. At Lálla Afghanan in Ajnála, and at Bagga in the Amritsar tahsíl, are two large mounds, or *thehs*, which mark the site of towns of some size. Some years ago an enterprising Pársi merchant began to excavate the mound at the first named village, and is said to have come upon some old carvings, but he gave up the undertaking as unprofitable. The other was used for a time by a contractor as a quarry for ballast for the Pathankot Railway, but he was stopped from doing so by the villagers, when they found the stuff was marketable.

Important buildings.

The chief objects of architectural interest are the Sikh temples at Amritsar, Tarn Táran, Khadúr Sáhib, Goindwál and Ramdás, but no one of these is as much as 300 years old, and they derive their interest more from their associations, and the reverence in which they are held, than from any beauty of construction. They will be mentioned more in detail further on. Here it need only be said that the temple or Dárbar Sáhib at Amritsar stands in the centre of a large tank surrounded by flights of steps and by a marble-paved causeway, from the west side of which a passage also paved with marble leads out across the water to the temple This is profusely gilt over copper outside and beautifully decorated with paint and mosaic inside. The tank at Tarn Táran presents much the same appearance, but there the temple, also bright with gilding, stands, on the edge of the water instead of in the centre. Like that at Amritsar it is quite a small building, and over it stands a *minar* or campanile of masonry work which is visible on a clear day ten miles away. The other temples named have no noteworthy surroundings and are crowded in by houses and shops. They have hardly any of the expensive gilding, which is the chief feature of the shrines at Amritsar and Tarn Táran, and the interior decoration is on a much smaller scale. The only other buildings that need be mentioned are the tower of Bába Atal, built over the tomb of the son of Hargobind the sixth Guru, close to the Amritsar Dárbar Sáhib, and the fort of Govindgarh, just outside the city walls, which was built by Mahárája Ranjít Singh in 1809 A. D.

Early history

The interest of the history of this portion of the Punjab, the fertile central Doábs, commences with the rise of the Sikh religion and power. There is no mention of any important city like Sirhind, or seat of Government like Lahore, as having existed in what is now the Amritsar District, in the days of ancient Hindu sovereignty. It was probably under the rule of the Kings of Lahore, and was a purely agricultural tract, peopled by the progenitors of the Jats, the peasant proprietors of to-day.

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History.

Origin of the Jat tribe.

The real origin of the Jat is a point which is always likely to remain in dispute. One authority, General Cunningham, maintains that the two tribes of Jats and Meds were the first Indo-Scythian conquerors of this part of Hindústán, and that towards the end of the second century before Christ they immigrated from the country south of the Oxus, at some time later than the Macedonian invasion, the historians of which do not mention them as being found in the Punjab. He professes to have found proof of their having both been firmly established in Sind and the Indus valley, where the Meds migrated from the Upper Punjab, the tract which they first occupied. Thereafter they again spread over the Punjab. Other authorities look upon the Jats as having had their origin in Jesalmír and Rájpútàna and to have gradually occupied the Punjab from that direction. The matter is one of purely antiquarian interest and need not further be alluded to here. The commonest tradition among the people themselves is that they are of Rájpút origin and came from the east rather than from the west.

Muhammadan period.

However this may be, it was in 1023 A.D. that Sultán Mahmúd permanently established the Muhammadan power in Lahore and the Punjab. From that time, until the final overthrow by the Sikhs of the Muhammadan supremacy, the Amritsar district was attached to the *suba* or province of Lahore and was ruled by the Moghal Governor whose headquarters were at that city. The district lies on the road usually taken by the invading Muhammadan armies, and was thus liable to be plundered and devastated at each incursion, but, as it does not appear to have then contained cities famous for their wealth, it is possible that it may have been looted and laid waste to a less extent than its neighbours, the invaders preferring to push on to Sirhind and Delhi after leaving Lahore. This may partly account for the comparative absence of the extensive mounds or *thehs* marking the sites of deserted villages, which are so often met with in districts to the west of Amritsar.

The rise of the Sikhs, and appearance of the Gurús.

From the eleventh to the end of the fifteenth century, then, there is nothing to call for special notice in the history of this part of the central tract of the Punjab. It was shortly after the middle of the fifteenth century that Nának, the first Gúru, the founder of the Sikh religion, was born at the village of Talwandi in the Lahore District. His father is said to have been a small trader of the Khatri caste. Nának himself early took to the life of a devotee, and travelled over the most of India, but his history is in no way specially connected with that of the Amritsar district. He died in a village of the Gurdáspur district near to that which now bears his name, in the year 1539, leaving behind him the writings which contain the exposition of the faith of the Sikhs, and a numerous band of disciples. Nának was no more than a religious reformer. He does not appear to have claimed for himself any special divinity or

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for his writings direct inspiration. As noticed by Cunningham in his history of the Sikhs, Nának's reforms were in their immediate effect religious and moral only, and it is not probable that he possessed any clear views of social amelioration or political advancement. His name is perhaps most closely associated with Vairowál and Ramdás than with other villages in Amritsar. From the former came several of Gúru Nának's disciples, and the temple at Ramdás was founded by Sáhib Buddha, one of his immediate followers. The second Gúru was Angad, the most trusted disciple of Nának, who on Nának's death was acknowledged by the Sikhs as the teacher of the new faith. As such he continued until his death, in 1552, at Khadúr Sáhib, a large village in the south of the Tarn Táran tahsíl, where there is a temple and a tank sacred to his memory, supported by a *jagír* from Government. Little is known of his ministry, and on his death his mantle descended to Amr Dás, one of the most devoted of his followers. Amr Dás is chiefly remarkable for having separated his disciples from the Udási sect founded by the son of Gúru Nának, most of whom at the present time are ascetics, pure and simple. The name of Amr Dás is connected with the village of Goindwál, close to Khadúr Sáhib in Tarn Táran, where he lived and died. Here there is a temple usually known by the name of the Baoli Sáhib. There being no space available for a tank its place is taken by a Báoli or well connected with the upper ground by a flight of steps, which has given its name to the temple. To him succeeded Ramdás, the fourth Gúru, who obtained from the Emperor Akbar the grant of a piece of land, where now stands the city of Amritsar. Here he began to excavate the tank and to build the temple in its midst. But he did not live to see it finished, dying seven years after he succeeded his father-in-law. Next came Gúru Arjan. He is said to have made Amritsar the head-quarters of his following, though at first he established himself at Tarn Táran. He completed the digging of the tank, and a new city began to grow up round the sacred pool. Gúru Arjan was more of an administrator than his predecessors. They had been content to wander about the country with a small band of disciples, preaching what of the doctrines of Nának they happened to understand, but doing little towards the founding of a national religion. Of Gúru Arjan it is said that he collected and arranged the writings of his predecessors, reduced to a systematic tax the customary offerings of his adherents, and appointed agents to collect these offerings wherever his followers were to be found. His predecessors had merely been devotees, but Gúru Arjan, according to Cunningham, who quotes what he states to be the ordinary Sikh accounts, encouraged his disciples to visit foreign countries and combine business with religion. He was himself a man of name and wealth, and is said to have ventured to insult Chanda Shah, a high official of the Suba of Lahore. For this and certain acts of political partizanship, he was thrown into prison by the Emperor Jehángír, as a man of dargerous ambition, and this confine-

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ment is said to have hastened his death, which occurred in A.D. 1606.

Gúru Hargovind and his successors.

But he left his following very different from what he found it. Belief in the principles expounded by Nának had been growing rapidly under his direction, and under that of his son, Hargovind, the sixth Gúru. The teaching of Gúru Arjan had borne fruit, and the combination of secular with spiritual occupations had done much to popularize the faith. Hargovind went further and became a military leader as well as a spiritual teacher. He had his father's death to avenge, and it is this which apparently prompted him in the line he took, and necessitated his keeping up a numerous band of armed and mounted followers ready for any service. To quote again from Cunningham, "the impulse which Gúru "Hargovind gave to the Sikhs, was such as to separate them a "long way from all Hindú sects and now the disciples were in "little danger of relapsing into the limited merit or inutility of "monks or mendicants." Though nominally in the employ of the Muhammadan Emperor, Hargovind's independence soon embroiled him with the authorities at Lahore. He is heard of as in prison at Gwalior, engaging the Imperial troops in fight near Amritsar and accompanying the Imperial camp with his followers to Kashmír. He died in A. D. 1645, and after him came Har Rái and then Har Kishen, both of whom are connected more with the Lahore District than with Amritsar. The ninth Gúru was Tegh Bahádur who, with many of Hargovind's followers, had taken up his abode at Bába Bokála, in the Amritsar tahsíl, but not far from Khádur Sáhib and Goindwál. Eleven years afterwards Tegh Bahádur who, like his father Hargovind, was more of a martial leader than a religious reformer, was put to death as a rebel at Delhi by the Emperor Aurangzeb. He left a son, then aged fifteen years, who became the tenth or last of the Gúrús, under the name of Govind Singh. He for many years remained in obscurity, from which he emerged the acknowledged leader of the Sikhs, declaring that he had a double mission to perform, to avenge the death of his father, and to free his people from the oppressive bigotry of the Muhammadan rule under the Emperor Aurangzeb. It is at this time that the Sikh community first took to itself the distinctive name of the Khálsa, the liberated or the chosen, people. The Gúru preached that they must surrender themselves wholly to their faith, and to him as their guide, and it was he who prescribed the *pahal*, or simple initiatory ceremony, now performed by all Sikhs on taking up the faith. He taught them the hatred of idolatry which has also distinguished the orthodox Sikhs, and that adoration was alone permitted in the case of the sacred book, and to his teaching is due the practice of wearing the hair unshorn, the taking of the surname Singh, and the use of ornaments of steel. But so long as the power of the Emperor Aurangzeb remained unbroken, the Gúru could do little towards the fulfilment of his mission. A force was

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sent against him which dispersed his followers and compelled him to fly from Anandpur (in the Hoshiárpur District) where he had established himself, to the wastes of Bhatinda. But his opportunity came on the death of Aurangzeb in A. D. 1707. Govind Singh assemble his forces, and marched again towards the Sutlej, during the disturbed times which succeeded the Emperor's death, and might have done much to establish the name of the Khálsa, but he was assassinated in the following year 1708 A. D. at Nadorh on the banks of the Godaverí.

Situation of the Sikhs after the death of the tenth Gúru.

He was succeeded by the Bairágí Banda, his favourite disciple, round whom the Sikhs again gathered. Banda established himself at Gurdáspur, and for a time held his own against the Muhammadan forces, but was finally overcome by Abdul Samand Khan, the Governor of Kashmír, and being taken prisoner, was tortured and put to death at Delhi in the year 1716 A. D.

The situation of the Sikhs at the death of the fanatic Banda is thus summed up by Cunningham : " After the death of Banda " an active persecution was kept up against the Sikhs whose losses " in battle had been great and depressing. All who could be seized " had to suffer death or to renounce their faith. A price indeed " was put upon their heads, and so vigorously were the measures " of prudence, or of vengeance, followed up, that many conform- " ed to Hindúism; others abandoned the outward sign of their " belief, and the more sincere had to seek a refuge among the " recesses of the hills or in the woods to the south of the Sutlej. " The Sikhs were scrarcely again heard of in history for the period " of a generation.

" Thus, at the end of two centuries, had the Sikh faith be- " come established as a prevailing sentiment, and guiding prin- " ciple, to work its way in the world. Nának disengaged his " little society of worshippers from Hindú idolatry and Muham- " madan superstition, and placed them free on a broad basis of " religious and moral purity. Amr Dás preserved the infant " community from declining into a sect of quietists or ascetics ; " Arjan gave his increasing followers a written rule of conduct " and a civil organization ; Hargovind added the use of arms " and a military system ; and Govind Singh bestowed upon them " a distinct political existence and inspired them with the desire " of being socially free and nationally independent."

Duráni invasions.

In 1737 Báji Rao, the Mahratta Peshwa, appeared in arms before Delhi, and two years later came the invasion of the Punjab by Nádir Shah. The Sikhs seized the opportunity of their hereditary enemies being in difficulties, and, collecting in small bands, plundered the stragglers of the Persian army and the wealthy inhabitants of the larger towns. But they had no recognized leader, and, when the invaders had retired, the Sikhs were easily put down by Zakariya Khan, the Viceroy of Lahore,

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But now they began to visit Amritsar openly, instead of in secrecy and disguise, to make their devotions at the temple. Nádir Shah was assassinated in A. D. 1747, and his place was taken by Ahmad Shah Abdáli, who in the same year entered the Punjab at the head of an army and put to flight the new Governor of Lahore, Shahnawáz Khan. But he got no further than Sirhind and was forced to retire, and Mír Manu assumed the Viceroyalty at Lahore. The Sikhs who had thrown up a fort at Amritsar, which they called Rám Rauni, at once began to give him trouble. But they were suppressed without difficulty and their fort was taken. Then followed the second invasion of Ahmad Shah, which was again the signal for a rising of the Sikhs, who possessed themselves of the country round Amritsar only to be defeated again by Adína Beg, who was acting under the orders of the Governor Mír Manu. At this time we hear of Sikh leaders coming into prominence, among them Jassa Singh, Kalál, and Jassa Singh, carpenter, who restored the Rám Rauni at Amritsar. It was again however demolished by Prince Timur, who was sent from Delhi to disperse the insurgent Sikhs, the buildings were levelled to the ground and thrown into the sacred tank. This last insult inspired the Sikhs to fresh exertions, and gathering under Jassa Singh, Kalál, they attacked and took Lahore. The Muhammadans called in the aid of the Mahrattás, the Afghán garrison left by Ahmad Shah were driven out, and the Sikhs evacuated Lahore. A period of anarchy followed, leading to the return of Ahmad Shah, and the total overthrow of the Mahratta power in Northern India at Pánipat in A.D. 1761. Lahore remained in possession of the Afgháns, for the Delhi dynasty was on the wane, but they had to settle with the Sikhs, who continued in revolt against whatever was the constituted Government. Some successes were gained by the Sikhs, and the army of the Khálsa assembled at Amritsar, and again performed their ablutions at the sacred pool. But a disaster greater than any they had experienced since the overthrow of Banda was at hand. Ahmad Shah returned to the support of his lieutenants, and in 1762, overtaking the Sikhs at Ludhiána, utterly defeated them in an action which is still referred to as the *gulu ghala* or the great defeat. On his way back, Ahmad Shah passed by Amritsar, where he razed the restored temple to the ground, and polluted the sacred pool by the slaughter of kine.

Partition of territory among Sikh confederacies.

But this was the last occasion on which the temple was interfered with. It was again re-built in 1764 and year by year the Khálsa, gaining strength, met at the sacred tank at the festival of the Dewáli. The Sikhs now began to be divided among themselves, and broke up into rival confederacies or *misls*, several of which had their head-quarters in the Amritsar District and drew their forces from the hardy Jat peasantry, which during the troubled times of the first half of the eighteenth century, had held their own in the

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district. The *misls* chiefly connected with Amritsar were the Banghis, the Ramgharias, the Ahluwalias and the Kanhayas. Of these the Banghis were the first to rise into prominent notice. Their country extended north from their strongholds at Lahore and Amritsar, to the river Jhelum and then down its banks. The Kanhayas were supreme between Amritsar and the hills and the Ahluwalias in the Jullandur *Doab*, whence they often spread into the *Manjha*, as the country now comprised in the Tarn Taran and Kasur tahsils came to be called. The Ramgharias held part of the plains lying to the south of the Sutlej and were also powerful in part of the Gurdaspur District. They took their name from the fort of Ram Rauni, already mentioned as having been established to guard the sacred temple at Amritsar, and which was re-named Ramgarh or the fort of God, by Jassa Singh, the carpenter. To this day the Sikh carpenter loves to describe himself, not as a *tarkhan*, but as a Ramgarhia, and, though they form a distinct caste, they possess all the good qualities and martial spirit of the Sikh Jats. Mention must also be made of the Akalis, a band of warlike fanatics who constituted themselves the armed guardians of the Amritsar temple, and devoted their spare time to plundering their weaker neighbours with much impartiality. They adopted arms as their profession, and, subsequently under Maharaja Ranjit Singh, they formed a prominent part of the Sikh army, though well known for their unruly character and impatience of control.

Rise of Maháraja Ranjit Singh.

It would be tedious to trace in detail the fortunes of the different *misls*, nor have their rise and fall any special connection with the history of Amritsar. The power of the Bhangis under Jhanda Singh soon received a check from the Kanhayas led by Jai Singh, and their allies, the Sukar Chakias, whose chief was Charat Singh, grandfather of the great Maharaja. But they still held Lahore and Amritsar, and after this are heard of more in the direction of Multan than elsewhere. Next the Kanhayas and the Ahluwalias combined, and forced the Ramgarhias to retire from their possessions near the Satlej and retreat towards Hissar. Maha Singh had by this time taken the lead of the Sukar Chakias, and was taken under the protection of Jai Singh, Kanhaya, but shortly separated from them and allied himself with the Ramgarhias with whose help he defeated the Kanhayas. Thereon the Ramgarhias regained their possessions along the Sutlej We next hear of a second alliance between the Kanhayas and the Sukar Chakias, this time of a more lasting character. Maha Singh was dead, but had been succeeded by his son Ranjit Singh, who cemented the alliance by marrying the daughter of Mai Sada Kour, the widowed daughter-in-law of Jai Singh, Kanhaya. This union laid the foundation of the power of Ranjit Singh, for the Kanhayas, under the able leadership of Mai Sada Kour, were the most powerful confederacy of that time. In 1801 he seized Lahore from the Bhangis, who had then no leader of any note and made it his capital. He strengthened his position by a friendly

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alliance with Fatteh Singh, Ahluwalia, whom he met at Tarn Taran, and with whom he exchanged turbans in token of eternal friendship. He then forced the Bhangis to retire from Amritsar, and, step by step, overcoming all opposition from the remnants of the other *misls*, gradually established the kingdom of Lahore.

The condition of the central districts under Sikh rule

Amritsar was the place where Ranjit Singh met Mr. Metcalfe, in 1809, and where he signed the treaty by which he was acknowledged by the British as the ruler of those provinces which he held at the time cis-Sutlej, and undertook on his part not to extend his dominions further in the direction of the protected cis-Sutlej States. In this treaty we find him styled the Raja of Lahore. In the same year he completed the building of a fort at Amritsar, which was named Gobindgarh. From this time forward he gradually consolidated his power, and made himself absolute in the Punjab. In the words of Cunningham, Ranjit Singh "took from the land as much "as it could readily yield, and he took from merchants as much as "they could profitably give; he put down open marauding; the "Sikh peasantry enjoyed a light assessment; no local officer dared "to oppress a member of the Khalsa; and if elsewhere the farmers "of the revenue were resisted in their tyrannical proceedings, they "were more likely to be changed than to be supported by battalions." The above description is only partly true. According to our ideas the assessment was by no means light. But it was often paid in kind and doubtless there were ways of evading the exactions of the farmers of revenue from time to time. And there were drawbacks in the shape of *inams* by which the headmen often benefitted.

Sir Denzil Ibbetson, in his Census Report of 1881, gave a somewhat different version from Cunningham, regarding the Sikh rule in the central districts of the province. He writes: "In the centre and south-west the Sikh rule was stronger and "more equitable. In the earlier days, indeed, previous to, and "during, the growth of the *misls*, it was nothing better than an "organized system of massacre and pillage. But, as the Sikhs grew "into a people and a national spirit developed, self-interest, if "nothing higher, prompted a more moderate government. Still the "Sikh population were soldiers almost to a man, and their one "object was to wring from the Hindu and Muhammadan cultivators the utmost farthing that could be extorted, without compelling them to abandon their fields. The Rájpút, especially, who had "refused to join the ranks of an organization in which his high "caste was disregarded, was the peculiar object of their hatred "and oppression. Not to be for them was to be against them, and "all who had any pretensions to wealth and influence were "mercilessly crushed. They promoted and extended cultivation, as "far as was possible, under a system which held forth the minimum "of inducement to the cultivator, but they acknowledged nothing "higher than the husbandman, they respected no rights and they "recognized no property where such respect or such recognition

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" conflicted with their pecuniary interest, and he who was not a " Sikh, and therefore a soldier, was only valuable in so far as he " could be utilized as a payer of revenue. "

The condition of the central districts under Sikh rule.

The district was divided into *taluqas* each with its separate Governor or *Kardar* who paid a fixed amount into the Treasury at Lahore and took from the people as much as he safely could.

Sub-divisions of Amritsar under the Sikhs.

The original *taluqas* were as follows :—

Pargana (or Tahsil) Amritsar.

Jandiála, Batála, Sathidla, Bundála and Mahtábkot—Comprise all the southern half of the tahsil. Were acquired and held by the Ahluwália Sardárs Jassa Singh and Fatteh Singh, Mahárája Ranjit Singh seized the tract about the year Sambat 1892.

Mattewal—On the Gurdaspur border was held by the Ramgarhia Sardars and escheated to the Maharájá in 1872 Sambat.

Chawinda.—A part of the Kanhaya estate ; seized by the Maharája from Mái Sada Kour and granted to Prince Sher Singh in jagír.

Majitha—Belonged to Sardár Diál Singh, Gil.

Amritsar—Originally belonged to the Sardars of different clans, the Bhangí, the Ramgarhiá, the Kanhaya, and the Sanrianwálá; from them the Maharájá gradually seized the tract about 1809.

Gilwali—Formed part of the estate of the Kanhaya Sardárs. Was held in jagír by the brother's son of Mái Sada Kour, Sardár Gurdit Singh.

Pargana (or Tahsil) Tarn Táran.

Jalalábad, Vairowál, Kot Mahmud Khan—Belonged to the Ahluwália Sardárs in the same way as *taluqa* Jandiála above. Were managed under the Maharájá by Sardár Lehna Singh, Majíthia, and Misr Sáhib Dial.

Sirháli—Also managed by Sardar Lehna Singh under the Maharája.

Turn Táran—Belonged to the Bhangís, afterwards to the Khanwála Sardars Dal Singh and Fatteh Singh.

Khapar Kheri—Belonged to the Singhpuria Sardárs. Now partly included in tahsil Amritsar.

Pargana Saurián (now Tahsil Ajnála).

Saurian, Jagdeo—Belonged to Sardár Jodh Singh of Saurián. Taken by Mahárája Ranjit Singh in 1891 Sambat.

Chhina—Belonged to Sardar Karm Singh of Chhina, whose family still holds a jágír in this vicinity.

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Sainsra—Originally belonged to Sardár Dewán Singh of Sainsra. Afterwards received in jágír by the Sindhánwália Sardárs from Maháraja Ranjit Singh.

Thoba—Formed part of the estate of the Kanhaya Sardárs' and was included in the *ilaqua* of Chattargarh.

Panjgrain.—A part of the Kanhaya estate; afterwards came into the possession of the Sindhanwalia Sardars.

Chamiari—Was seized by Nar Singh of Chamiari, whose descendants still hold a jágír there.

Ghonewála—Originally belonged to Sardár Jodh Singh Sauriánwála, and afterwards came into the possession of Sardar Nar Singh of Chamiari.

Kárial—Part of the possession of Sardar Jodh Singh of Saurian.

Amritsar from the death of the Mahárája Ranjit Singh up to annexation by the British.

During the reign of Maharaja Ranjit Singh, the city of Amritsar increased in importance, and took its place as the religious capital of the Sikhs, and was frequently visited by the Mahárája. It was there that he received the Governor-General, Lord Auckland, before the first Afghan war. Many of the leading men at the Court of Lahore were intimately connected with the district, such as Sardár Lehna Singh of Majithia, the Sindhanwalia chiefs (who belonged to the same family as the Mahárája) and Sardar Sham Singh of Atári, whose daughter was in 1837 married to the grandson of the Maharaja. Ranjit Singh died on the 27th June 1839 and was succeeded by his son Mahárája Kharak Singh, who died in the following year. Then followed the short reign of Nao Nihál Singh, and the succession of Sher Singh, who again was murdered in 1843, when the young Prince Dhalíp Singh took his place and was proclaimed Mahárája. None of the events of the first Sikh war took place in Amritsar, the scene of them being entirely on the left bank of the Sutlej. Thereafter the British troops crossed the Sutlej and occupied Lahore withdrawing in March 1846, when arrangements for the Government of the country had been made, and the treaties signed. It was agreed that there should be perpetual peace and friendship between the British Government on the one part, and Mahárája Dhalip Singh on the other. The Jullundur Doab was ceded by the Lahore Darbar to the British and the greater part of the troops withdrew from the Bari Doab, leaving only sufficient to act as a guard to the Resident appointed to the Court at Lahore, and for the protection of the Maharaja. Of the eight members of the Council of Regency three were drawn from the most powerful families of the Amritsar district, the Sindhánwália, Majíthia and Atariwala. A fourth was Sardar Atar Singh of Kála, a village just outside Amritsar city. Peace lasted till 1848, when the Sikh rebellion, headed by two of the Sardars of Atári, took place, the chief result of which was that the Governor-General found himself forced to annex the rest of the Punjab.

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Formation of the district and alterations in limits.

From the beginning of 1849 dates the existence of Amritsar as a district. Mr. L. Saunders took charge in April of that year, as Deputy Commissioner. As at first formed, the district contained four tahsils, Amritsar, Tarn Táran. Ajnála and Raya (or Nárowal). The last, which is separated by the river Rávi from the rest of Amritsar, was transferred to the Siálkot District in 1867. At the same time the Bátala tahsil was added to the Amritsar District from Gurdáspur, but the arrangement was found to be inconvenient, and was objected to by the people. It was restored to Gurdáspur in 1869, or two years later.

The boundaries of the three remaining tahsíls have not always been as they now are. Up to 1854 the villages immediately surrounding Atári were included in the Lahore District, and they were only added to Amritsar during the first regular settlement of 1852. The south of what is now the Amritsar tahsíl, corresponding roughly with the Sikh *taluqas* of Sathiala and Batala belonged to Tarn Táran, while at the north end of the tahsil there are groups of villages, now counted as in Ajnala and Tárn Táran which up to 1854 were included in Amritsar. To straighten the tahsíl boundaries, which were very straggling and inconvenient, and to bring all the Grand Trunk Road below Amritsar city into the Amritsar tahsíl, various transfers of villages were made, but these were all made before 1854, and since that date the limits of the three tahsíls which now form the district have remained the same. From 1849 to 1859 the district formed part of the Division controlled by the Commissioner of Lahore In that year a new Division was formed having its head-quarters at Amritsar, and including the districts of Siálkot, Amritsar and Gurdáspur. This arrangement continued until November 1884, when the Punjab Commission was reorganized and the Commissionerships were reduced from ten to six. This threw Amritsar and Gurdáspur into the Lahore Division, Siálkot being added to that of Ráwalpindi. Since 1884 Amritsar has ceased to be the cold weather head-quarters of a Commissioner.

The Mutiny.

The following account of the events of 1857, so far as they concern the Amritsar District, is taken from the Punjab Mutiny Report.

The city which gives its name to the Amritsar district is the principal mart in the Punjab. It is commanded by the celebrated fortress of Govindgarh. It is to the Sikh what the Isle of Mona was to the Briton of Julius Cæsar's day, what Mecca is to the Muhammadan and Benares to the Hindú. On Amritsar, as the pivot, might be said to turn the loyalty of the Khalsa. Did it fail us, the Sikh might be expected to rebel: did it stand firm, their attachment to us was secure. It was a source of much uneasiness that the stronghold was occupied by a detachment of the 59th Native Infantry with only 70 European Artillerymen. Captain

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Lawrence, Captain of Police, and Mr. Roberts, Commissioner, drove over, on the 13th May, immediately after the disarming at Meean Meer, to arrange for its safety. On their return to Lahore the following day, they represented to Brigadier Corbett the emergent necessity for pushing a body of European foot into it. He instantly complied, and, notwithstanding the alarming events of that day as narrated above, half a company of the 81st Foot was run across the same night in *ekkás*, or native one-horse gigs. It entered Govindgarh peaceably by dawn of the 15th.

The 59th still remained in the fort, but, as soon as Europeans were available, the latter took their place. The 59th was disarmed by Brigadier-General Nicholson, commanding the movable column, on the 9th July. As soon as the outbreak occurred, one of the first measures adopted by Mr. Cooper, Deputy Commissioner, was to provision this fortress. It was rapidly and thoroughly effected without exciting any particular notice, and the fort then became one of our trusty bulwarks, which it had not hitherto been. Mr. MacNaghten, Assistant Commissioner, at the same time went out on the Lahore road to raise the country (a part of the Mánjha) against any deserters who might come by. Rewards were offered for any sepoy who had deserted ; the smothered martial spirit of the people was kindled into a flame ; escape for a deserter was hopeless, for every village became to him as a nest of hornets. The temper of the people was one great cause of the achievement which has made the Amritsar district famous in the annals of 1857.

On the 31st July a large body of disarmed sepoys appeared on the left bank of the Rávi, near Balghát, asking for information as to the fords. The people's most curious attention was aroused. They amused the sepoys for a few hours with various pretences, while runners hastened away to the neighbouring *tahsíl* of Ajnála and even on to Amritsar. Prem Náth, *Tahsíldár* of Ajnála, quickly brought down every available policeman he had, and it was found that these men were the 26th Native Infantry who had mutinied the previous day at Lahore, and, after committing four murder had travelled across country, off the main lines of communication, 40 miles in 19 hours. A fight ensued : 150 men fell under th resolution of the villagers and police. By 4 P.M. Mr. Cooper arrived with about 80 horse accompanied by Sardár Jodh Singh, Extra Assistant, an old Sikh chieftain. The mutineers had escaped by a ford to an island in midstream. They were captured and executed next morning, 45 having died during the night from fatigue and exhaustion. Our critical position at this time justified the awful punishment of these mutineers, 287 in number. About 42 subsequently captured were sent back to Lahore, and there, by sentence of court-martial, blown from guns in presence of the whole brigade.

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Many Sikhs, however, on service with their regiments in the North-Western Provinces, failed their country and their masters. Many were drawn into the vortex of revolt, and after the fall of Delhi tried to steal home. A close search was made for them. When the regiments to which they belonged had murdered their officers the men were executed. In other cases they were punished by different terms of imprisonment. This operation was carried on, more or less, throughout the Punjab, but it is here noticed, as many of them had their homes in this district The usual amount of disaffection was found amongst the Hindustánís in this district, and the same precautions were adopted as elsewhere in regard to their letters, stoppage of the ferries, and the expulsion of vagrants and emissaries from Delhi. Mr. Aitchison, Assistant Commissioner, was despatched on two occasions into the interior to guard a river or to give confidence to a subdivision, and Mr. Cooper himself for many weeks remained out on patrol duty every night until past midnight. Captain Parkins, Assistant Commissioner, had charge of the recruiting department, and Mr. MacNaghten, Assistant Commissioner, shewed considerable courage in the apprehension of an incendiary named Bhái Maháráj Singh and in his voluntary expedition to Atari on May 14th to raise the country. Here he was willingly seconded by Diwán Náráin Singh, the agent of Sardár Khan Singh, Atáriwála. A sepoy and a native doctor of the 35th Native Infantry were hung at different times for seditious language. The executions produced a marked change in the demeanour of the people, and the moral effect of the presence of General Nicholson's movable column at different periods, aggregating about a month, was great. It might have been expected that the subscription to the six per cent. loan from the wealthy cities of Amritsar and Lahore, would have been large. The opposite was the case. Their contributions were inappreciable. Men worth half a crore of rupees offered a subscription of Rs. 1,000, and others on the same scale. Their niggard distrust of our Government spoke very unfavorably for their loyalty, and was in strong contrast with the eager co-operation of the rural population.

The scarcity of 1868 and 1869.

Since the mutiny the history of the district has been absolutely uneventful. The only occurrences out of the common were the failure of the monsoon rains in 1868 and 1869 and the fanatical proceedings of the Kúka sect shortly after in 1872. Much distress was caused in the uplands tracts to the south of the district by the failure of rain in these two seasons, particularly among the menial classes. The presence of the city increased the difficulties of the district, for its reputed wealth made it the centre to which distressed persons were attracted both from British and foreign territory, and there were at one time many thousand immigrants in the city and its neighbourhood, subsisting wholly upon charity. Relief works were started in the district on which labour was paid for at famine rates, such as roads from Tarn Táran to

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Jandiála, Vairowal, and Hari-ki-ghât, and from the city to Ajnála. Houses from which the poor might be fed were started in Amritsar city and at the tahsîls and the work of filling in the great ditch from which the materials for the ramparts had been excavated, and which was a fruitful source of disease, were begun. Nearly 3,000 labourers a day were employed on this work alone. The works were brought to a close in April 1869, after the rain had removed the chief fear of famine, but had to be re-opened in August, when the usual rains again failed. This time the Ahluwália Dhab, a morass in the centre of the city, was taken up and from first to last nearly a lakh of labourers were employed on filling it up. The price of wheat rose to 9½ sers for the rupee. At the time it was remarked that the danger of high prices and railway communications might tend to denude the district of stocks, and leave a tract naturally rich and self-supporting in a bad way when famine comes. But it was overlooked that this same railway communication facilitated export to tracts which needed a replenishment of their food stocks more urgently than Amritsar. Amritsar may now suffer from scarcity, which may react on the cattle on which so much depends, but it is not likely with its present advantages to ever suffer from actual famine.

Chuhrás.

ed by them in irrigating it during the cold winter nights. When harvest time comes round the most of the reaping and winnowing falls to the lot of the Chuhrás, and this is perhaps the hardest in the whole year's round of field work. In the whole district there is one Chuhra to every two Jats, and most landowners employ one or more Chuhrás as field labourers. The Jats often complain of the large amount of the grain which they have to dispense to the Chuhrás and other village menials at harvest time, but are too apt to forget that it is but a small remuneration for the amount of work which menials have performed.

Mahtams

The Mahtams are the nearest approach to a criminal tribe in the district, but they are not proclaimed as such under the Act. They are found only along the Rávi, particularly in Bhindi Saiadán and Ballarhwál, and where there is, in any village, a large expanse of *bela* land growing reeds. They are a degraded class living on all kinds of garbage, if they can get no better food, and besides being given to thieving, are most quarrelsome neighbours. They often occupy grass huts, close to the field which they cultivate, and eke out a living by making baskets, mats, and stools from reeds, and by raising and selling vegetables. They marry only within the tribe. In other districts they snare game and other animals, but in Amritsar wild animals are scarce and the Mahtams principally live by thieving and cultivation.

Kashmírís

The Kashmírís have diminished largely in numbers since 1881. Their numbers are now returned as 18,609 against 32,495 at the census of 1881 and 21,844 at that of 1901. This has already been noticed as partly real, owing to the sickness in the city having more than decimated the Kashmírís in 1881, and to the decay in the shawl-weaving trade. They are universally Muhammadans and mostly resident in Amritsar itself. They are almost entirely immigrants from Kashmír, and engaged in weaving and in carpet factories. In person, the Kashmírís are slight, narrow-chested, and weak, possibly from the nature of their employment. They have sharp Jewish features, but the women when young are generally handsome.

Leading families.

In the next following paragraphs is given a short account of the leading families of the district. More detailed notices of each of them will be found in the new edition of Griffin's Punjab Chiefs, which was revised, corrected and brought up to-date in 1909 by Major W. L. Conran and Mr. H. D. Craik, I. C. S., Settlement Officer of this district.

The Sindhanwálias of Rája Sánsi.

Sardár Raghbir Singh is the head of the Sindhanwália family, which belongs to the Sánsi *got* of Jat Sikhs. Sir Lepel Griffin writes that the Sirdhanwalias claim, like most other Sikh Jats, a Rájput descent, but that they have also a close connection with the tribe of Sánsis, after which their ancestral home, Rája Sánsi, seven miles from the city of Amritsar is named. It was to the

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Sánsi *got* of Jats that Mahárája Ranjit Singh, belonged. The Sardár is the son of Sardár Bakhshish Singh, Sindhanwália, who was adopted by his relative, Sardár Shamsher Singh. Sardár Bakhshish Singh, succeeded to the property, and to two-thirds of the jagir, of his adoptive father and remained, until 1884, under the care of the Court of Wards. In that year he attained his majority. In 1875 he was married to a daughter of Sardár Mahtab Singh, of Majitha, and again in 1884, to a cousin of the Rája of Faridkot. He died in 1907 and was succeeded as representative head of the Sindhanwálias and in all his lands and jagirs by his only son Raghbir Singh, who is married to a daughter of the late Mahárájah of Bharatpur in Rájputana. Sardár Raghbir Singh has been accepted as a Provincial Darbari and his right to the title of Sardár has been recognised. He owns 40,392 kanals of land in the districts of Amritsar, Siálkot and Lahore in addition to his perpetual jagir, now worth Rs. 36,984, made up from the revenue of twenty-three villages in Tahsil Ajnála. The value of the jagir has recently been increased by reassessment.

The other members of this family are more notorious than notable. Sardár Thákur Singh, the natural father of Sardár Bakhshish Singh, was for some time an Extra Assistant Commissioner in the province, but resigned, and took up the management of his son's estate under the direction of the Court of Wards. Monetary difficulties, however, soon compelled him to seek the protection of the Court, and eventually, being quite bankrupt, he went to England, and remained nine months as the guest of Mahárája Dalíp Singh. In 1886 he returned to French India, and, with his three sons, took up his residence in Pondicherry where he died in 1887. His eldest son, Sardár Gurbachan Singh, who was at one time a statutory civilian in the Punjab, threw up his appointment to join his father, but was subsequently permitted to reside at Delhi, though not to return to Rája Sánsi. The family jagir has been resumed.

Sardár Balwant Singh, Sindhanwália, is a connection of Sardár Raghbir Singh. He holds a jagir in Amritsar and Ajnála of the value of Rs. 5,539. So far he has shown little interest in public affairs.

The Atári family

The next family of note is that of Sardár Balwant Singh, of Atári, half way between Amritsar and Lahore. His father, the late Sardár Ajit Singh, C. I. E., was for long a prominent figure in Amritsar. He was a grandson of the well known Sardár Shám Singh, Atáriwála, who fell when the passage of the Sutlej was forced after the battle of Sobráon. Sardár Ajít Singh was an Honorary Magistrate and was elected President of the Amritsar Local Board and held the rank of Honorary Assistant Commissioner. He died in 1888, and his five sons came under the care of Court of Wards. Sardár Balwant Singh is his eldest son,

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The Atár family.

and, with his brothers, was educated at the Aitchison College in Lahore. He came of age in 1894. The late Sardar's property was valued at five lakhs of rupees and the jagir in Amritsar, which has come down to Balwant Singh, is now of the value of Rs. 11,943. Besides this the family enjoys a small jagir revenue in the Gujranwala district. Sardár Balwant Singh married in 1884 a daughter of Sardár Bishen Singh of Kálsia. He takes little interest in public affairs and is reputed to be in constant financial difficulties. Jaswant Singh, the fourth son of Sardár Ajít Singh, received a direct commission in the 11th K. E. O. Lancers and is now a Risaldar. Basant Singh, the youngest son was in the Imperial Cadet Corps and was appointed to the 29th Lancers (Deccan Horse). He died in 1905 and his son, Mahendra Singh, a minor, has succeeded to his jagir.

There are two other branches of this family, represented by Nihál Singh and Amar Singh. Nihál Singh is a son of the late Capt. Gulab Singh, of Rai Bareli and grandson of Sardar Chatar Singh, a name well known in connection with the rebellion of 1848. Nihál Singh proceeded to England in 1904 to complete his education at Cambridge University. His property is now worth Rs. 25,000 per annum. Narain Singh, son of Sardár Teja Singh, died in 1906 and was succeeded by his son Amar Singh, whose *taluk* in Oudh is worth about Rs. 25,000 yearly.

The Majithia family

Sardár Diál Singh was for many years the head of the Majithia family. He was the son of Sardár Lehna Singh and grandson of Sardár Desa Singh, both men of mark in the Sikh times. On attaining his majority, Sardár Diál Singh was appointed an Honorary Magistrate at Amritsar, but a few years later he resigned and proceeded to England. After his return he lived entirely in Lahore, where he was the chief proprietor of the "Tribune" newspaper and was rarely seen in Amritsar or Majitha. He died in 1893 without issue, bequeathing the whole of his ancestral property in the Amritsar district to his first cousin Gajendra Singh. The latter died in December 1909 at the early age of 43, leaving a widow and an infant daughter. Sardár Diál Singh left the rest of his property, amounting to some 25 lakhs of rupees, to be devoted to various public and charitable purposes. The chief of these bequests were for the foundation of the Diál Singh College in Lahore, for a public library in Lahore and for the endowment of the "Tribune." There was considerable litigation over the will.

To the second branch of the Majithia family belong Sardárs Umrao Singh and Sundar Singh, sons of the late Rája Surat Singh. The Rája was for some time under a cloud, in connection with his share in the events of 1847, and was in consequence removed to Benáres, but he came to the front at the time of the mutiny in 1857, and proved his loyalty by rendering signal service. He was

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severely wounded, and received a large jagir in the Gorakhpur district in the United Provinces. In 1861 he returned to the Punjab, and was invested with civil and criminal powers at Majitha, receiving the title of Rája. He died in 1881. His two sons received an excellent education at the Aitchison College.

Sardár Umrao Singh resided in Lahore for some years. He was for a time manager under the Court of Wards of the Estates of the Atari family, with which he is connected by his marriage with the daughter of Captain Guláb Singh. He has since married a Hungarian lady and now resides in Austria. His eldest son, Balrám Singh, was for sometime aide-de-camp to His Highness the Máharája of Kashmir. Sardár Sundar Singh married in 1897 a daughter of Sardár Bishan Singh of Kandaula in the Ludhiána district, maternal uncle of the Rája of Faridkot. On her death he married a daughter of Sir Atar Singh, K. C. I. E., Chief of Badaur in the Ludhiána district. He is a fellow of the Punjab University, a member of the Provincial Legislative Council and has received the title of Sardár Bahádur. He was for some time Honorary Secretary of the Committee of the Khálsa College, Amritsar.

The head of the third branch of the Majitha family is Bíja Singh; he and his sons live a very retired life, but his brother, Bishan Singh, a pensioned Risaldar of the 10th Bengal Cavalry, is a man of considerable influence. Sardár Kahn Singh, uncle of Bíja Singh, was an Honorary Magistrate; he died in 1888, leaving two sons, Pritam Singh and Pargat Singh, who were educated at the Aitchison College, Lahore. The former received a direct commission in the 23rd Sikh Pioneers and is now a Subedar and the latter is a member of the Municipal Committee, Majitha.

The Kalianwála Naharnas.

The Kalianwála family, which takes its name from the village of Kála Ghanupur, is at present represented by Sardár Gulzár Singh, who was adopted by the late childless Sardár Lál Singh. They are not Jats, but members of the Naharna, or barber caste and the only link between them and the great Sardár Fateh Singh Kaliánwála of the Sikh times is that of adoption. Lál Singh was the son of Attar Singh, who was a member of the Council of Regency. He lived a quiet life, and was devoted to hawking and other sports. He died in 1884, and being childless and the right of adoption not being recognized in this family, his jágír should have lapsed. But, by the strenuous exertions of Sir Charles Aitchison, sanction was at length, after more than one refusál, obtained to the devolution of the jágír on the adopted son Gulzár Singh. The Sirdár was educated privately and resides at Kála. He is an Honorary Magistrate and a Provincial Darbari. In addition to his jágír, which amounts to Rs. 14,600 a year, he has other property in land and houses.

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Bhái Gurbakhsh Singh.

The family of Bhái Gurbakhsh Singh, son of Bhái Pardumán Singh, has always taken a lead in the management and up-keep of the Darbár Sáhib at Amritsar. It originally belonged to Chiniot in the Jhang district. Bhái Pardumán Singh always took a great interest in the decoration and repair of the Darbár Sáhib, and had charge of Jágírs to the amount of about Rs. 4,000 per annum realised in perpetuity for the support of the temple. He was a man of great energy and public spirit, and took a keen interest in all that concerned the affairs of the temple and city generally. He died in 1875. Bhái Gurbakhsh Singh has been recognized as his father's successor, and has received the vacant chair in Viceregal Darbár, to which his father was entitled. He was carefully educated under the Court of Wards; in 1897 he went to England and was called to the Bar in 1900. He is at the present time Honorary Secretary of the Khálsa College Committee, Amritsar, and has succeeded his father in the charge of the repairs of the Darbár Sáhib.

The fam of Sir Sáhib Diál, K.C.S.I.

The representatives of the family of Rája Sir Sáhib Diál, K. C. S. I., are his grandsons, Thákur Har Kishen and Thákur Mahan Chand. Under the Sikh rule Sáhib Diál and his father Misr Rallia Rám held charge of the customs department. The former continued to occupy this post after annexation, and in 1851 received the title of Rája. He was appointed a member of the Legislative Council in 1864, and was soon afterwards knighted. His two sons both died in his lifetime, and only his two grandsons were left on his own death in 1885. The family Jágír (worth in Amritsar Rs. 3,395) passed to the elder grandson, who resides at Kishankot in Gurdáspur district of which place he is an Honorary Magistrate. He is also a Provincial Darbári. The second grandson, Mahan Chand, was educated at the Aitchison College, and lives in Amritsar. He was appointed an Honorary Magistrate in 1892, an Honorary Extra Assistant Commissioner in 1902 and a Member of the Punjab Legislative Council in 1906. In all these capacities he has done much useful work and is one of the most generally respected citizens of Amritsar. He is a Provincial Darbári and was invited to the Delhi Coronation Darbár as an official guest. He owns land in Amritsar and Lyallpur and is Honorary Registrar of the former place. Sardár Harcharan Das was the youngest brother of Sir Sáhib Diál, and was long an Honorary Magistrate in Amritsar. He was well known for his benevolence and liberality, and the serai on the Grand Trunk Road near Gharinda was built at his expense. He died in 1884, and his jágírs in Amritsar and Gurdáspur lapsed to Government. His son Kishor Chand lives in Amritsar, where he owns considerable property. The late Sardár Bahádur Lachmi Sahái was the eldest son of Misr Gián Chand, brother of Sir Sáhib Diál. Gián Chand was, in the Máharája's time, at the head of the office of salt revenue at Pind Dádan Khán, and under the British Government he was

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appointed Tahsíldár of that place, but this post he resigned, and he was then appointed an Honorary Magistrate at Amritsar. He died in 1878 and Sardár Lachmi Sahái became the head of the family. He was an Extra Assistant Commissioner in the Punjab, and received the title of Sardár Bahádur in 1894. As a Provincial Darbári, he was invited to the Coronation Darbár as an official guest and received the Darbár Medal. He died in 1918 at the age of 80. His elder son, Devi Sahái was employed for some years by the Kashmir Darbár. His younger son, Jowála Sahái, B. A., is now an Extra Judicial Assistant Commissioner and has been working as a District Judge for some years.

The Gils of Naushera.

Sardár Bahádur Arur Singh is a Jat of the Shergil branch of the *got* Gil, and resides in Naushera, a few miles out of Amritsar on the Majitha road. The Sardár, who was during his minority a Ward of Court, has been well educated, is a member of the Amritsar Local Board, and an Honorary Magistrate of the first class. He is a Provincial Darbári and Manager of the Golden Temple, a position to which considerable influence and responsibility is attached, and for his services in this capacity was made a Companion of the Order of the Indian Empire in 1913. In addition to the family jágír he owns 33 squares of land in the Canal Colonies and about 800 *ghamaos* in Amritsar. The family came into importance on its chief members joining the Kanháya confederacy, the result of which was that one of them, Mirza Singh, obtained several villages in Gurdáspur district. The revenue of these now constitute the jágír of the family. Only two wells and a garden are held revenue free at Naushera in Amritsar.

The Mán family.

This family is of the same descent as that of the Mán Sardárs of Moghal Chak in the Gujránwála district. The Amritsar branch has long been settled at Mánanwála in the Amritsar district. Sardárs Sardul Singh and Jawála Singh, sons of Sardár Fateh Singh, a leading man in the time of the great Mahárája, saw a great deal of service, but their fortunes varied much, and at annexation they found themselves provided with a jágír far smaller than that once held by the family. Sardár Sardul Singh had two sons, the elder Partáb Singh died in 1910 and the younger, Jíwan Singh, who was for long regarded as the representative of the family, died in 1911. He was a member of the Local and District Boards and a Divisional Darbári. He has been succeeded by his son Atma Singh, a young man of some promise. Sardár Jawála Singh's second son, Hira Singh, was a member of the District Board and Chairman of the Amritsar Local Board. He was a Divisional Darbári and died in 1898 leaving three sons, amongst whom his share of the property is divided.

Sardár Bahádur Thákur Singh Bhangi.

Sardár Thákur Singh, a resident of Panjwár in the Tarn Táran tahsil, is lineally descended from Hari Singh, the founder of the Bhangi *misl*, whose fondness for *bhang* is said to have given its name

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Sardár Bahádur Thákur Singh Bhangi

to the confederacy. Hari Singh's head-quarters were at Sohál, a large village near Panjwár, whence he overran much of the adjoining country. The overthrow of the *misls* by Ranjít Singh and the Sukar Chakia and Kanháya *misls* is matter of history. Sardár Thákur Singh is now the head of the family, whose importance has declined. He is known as a respectable and energetic rural notable, owning a large holding in Panjwár, and he has done good service as zaildár of the Dhillon zail, and enjoys a seat in Provincial Darbárs. He is also a member of the Local Board of Tarn Táran and of the District Board of Amritsar and his good work in these capacities has been rewarded by the conferment in January 1914 of the title of Sardár Bahádur. He and his brother Hákim Singh enjoy a Jágír yielding Rs. 240 per annum and own about a thousand *ghumaos* of land.

The Rasúlpuria family.

Another well known notable of the Tarn Táran tahsíl was the late Sardár Sant Singh of Rasúlpur. His grandfather was Risáldár Punjáb Singh, one of the most distinguished soldiers of the time of the mutiny. Punjáb Singh was succeeded by his son Jowála Singh, who added to his small holding in Rasúlpur by purchase and mortgage, and also owned a large share in the estate of Bír Rája Teja Singh (granted by Government to his father) besides large estates in Oudh. He was a Zaildár and a member of the District Board; and though he did not serve in the army himself, he had several relations in service, who kept up the good name of the family. It is connected by marriage with most of the Jat families of note north of the Sutlej, and is in every respect worthy of consideration. Sant Singh, the eldest son of Jowála Singh, served for 15 years in the Central India Horse, retiring as Risáldár. He was then appointed an Honorary Magistrate. Besides his share of the property in Oudh, he owned twenty squares of land in Gujránwála and about 275 bighas in Amritsar district. He died in 1913, leaving two minor sons. His younger brother, Sardár Jogendra Singh, was for some years Home Minister of Patiála State.

Other notable families.

Other gentlemen who deserve mention in this record are noted below. Sardár Bishan Singh, Rámgarhia, whose grandfather Sardár Mangal Singh, C. S. I., was manager of the Golden Temple, is an Inspector of Police and a Divisional Darbári. He is the representative of the once famous Rámgarhia *misl* and the family has a distinguished military record and still enjoys a substantial jágír. Sardár Chain Singh of Hirapur in Tarn Táran is an Honorary Magistrate and belongs to a Khatri Sikh family with large estates in Oudh and the Punjab. His maternal grandfather was Rája Híra Singh, an officer who did excellent service in the Mutiny and in China. He was a generous friend of the poor and a liberal landlord, and his grandson follows his example in both respects. Sardár Chain Singh is a Darbári and holds land in Oudh and has a grant of land in the Chenab Colony. Bishan Singh is the head of a Gil Jat village resid-

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ing at Chhina in the Ajnála tahsíl, a few miles from Rája Sánsi. Many members of this family have served in the Army, and two of Bishan Singh's sons obtained direct commissions. Bishan Singh himself has been of great assistance in obtaining recruits. He is connected by marriage with many of the good Jat families and is a man of considerable local influence. Another Sikh family of the Gil Jat *got* is that descended from Colonel Wazir Singh, who was at one time Governor of Kashmír and fought against Mul Ráj at the siege of Multán. His grandson Sardár Bahádur Risáldár Partáb Singh retired after 23 years military service with a military pension and medals for the Abyssinia and Afghanistan wars. He then became an Extra Assistant Commissioner, retiring after 19 years service as a civil pensioner with the title of Sardár Bahádur. He was given a grant of land in the Lyallpur Colony where he now resides. The home of the family is Kakkar in the Ajnála tahsíl. Sardár Partáb Singh was for three years President of the Council of Regency of the Farídkot State. He is now an Honorary Magistrate in Lyallpur and a Provincial Darbári. He was a Government guest at the Coronation Darbár of 1911. His son Sardár Gur Partáb Singh received a direct commission as Jamadár in the 16th Cavalry in 1906, but in 1910 was enrolled as an Extra Assistant Commissioner and is now acting as Revenue Assistant in the Amritsar district, Sardár Partáb Singh's younger brother Sardár Sant Singh Bahádur is Risaldár-Major of the 5th Cavalry, the latter's elder son received a direct commission and is a Jamadár in the 19th Lancers. Sardár Sádhu Singh of Kakkar, a son of Colonel Wazír Singh's younger son, is at present Sub-Registrar of Ajnála and takes a keen interest in all public affairs. Many other connections of this family are in Government employ, principally in the Native Cavalry Regiments. Sardár Harnám Singh of Aima in Tarn Táran is Sub-Registrar of that tahsíl and a member of the District Board. He owns considerable land, besides house property in the city. Other families mentioned in Griffin's Punjab Chiefs are those now represented by Bhagwán Singh of Chamiári, Gurdit Singh of Chapa, Asa Singh of Bhilowál and Amar Singh of Tung. The families of these gentlemen all have histories of some distinction, but are now of purely local importance. Among the best known men of the *Choudhri* class may be mentioned the following Zaildárs : Ishar Singh of Sahnsra, Duráb Khan of Kohála and Ináyat Ulla Khán of Sarangdeo, all in the Ajnála tahsíl; Santa Singh of Dollu Nangal, Chanda Singh of Jandiála, Nabi Bakhsh of Fatehpur, Allah Bakhsh of Tárpai and Tahl Singh of Kathu Nangal, who belong to Amritsar tahsíl. In Tarn Táran prominent Zaildárs are Sardár Thákur Singh of Kasel, Khushál Singh of Nagoke, Niámat Khán of Vairowál and Partáb Singh of Raniwála. There are many retired native officers residing in the district who take an active and intelligent interest in public affairs. Among these may be mentioned Risáldár-Major Sardár Bahádur Buddha Singh, late of the 19th Lancers (Fane's Horse), who sits as

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Population.
Other notable families.

an Honorary Magistrate at Jhalári in the Amritsar tahsil, and Risaldar-Major Harnám Singh, Bahádur, Zaildar of Atári. Both these gentlemen are members of the District Board. Subadar-Major Gurdit Singh of Dhotian in Tarn Táran is keenly interested in education, and only considerations of space forbid the further enlargement of this list of gentlemen who in various ways assist the officers of Government.

Section E.—Arts and Manufactures.

CHAP. II E.
Arts and Manufactures.

The manufactures for which Amritsar is most famous are those of *pashmina*, silk and carpets.

Pashmina.

Pashm is the vernacular name for the fine wool of a breed of goats found in and beyond the Himalayas, and the word *pashmina* is used in speaking of any fabric made from that wool. *Pashm* is imported from Thibet *via* Simla, the Kulu valley, or Pathankot, and to a less extent from Kashmir. The wool is brought down in its natural state to Amritsar, where it is cleaned, carded, sorted out, and sold to the manufacturers and master-weavers. The weavers are mostly Kashmiris, but there are also some Punjabi Muhammadans among them, and the work is done in the weaver's own homes, there being no organized factory in existence. The manufacture, which requires the utmost skill and delicacy of manipulation, is learned by the workmen from the earliest childhood. Children are apprenticed to master-weavers, who after a time pay for their services, but usually to their relatives. The pay ranges from Rs. 8 to Rs. 20 *per mensem* and a large advance is generally given to the workmen on first taking service. This custom of advances is a very disadvantageous one to the employer, as he has little hope of redress against an employee who abandons his service before the advance has been worked off.

The most valuable kinds of *pashmina* are those which are made of fine *pashm*, without the admixture of inferior wool, such as that which is imported from the province of Kirmán in Afghánistán. The best manufacturers do not use this Kirmáni wool at all but cheaper fabrics are often adulterated with it, and this among other reasons has caused the decay of the industry, which has been steadily going down-hill for the last thirty years. The fabrics are either plain self-coloured cloth, known as *alwán*, *malída*, &c., either white, blue, smoke-coloured or red ; these are made up into lengths or *táns*, and are cut up as required or else are embroidered into a variety of patterns with silk. Or it may be woven into shawls, plain or embroidered, some of which are known as Rámpur *chádars*, the thread being previously dyed and wound off for the purpose. The shawls in which the pattern is produced in the loom are the most valuable : in others the pattern is produced on a ground-work of plain coloured *pashmína*, by embroidery with the needle and fine *pashm* thread ; such shawls are called *amlikár*, as opposed to the *kánikár* or loom-woven

The inferiority of shawls made in Amritsar to those imported from Kashmir has frequently been noticed, and is variously attributed to the air and climate of Kashmir, and to the quality of the water used in dyeing, &c. But the chief cause of the superiority of the Kashmír work is that the adulteration of the shawl wool with that of Kirmán is never practised. It is believed

CHAP. II E. Arts and Manufactures.

that its importation into Kashmír is forbidden. Another reason is that, in Kashmír, the separation of the coarse hair from the finer under-wool, and the spinning, is much more carefully performed.

Pashmina.

But the industry has long been on the wane, and shows no signs of recovery. It was first introduced about 100 years ago, when Ranjít Singh was beginning to extend his rule in the Punjab. In a short time, there were about 300 looms (known as *dukáns*) at work, and shawls, &c., to the value of about Rs. 30,000 were yearly manufactured in the city, besides what was imported from Kashmir, and other parts of the hills. Part of this was sold in Amritsar and the remainder was exported to Haidarábád in the Deccan, Lucknow, Delhi, and the Native States of Rájpútána. Then, in consequence of one of the periodical famines in Kashmír, there was about 80 years ago a large influx of skilled Kashmíri weavers into the city, which gave a decided impulse to the trade.

Export of Indian shawls began about 30 years later and it is said that when the trade was most flourishing there were as many as 4,000 looms at work in Amritsar, turning out work which, with what was imported, is estimated to have been of the total value of about ten lakhs of rupees. European exporting firms had their agents in the city, and the trade was the principal one of the district. But the fashion changed, adulteration began, and the trade has now been dwindling for many years. The wearing of shawls was given up in Paris, and the rest of Europe followed the lead of that city. The market is confined to Hindústán, especially Lucknow and Haidarábád.

The pure woollen shawl is now being replaced by a cheaper quality, known locally as "*rafal*," which is imported direct to Amritsar from Germany. A course kind of embroidery is worked on these shawls locally, the finer work being done in Kashmir. From 60 to 70 per cent. of the present outturn of shawls is said to consist of "*rafals*." There are no regular factories, as the embroidery is done in the workers, own homes; there is hardly a house of the poorer classes, both Hindu and Mohammedan, in Amritsar City where this work is not done.

Silk.

The manufacture of silk piece-goods is still carried on to a certain extent. The wearing of silk has become much more general among all classes of natives with the increase in wealth and rise in the standard of comfort. Raw silk used to be imported from Bokhára, and dyed in Amritsar. It was then exported to different places in India, or else woven up into fabrics known by various names. Plain silks are known as *daryái*, striped fabrics as *gulbadan*, and shot silks, or self colours varied with a cross thread of another colour (*dhúp chán*) are coming much into favour. But the import from Bokhára is now very small, a brisk trade in China silk has

CHAP. II, E — Arts and Manufactures. Silk.

sprung up, and the silk used and made up in Amritsar now chiefly comes from Shanghai, *viâ* Bombay, Calcutta and Karáchi. There was a time when silk was worn only by nobles and courtiers, but a demand for less costly fabrics has sprung up, and silk can now be sold in almost any of the large cities of Hindústán to all classes of the community. The raw silk is dyed and woven into lengths suitable for making clothes and is sold locally in addition to being exported. But this trade too has suffered from foreign competition and the general tendency to prefer a cheaper to a better quality fabric. Half the total quantity of silk lengths sold in the city are now imported from Japan and France.

Carpets.

Carpet weaving has always been carried on to some extent in Amritsar, but only began to assume importance as an industry about the time when the trade in *pashmína* began to decline. Many *pashm* weavers, thrown out of employment, took to carpet weaving and were glad to work for a small wage. The industry is mainly in the hands of wealthy Hindus, who employ Muhammadan weavers working on the contract system, but it has declined very largely of late years owing to changes of fashion in New York and London, with which cities the largest trade is done. The tendency to prefer a cheaper and less durable article has here again had an appreciable effect on the trade. One firm, which a few years ago had 150 looms working at full pressure, now has only 40 looms at work and has some difficulty in keeping even this small number going.

Factories.

Table 29 gives a list of the registered factories of the district with the average daily number of operatives employed. They are practically all cotton ginning, rice or flour mills, the largest of all being Sant Ram, Tirath Ram's factory. The Amritsar Cotton Mills Company owns the only factory engaged in cotton-spinning. Expensive machinery was imported in 1889 under an arrangement with Government by a private European firm for the compressing of *bhusa* mixed with grain into cubes for cattle fodder. The works have now been purchased and are carried on by Government

Amritsar Distillery.

The Amritsar Distillery is situated outside the city close to the Mahan Singh Gate and to the Rám Talái. It was founded by Messrs. A. E. and E J. R. Dyer in 1898. At that time Government were dissatisfied with the Sadr distillery system and its results and were anxious to get some reputable capitalist to establish a distillery on better principles. Up till that date a collection of extremely ancient small pot-stills, owned by many individuals, made up a Sadr distillery. Messrs. Dyer came forward and established the present Amritsar Distillery, which has during recent years supplied the bulk of the spirit distilled and consumed in the Punjab.

CHAP. II E. Arts and Manufactures. Amritsar Distillery

Mr. A. E. Dyer died in 1903 and Mr. E. J. R. Dyer in January 1911. Since the latter date owing to legal questions connected with the estate of the late Mr. E. J. R. Dyer the distillery as part of the estate has been in the hands of the Administrator-General of Bengal. There is a resident European manager in charge.

The following summary of the annual amounts of still-head duty paid, with the rate per London-proof gallon, will perhaps best illustrate the progress made by the distillery since its foundation :—

Statement showing the amount of still-head duty paid by the Amritsar Distillery Company since 1st April 1898 up to 25th February 1914.

Year.	Amount of duty paid.	Rate of Duty per L. P. gallon Plain spirit.	Remarks.
	Rs. a. p.		
1st April 1898 to 31st March 1899 ...	1,66,094 0 0	Rs. 4	
1st „ 1899 „ 31st „ 1900 ...	1,93,682 0 0	„ 4	
1st „ 1900 „ 31st „ 1901 ...	2,17,829 10 0	„ 4	
1st „ 1901 „ 31st „ 1902 ...	2,73,388 3 1	„ 4	
1st „ 1902 „ 31st „ 1903 ...	2,50,452 4 9	„ 4	
1st „ 1903 „ 31st „ 1904 ...	3,09,270 11 9	„ 4	
1st „ 1904 „ 31st „ 1905 ...	5,18,727 10 11	„ 4	
1st „ 1905 „ 31st „ 1906 ...	7,11,966 6 0	„ 4	
1st „ 1906 „ 31st „ 1907 ...	7,77,119 5 11	„ 4	
1st „ 1907 „ 31st „ 1908 ...	8,67,628 2 5	„ 4	
1st „ 1908 „ 31st „ 1909 ...	7,92,689 14 0	„ 4 & 7	Foreign.
1st „ 1909 „ 31st „ 1910 ...	10,28,703 13 0	„ 5 & 7 *	„
1st „ 1910 „ 31st „ 1911 ...	12,18,009 0 6	„ 5 & 9-6	„
1st „ 1911 „ 31st „ 1912 ...	13,01,395 0 9	„ 5 & 9-6	„
1st „ 1912 „ 31st „ 1913 ...	13,67,901 4 9	„ 5 & 9-6	„
1st „ 1913 „ 25th Feby. 1914 ...	12,11,166 4 0*	„ 5 & 9-6	„
Total ...	1,11,09,187 11 10		

* Will probably exceed 14 lakhs by the end of the year.

CHAP. II. E.
Arts and Manufactures
Minor industries.

A small manufacture of acids and chemicals, such as sulphate of copper (*nila thothiya*) is carried on. Soap is made to a fairly large extent and is exported to Kangra and the north. Gold and silver thread, ribbon, spangles, etc. for embroidery are manufactured under the names of *ghota kinari*, *sulma* and *kalabatu* from silver bars imported through Bombay, the gold lace being gilt. This work is done by people of various castes in their own homes. Ivory carving is practised with considerable success, but is chiefly confined to combs, paper-knives, card-cases and toys; though inferior to the work of China and of other parts of India, the design and execution, considering the very rude tools employed, are far from despicable. Brass and copper sheets are imported to some extent for the manufacture of utensils for local use.

Mr. Lockwood Kipling, late Principal of the Lahore School of Art, kindly furnished for a previous edition of the Gazetteer the following note on some of the special industries of the district. It is reproduced here unchanged, as it is still in almost all respects an accurate description, and Mr. Kipling had a unique knowledge of the subject:—

Architecture and decoration.

"It has been remarked in the notice of the history of this district that "the Sikh temple buildings are small, not of a high order of architecture, and "are overlaid with a plating of gilt copper and beautifully decorated internally. A close examination shows that, while the Sikhs displayed no great "originality in their architecture and were content to borrow the inspiration "as well as frequently to plunder the actual materials of Musalmán buildings, they had made some progress towards the development of a style of "art which might have presented some interesting features. There is more "in fact in the Sikh treatment of Muhammadan architecture than strikes an "ordinary eye; for like the Jain adaptations of similar elements, it promised "to lead through a natural sequence of growth to new and probably attractive "forms. Mr. Fergusson says of the Amritsar golden temple or Darbár "Sahib that 'it is useful as exemplifying one of the forms which Hindu "temple architecture assumed in the 19th century and where for the present we must leave it. The Jains and Hindús may yet do great things in "it, if they can escape the influence of European imitation; but now that "the sovereignty has passed from the Sikhs, we cannot expect their priests "or people to indulge in a magnificence their religion does not countenance "or encourage.'

"Very few religions officially countenance or encourage magnificence; "they usually, indeed, begin by denouncing it; but as their professors grow "rich and prosperous they almost invariably lapse into decorative pomp. "Not only is the upper storey of the Darbár Sahib sheathed in plates of "richly embossed and heavily gilded beaten work in copper, but the lower "storey is encased in a panelling or wainscot of slabs of marble inlaid with "cornelian, mother-of-pearl, serpentine, lapis-lazuli, and other stones resembling in technique the work on the Agra Mumtaz Mahal, but marked by "some notable differences of artistic treatment. The Sikhs are really as "fond of decoration as other Hindús, and they continue to spend large sums "of money on beautifying their temple. Wealthy members of other castes "are permitted (and find it good policy) to present contributions in the form

CHAP. II.E — Arts and Manufactures. — Architecture and decoration.

"of inlaid marble slabs or copper plates with which parts of the interior "formerly painted in fresco merely, are now being covered. The spirit of "catholicity and tolerance which practically obtains in the matter of "religious benefactions might surprise those who are accustomed to look "on the caste system as absolutely and in all respects shutting off each "division from the rest.

"The general supervision of the temple is in the hands of a leading "elder, at present, (1884), Rai Kalyán Singh, [now, Bhái Gurbakhsh Singh, "son of Bhai Parduman Singh,—Ed.] under whom is a large staff of servitors, "including certain craftsmen. Attached to the foundation is a workshop "where marble masonry is constantly being wrought for the repair of the "shrine. The workmen are Sikhs, and they have the peculiarly leisurely way "of addressing themselves to labour which everywhere distinguishes those who "take the daily wage of a wealthy corporation. The great difference be-"tween their work and the similar *pietra dura* of Agra lies in the introduc-"tion of living forms, as fishes, birds, and animals; sometimes the figure of "a devotee, to whose beard is cleverly given a naturalistic air by its being "formed of a piece of veined agate, is introduced. The designs, too, though "over suave and flowing in line like all modern Indian work, are less Italian "in character than those of Agra, and are marked by that local character of "all Sikh ornament, which is much easier to recognise than to describe. "It is notable that no attempt has been made to apply the marble inlay to "the modern drawing-room uses by which alone the Agra inlayers of to-day "manage to pick up a living. No card-trays with jasper butterflies or "inkstands with wreaths of vine foliage are offered to the public in "Amritsar, and the existence of the industry is unknown to many of the "residents.

Work in metals.

"The embossed copper work is wrought independently of the temple "by *chhateras* or chasáras who, like others of their craft, also work in silver "on occasion. The doors of the central building in which the Adi Granth "is kept during the day are sheathed in silver, and are good specimens of "this interesting and beautiful art.

"The Sikhs have a tradition that, at the consultations held before beg-"inning the golden temple, it was proposed to make the building gorgeous "with pearls, jewels and gold, but that for fear of robbery plates of gilded "metal and slabs of inlaid marble were eventually adopted. The metal "plates were evidently suggested by the temples of Benares, to one of "which, that of Bisheshwár, Maharaja Ranjit Singh contributed gilded "coverings for the domes. The temple at Patna, the birthplace of Guru "Gobind Singh, it may be noted, was in great part built by his liberality "and it is kept in repair by Punjab Sikhs to this day."

"The beaten metal work is relatively cheap, a large copper panel about "2 feet 6 inches square, covered with foliage in relief of excellent execution, "costing Rs. 24. It is obvious there are many decorative purposes to "which, if our public and private buildings were not so painfully poverty, "stricken, this art could be applied. Recently a copy of one side of the "large door leading from the Akhalbunga to the temple has been executed "for the South Kensington Museum. The side that is turned to the wall, "however, is even more interesting than that selected for reproduction, be-"ing a very curious and admirable piece of ivory inlay. Very few of the "visitors to the temple are aware of the existence of this inlay, and it is "possibly owing to the accident of this being usually turned to the wall and "out of sight, that ivory inlay does not form one of the artistic industries so "curiously kept alive by Sikh piety. Fresco painting also forms part of the decoration of the interior of the temple, and it seems to be restored more

CHAP. II. E. Arts and Manufactures.

"frequently than is necessary. The work of to-day is inferior as decoration "to that originally wrought. Flowers, especially roses, are treated in a "naturalistic manner, and crowded masses of detail in painfully brilliant "colours replace the simpler and more ornamental forms of early work."

Wood-carving.

"The city of Amritsar contains some good specimens of architectural "woodcarving; and, although there cannot be said to be a large trade, the "carvers and carpenters of the town turn out some excellent work. The "town is claimed indeed by the craft as the headquarters of the wood-carver's art in the Province Whether this is true may be questioned; but it "is certain that some of the best pieces, such as carved doors, &c., contributed to the Punjab Exhibition, 1881-82, came from Amritsar.

Metal-wares

"Brass-ware is wrought in considerable quantities and exported. There "are two distinct schools of metal work in the city, one producing the usual "brass and copper-ware of the plains, and the other the tinned and chased "copper peculiar to Kashmír, which is made for the use of the large "colony of Kashmírís by their compatriots. Of the first there is not "much to be said.

"Brass casting is well done, but the work is not ornamented to such an "extent as at Rewári or Jagádhri. A few grotesque figures and objects "used in Hindu worship are produced but they are, like all Punjab figure "work in metal, much inferior to that of southern India.

"The type of the Kashmír work is a large copper samovar with a "perforated base admitting air to a charcoal stove which occupies the "centre of the vessel. This form is of course an importation. Salvers or "*thalis* are also made in copper which is tinned and enriched by concentric "bands of ornament cut through the tin into the copper ground. When "new, the effect of the red lines on the dull white ground is not unpleasing.

Ornaments

"Zinc ornaments for use by the poorest classes are rudely cast, and in "some streets the whole of the moulder's operations are carried on in the open "air. It is noticeable that the patterns are inferior to those made in Central "India and in parts of the Bombay Presidency, where this cheap material is "largely used, and where flexible chains with interwoven links are cast at "one operation.

"Large quantities of mock jewelry are turned out. Brass, coloured "glass, mock pearls, tinsel and gilt wire with coloured beads are the raw "material, which is combined with surprising skill. These articles are sold "at fairs and also in large numbers in the *bazárs* of all towns, and considering their gorgeous appearance when new they may fairly be considered "cheap.

"At Jandiála, in this district, brass-ware is made for exportation, and "the town also has a name for *ekka* wheels.

Ivory.

"The ivory carving of Amritsar probably began with the comb trade. "Combs are necessary to Sikhs and form a permanent portion of their attire. "Box wood is used in large quantities, and cheaper woods are also employed; "but the best comb is made of ivory, decorated with geometric patterns in "open work like delicate ivory lace. Paper knives, and the long parting "comb of the European toilet are also made. Occasionally sets of chessmen and similar small articles are carved, but they are comparatively "rare.

CHAP II.F. Commerce and Trade. Iron.

"The blacksmith's craft, generally backward, is not much more advanc-
"ed here than elsewhere. The *dol*, a bowl-shaped bucket resembling those
"attached to mediæval wells in France, is neatly made in rivetted sheet
"iron in some numbers, and it is curious that notwithstanding the very
"cheap rate at which English nails are imported, it should still pay the local
"smith to make large quantities of nails. The fact is European ingenuity
"is directed towards making the nail as unobtrusive as possible, while the
"native carpenter prefers to show it. A long and slender nail with a large
"clout head is his favourite form and it is driven without mercy through
"the most delicate carving. Most native doors and windows are disfigured
"by this nail head, which stains the surrounding surface, and tells among
"the carving as a large black blot. Hill iron was formerly much used, and
"it is still spoken of as Suket Mandi iron. It is preferred for its softness
"and malleability by some smiths, but English iron is driving it out of
"the market."

Section F.—Commerce and Trade.

Amritsar has always held the highest position of any town or city in the Province as an *entrepot* of trade. The connections of its merchants are not confined to Hindustan, but extend to Kabul, Kashmir and Bokhara and are of old standing, long anterior to the advent of the British Government in the Punjab. Certainly the opening out of railway communication with Peshawar, Bombay and Sind has done much to increase the through trade, if it has not added enormously to the import of commodities for local consumption. The table on page 114, which shows the inwards "to pay" traffic of Amritsar Station for the year 1911-12, gives a comprehensive idea of the extent and nature of the imports of the district as a whole, for, though Jandiála has some pretensions to commercial importance and minor *bazars* exist in Majítha, Tarn Táran, Vairowál, Rámdás, Atári, Chamiári, Raja Sansi and Vanieke, their trade is purely in local commodities and is quite dwarfed by that of the city, which draws nearly all the trade of the district to itself.

Octroi returns for the city.

More accurate statistics of the trade of the city and district are not available. The figures for inward railway traffic and the table on the next page showing the increase of the city octroi duty since annexation, indicate to some degree the extent of commerce, though the figures relating to octroi are rather misleading as many important staples, such as cotton piece-goods, cotton yarn, raw silk, gold and silver, skins and tea, are exempt from octroi.

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VOLUME XXI A.

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WITH MAPS.

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CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspects.

CHAP. I-A.

Physical Aspects.

Name and derivation.

1. The district takes its name from the head-quarters town which was only a village until it became the administrative centre of the district. The name is said to be derived from Mahant Guriaji who bought the village and called it after himself. The family came from a village, also named Gurdaspur, in the Pathankot Tahsil, and it still owns the estate.

Boundaries and general configuration.

2. Situated in the north-east of the Lahore Division, the Gurdaspur District has a total area of 1,826 square miles, of which 1,290 or 71 per cent. are cultivated; it contains 2,363 estates, or the largest number in the province, with the single exception of the Sialkot District; it stands 23rd in area, 8th in population, and 2nd in the amount of land revenue paid among the districts of the province. On the north it is bounded by the territories of Jammu and Chamba, on the south by the Amritsar District, on the east by the Chakki river, which divides it from Kangra, and the Beas, beyond which are the Hoshiarpur District and the Kapurthala State, and on the west by the districts of Amritsar and Sialkot.

Of the four tahsils which comprise the district the two southern, Batala and Gurdaspur, are situated in the Bari Doab between the Beas and Ravi rivers, and present the ordinary features of the submontane portions of the Punjab plains. Pathankot, which is to the north of Gurdaspur, lies mostly between the Chakki stream (an affluent of the Beas) on the east and the Ravi on the west, but includes the Chak Andhar, a small tract beyond the Ravi and between that river and its tributary the Ujh, which is copiously irrigated by a network of petty canals. The Chak Andhar and the rest of the lower portion of Pathankot is in a modified degree a *terai* country, with luxuriant vegetation and a damp malarious climate, while the upper portion is a wedge running into the lower Himalaya, an arid, stony, undulating region for the most part, but with fairly fertile valleys here and there, and a moderate growth of pine forest on the higher ridges. In this tahsil, too, are included the hill station of Dalhousie and military cantonments of Balun and Bakloh, which are detached patches in the midst of Chamba territory. The fourth tahsil is Shakargarh, which is situated in the Rechna Doab, to the west of the Ujh and Ravi. This tahsil contains country which differs

CHAP. I-A.
Physical Aspects.

Boundaries and general configuration.

widely from the rest of the district, its northern portion, which lies below the low hills in Jammu territory, being a dry, treeless, upland tract. much cut up by ravines; while below this tract, to the east and south is a fertile, highly cultivated country, with water near the surface, the southern portion of the tahsil, which is known locally as the Darp, being unsurpassed in natural fertility by any part of the district. But even the richer tracts of Shakargarh contain but few groves and gardens, though the Paintla, or country between the uplands and the Ujh, is characterized by an abundant natural growth of *shisham*, which is a pleasing feature in the landscape of this portion of the tahsil.

Scenery.

3. The scenery of much of the district is more picturesque than is usual in the Punjab. The Batala and Gurdaspur Tahsils indeed present no special feature, except the wooded lines of the Bari Doab Canal, but the rolling downs and ravines of the Bharrari in Shakargarh, the almost tropical vegetation of the Pathankot submontane, and the variety of the low hills of the same tahsil are an agreeable change from the ordinary monotony of a plains district. Writing of Pathankot, Colonel Harcourt says:—

"The scenery of the whole of this submontane tract, stretching from just below Dalhousie to the foot of the Pir Panjal range, is extremely beautiful. Beyond the extensive and undulating plain dotted with hamlets, groves of trees and flowing streams, rises, in majestic grandeur, the vast height of the snow-clad Himalaya. Probably no district in the Punjab would offer such facilities to the landscape painter."

River system and water-supply

4. The Beas on the eastern border and the Ravi flowing through the centre of the district are the main streams, and these receive the drainage of numerous affluents.

The Beas.

The Beas strikes the border of this district at Mirthal flowing north-west. At this point it receives the Chawas Cho and 3 miles lower, near Bianpur, the Chakki. After flowing west-south-west for about 6 miles below Mirthal, the stream curves sharply southwards. Its western bank is high and rugged throughout its passage past this district, but the present course of the river-bed is at a distance from the high bank, ranging from 1 to nearly 6 miles. The cold-weather stream has an average depth of about 6 feet and is even fordable in places; in the rains its average depth is about 20 feet. The river-bed in the upper part of its course is composed of stones and sand, but becomes more mixed with mould lower down. Many islands, some of them of considerable size, are formed in the river-bed. There are no bridges on this part of the river. The ferries are all under the charge of the Hoshiarpur authorities. The most important are those of Bhet Ghat and Naushahra at which the river is crossed by the roads from Batala and Gurdaspur to Hoshiarpur. Inun-

CHAP. I.A. Physical Aspects. The Beas.

dation from the Beas is considerable and the whole tract between the river and the high bank is damp and unhealthy. This is especially the case in the Gurdaspur Tahsil, where the huge Kahnuwan marsh, alluded to below, runs almost the whole length from north to south. The river has approached very near to the marsh in the portion north of the Gurdaspur-Naushahra road and a few years ago it was apprehended that the stream might desert its present bed and flow through the marsh, rejoining its old course lower down. If the main stream continues on this side and silts up in the manner common to Punjab rivers, this is a not improbable contingency, and if it were to happen, great damage would be caused to the villages on the eastern border of the marsh.

The Ravi.

The Ravi enters the tahsil at Chaundh on the Chamba border, and flowing south-west forms the boundary between British and Kashmir territory for 23 miles as far as Baheri Buzurg. Thence it used to flow south for 10 miles and west for 10 miles, until it left the Pathankot Tahsil at Lashian. During its course below Baheri Buzurg, however, it threw off three branches which joined the parent stream lower down before it left the tahsil. These were the Singharwan, which runs past Narot, the Masto,* which passes Kathlaur, and the Bhattiya. It seems possible that some of these may have originally been inundation canals, but they have been for years branches of the main stream and form the sources from which minor branches and cuts are taken off. They are again noticed below. For years a large volume of water had been passing down the Masto, and at last in about 1859 the whole Ravi deserted its former bed and adopted that channel. The sudden rush caused an alteration in the course of the stream lower down which set in against the east bank. Eventually in 1870 the water cut across into a small *nala* close to Chak Ram Sahai, and the river now runs about 2 miles to the east of its former course which is still occupied by the Ujh. The original course of the Ravi† used to form the boundary of the Dinanagar District, and this explains the apparently anomalous fact that several villages along its course have been split up into separate estates, as the trans-Ravi portion of these was formerly in Sialkot. Up to a point about three miles below Madhopur the Ravi runs between high stony banks in a boulder bed. The high bank on the east continues for about 10 miles further, but from that point the bed becomes sandy like that of an ordinary river in the plains. After it leaves the hills its banks are cultivated. The

*NOTE.—The Masto, unlike the other two branches, has a pebbly bed.

†NOTE.—The water in the Ravi is colder in summer than that of any other Punjab river. The temperature at Madhopur seldom reaches 76° F.

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Physical Aspects.
The Ravi.

depth of the water varies considerably. During the rainy season it is in parts 20 feet deep. From October to March it is fordable almost everywhere, as the whole of the water of the Ravi proper is taken off for the Bari Doab Canal, except when the canal is closed for repairs or during the winter rainstorms. The bed in the hills is formed of pebbles which gradually merge into sand and mould. Numerous islands are formed. Since 1870 there have been no important alterations in the course of the Ravi, and it is not until it enters the Gurdaspur Tahsil that much damage is done to its banks. The old encamping-ground by the famous Trimmu ferry has now almost all fallen into the river, but the apprehensions expressed in 1890 that the Ravi would adopt the Kiran as its bed by cutting through Bahlpur have fortunately proved groundless. Lower down the town of Dera Nanak in the Batala Tahsil has been more than once threatened, and in 1870 the stream carried away the Tahli Sahib shrine and the sacred *shisham* tree under which the Sikh Guru was said to have once taken shelter. It was found necessary to replace the embankment then put up by another erected in 1906 at considerable cost, and the consequent diversion of the set of the current to the other bank has caused much loss to villages in the Shakargarh Tahsil: the Kartarpur shrine, where Baba Nanak died, is now seriously threatened. There are no bridges on the Ravi in this district, but numerous ferries exist every 4 or 5 miles along its course through the plains.

The Chakki.

5. *The Chakki* divides this district from Kangra as far as Dhangu. It rises in the Dhaula Dhar on the southern slopes of the Dhain Kund spurs of the Himalaya and flows south-west in a broad boulder bed about half a mile wide. It is a most impetuous torrent, and has been the cause of the loss of numerous lives owing to the sudden freshets which come down it without a note of warning. It has been bridged on the Kangra road at Harial. Below Dhangu it used formerly to divide into two branches. One, known as the Khal, which carried most of the water, ran south-west past Gulpur and joined the Ravi below Trimmu in Gurdaspur, and the other, taking a southerly course, reached the Beas near Mirthal. The Gulpur branch cut right across the main line of the Hasli and Bari Doab Canal, and at last after many attempts to train the whole of the water at Gulpur into the Mirthal branch, the Canal Officers adopted a heroic measure, and made a cutting about 200 feet deep and 100 yards wide through the end of the Dhangu ridge, and by the aid of this and an embankment sent the water coursing down a practically new channel to Mirthal. This was in 1862, and since then the torrent has, by a large expenditure, been kept to this bed. Considerable

damage was caused by diluvion to the villages below Dhangu, and those on the old course of the Khal lost a good deal of valuable irrigation; but this was inevitable in the interests of the canal.

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The Chakki.

The Chakki runs very low in the hot weather, but still almost always contains a certain amount of water which is taken out and utilised in private canals by the Kandi circle villages.

The Ujh.

6. *The Ujh* rises in the low hills beyond Jasrota in Jammu, and its main stream after entering this district practically forms the boundary between the Pathankot and Shakargarh Tahsils. Two branches of the main stream, however, striking off in Jammu on the eastern bank, are known as the Ujh Bachera and the Ujh Minor and pass through the Chak Andhar of Pathankot, rejoining the Ujh proper at Sakol and Bambial, respectively. The Ujh is a perennial stream and brings down a large volume of water in the rains. The bed is for the most part sandy, and the deposit is of a deep red colour, owing to the red ferruginous clays which form a conspicuous feature of the low hills. So strongly marked is this peculiarity that it is possible to tell at a glance as soon as the zone of influence of the Ujh is entered. The soils here are clayey and inferior in fertility to those affected by the Ravi silt.

Streams of the Chak Andhar.

7. Closely connected with the Ravi and Ujh is the Jalalia or Bajah which has a perennial flow, and rising just inside the Jammu border is largely used for irrigation purposes by the Chak Andhar villages. It is fordable all the year round and flows into the Ujh at Jaitpur below Bambial. The Masto, Bhattiya and Singharwan have already been mentioned: the first-named enters the Pathankot Tahsil at Maira Kalan, and after receiving the waters of the Ravi rejoins the parent stream at Bharial Harchandan. The Bhattiya comes in at Kiri Khurd and divides into two branches, known as the old and the new, which after running separately for some distance again re-unite and fall into the old Ravi at Gidri. The Singharwan, entering the tahsil at Naroli, falls into the Ujh at Hamza.

The Bein.

8. *The Bein* is a large sandy torrent which rises in Jammu to the north of Shakargarh and running through the centre of the tahsil falls into the Ravi. It is formed by the combined waters of the Tarnah and Bhabban and is said to have become much more rapid and destructive than formerly, owing to the fact that the whole of the Tarnah stream now runs into it, whereas part branching to the eastward used to join the Ujh. The point of junction with the Ravi also is apt to shift: before 1864 it was at Madho, in 1890 at Ada, and it is now a mile or so further westward at Pairewal. In 1890 an embankment was built at Saroch

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to prevent it breaking out over the old high bank of the Ujh and taking an entirely new course through the lowlands to the Ravi. This it actually did in 1893 and caused widespread damage : the embankment was then strengthened and the stream carefully watched, and it has since followed mainly its old course. It is joined by the Hodla at Khanna and by the Dehr at Saroch. The bed is in places over a mile wide and is composed of deep sand through which in the cold weather only a shallow narrow stream of water flows. But owing to its rapid slope it is liable in the rains to sudden and violent floods which cause frequent loss of life. Like most of these torrents it is almost always detrimental in its action as it takes away land and leaves only sand.

Other streams of Shakargarh.

9. The Hodla, the Karir and the Basantar (in its upper reaches called the Bhabbi) are similar torrents, rising to the north of Shakargarh and taking a southerly and westerly course through the tahsil.

Drainage lines.

10. Besides the rivers and the streams which have been described, there are various drainage lines of the actual Doab between the Ravi and the Beas which may be noticed.

The Kiran.

The Kiran.—The chief of these is the Kiran which rises in the Bahrampur swamps into which the drainage of the country between Bahrampur and the Bari Doab Canal runs. It is said to derive its name from a Raja Kiran who cleared it out in mythical times ; but another legend ascribes the formation of the stream to the passage of a snake. It runs between well-defined banks in a very tortuous channel, due according to the myth to the wrigglings of the snake. The total length of its course in this district is 96 miles. Rising as it does in a series of swamps and fed at intervals by the drainage of other marshes, the water is not of good quality and impregnates the lands through which it passes with a saline deposit. The two original branches of this stream join at Radhan, and it then flows roughly parallel with the Ravi until it passes out into the Amritsar District, where it is known as the Sakki. Kalanaur in Gurdaspur Tahsil possesses a small private cut, from which some 920 acres are irrigated yearly, and a District Board canal, from which about 1,250 acres are irrigated, takes off at Rahimabad in Batala. Water-mills, which check the flow of the stream, used to be set up at different places, but these have now been prohibited.

The Kasur nala.

The Kasur nala.—This rises about 6 miles to the south of Gurdaspur, and, running through this district and that of Amritsar past Batala and Tarn Taran, enters the Lahore District and empties itself into the old bed of the Beas near Kasur. It is also known in Batala as the old Basti. In this tahsil it sometimes does considerable damage after heavy rain.

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The Patti.

The Patti nala.—This rises a few miles still further to the south, and running past the town of Kadian and Rangar Nangal ends, like the Kasur *nala*, in the old bed of the Beas in the district of Lahore near the town of Patti. It is also known as the Lei or Sukheri.

The Udiara.

The Udiara nala.—A fourth line of drainage, known as the Udiara *nala*, rises on the confines of this district to the north of Majitha (in Amritsar), flows across the Amritsar District, and enters the lowland of the Ravi about 48 miles south of Lahore.

Minor Doabs.

By these *nalas* the Bari Doab is, as it were, cut up into five minor Doabs, and it was this configuration which, as is shown hereafter, determined the course adopted for the Bari Doab Canal and its branches. A curious feature of these minor Doabs is noted by Lieutenant Dyas, who conducted the original surveys for the Bari Doab Canal. Sand is almost invariably to be met with crowning the highest part of each ridge between the drainage lines, and as in the main Doab the highest land lies close along the Beas or " old Beas," so generally in the minor Doabs between the lines of drainage the highest land is to be found, not in the centre but nearer to the drainage on the Beas side of the ridge. The crowning lines of sand, on the other hand, have a gradual slope on the side towards the Beas, but end abruptly on the side looking towards the Ravi.

The Kahnuwan Chambh.

11. A marked feature of the Bari Doab is the existence of numerous *chambhs* or swamps. The most noted of these is the Kahnuwan Chambh, which runs almost the whole length of the tahsil from Pindori Bainsan on the north to Bheri on the south, close under the old high bank or *dhaia*, as it is locally termed. This swamp is one of the most curious natural features of the tract. To the north it is narrow and shallow, but broadens and deepens until it attains a breadth of about 2¼ miles and a depth in places of 6 feet or 7 feet between the Gurdaspur-Naushahra road and Kahnuwan. From the latter village on it has been considerably reduced and drained by an escape dug before annexation and improved under the supervision of the Irrigation Department after 1860, but there is still a line of swampy ground which runs along under the *dhaia* to the southern boundary of the tahsil. The *chambh* is referred to by Mr. Davies, Settlement Officer, Bari Doab, in paragraph 5 of his report on Tahsil Adinanagar, submitted in 1854. In his opinion it was due to inundations from the Beas, and it was probably in consequence of his remarks that the Pakhowal embankment was constructed. This embankment, built in 1856, used to run between Lahri and Jagatpur, a distance of some 5 miles between the river and the swamp,

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and in the rains it formed an excellent road above the marsh. But it appears to have had no effect whatever in decreasing the area of the swamp and by checking inundation from the river prevented the deposit of fertilising silt. The embankment was therefore allowed to fall into disrepair: it was breached at numerous points; and a few years ago almost the whole length of it was swept away. The people of course attribute the swamp to percolation from the Bari Doab Canal, and there is undoubtedly great loss of water from the canal along its whole length, where it runs parallel to and at a short distance from the old high bank: at the same time there must always have been much drainage from the Bangar down into the low lands and, with this unable to escape into the Beas, the formation of a swamp was inevitable. The main drain starting below Lahri runs through the centre of the swamp and carries a great deal of water: the number of lateral drains has recently been increased, and these have done much local good.

Other Chhambhs.

12. Parmanand, Dhamrai, Narad and Ba'i-ul-Zaman are smaller swamps in the west of and close to the Bari Doab Canal and a chain of marshes stretches across the Gurdaspur Tahsil between the canal and the Kiran. The most important of these are the Keshopur, Magar Mudian, and Paniar *chambhs* near Gurdaspur, and the Bhobar, Bucha Nangal, Naranwali and Dehr marshes on either side of the road from Gurdaspur to Dera Nanak.

Geology

13. Mr. C. E. Blaker of the Irrigation Department has kindly furnished me with the subjoined brief description of the geology of the hilly tract:—

"No detailed investigation into the geology of the district has been made and the following notes are necessarily incomplete.

The main features are as follows:—

In the elevated areas of the Dhaula Dhar range, comprising the Chamba forest between Chamba and Dalhousie, are exposed the granitic Himalayan core in juxtaposition with gneiss and schist of the Punjal system.

Descending towards the foothills from Dalhousie to Dunera, rocks of Sirmur and Siwalik age are met with, having their boundary roughly on a line drawn N. W. and S. E through Bakloh. A narrow inlier of the former is seen running in the same direction through Basohli, surrounded by Siwalik formations. The latter pass through the alternate beds of sandstone and clay of Lower Siwalik age, which are exposed in the Dhaula Dhar ridge as seen at Dhar, then through the sand rocks of the middle Siwaliks to the upper Siwalik conglomerates, which form the low hills seen near Pathankot and at Shahpur Kandi; these then merge into the fine sedimentary alluvium of the plains.

These conglomerates are also found as an outlier in the Phangota neighbourhood, to the north of the Dalla Dhar, where they overlie the Mid-Siwalik sand rock in a sinclinal trough.

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Physical Aspects.
Geology.

The economic geology of the district has no feature of outstanding importance.

In the elevated regions inferior limestone and slate are not uncommon and the 'ban' oak tract contains shale and slate. Quartz and schist are less common.

The Ravi river and Naddi beds are covered with boulders and shingle which extends for some miles below the emergence of the channels into the plains. They are chiefly of hard quartzite originally brought down by the rivers from the denuded Primary strata of the elevated areas. The boulders are used locally for setts and walling. Boulders of inferior limestone are found in some quantity in the Chakki Naddi and are burned for lime.

Building stone is, in the elevated areas, obtained chiefly from gneiss and, in the sub-montane areas, from the Sirmur and Lower Siwalik sandstone. Deposits of kanker modules in the district are scarce and are generally of inferior quality."

The peculiar Bharrari tract of Shakargarh is not, as might be supposed from a glance at the map, a portion of the direct slope from the Himalaya to the plains, but has a more or less distinct watershed of its own which follows the northern boundary: along this rounded stones are frequent, and in one or two places, as at Masrur, soft sandstone crops out: the ridge, though much denuded, is perhaps a continuation of the Siwaliks.

The remainder of the district appears to be the ordinary alluvial of the plains.

Botany.

14. The following trees are common all over the district :—

Acacia arabica	Kikar.
Acacia modesta	Phulai.
Albizzia lebbek	Siris.
Dalbergia sissoo	Shisham.
Eugenia jambolana..	Jaman.
Ficus carica	Phagwara.
Ficus glomerata	Rambal or gular.
Ficus indica	Bor.
Ficus religiosa	Pipal.
Mangifera indica	Am.
Morus indica	Tut.
Zizyphus jujuba	Ber.

The following are also found, but are not so common, except in Pathankot, where they are more abundant :—

Acacia catechu	Khair.
Ægle marmelos	Bil.
Bauhinia malabarica	Kachnar.
Butea frondosa	Dhak or palah.
Cassia fistula	Amaltas or [illegible].

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Physical Aspects
Botany.

Cedrela toona	Tun.
Cordia myxa	Lasura.
Cratæva religiosa	Barna.
Ficus infectoria	Palak.
Melia azedarach	Bakain.
Pongamia glabra	Charr.
Terminalia belerica	Bahera.

The Chinese tallow (*Excecaria sebifera*) grows, though not frequently, in Gurdaspur and Batala, but does not appear to occur in Pathankot. The *nim* (*Melia indica*) is also found but sparsely, and the *mohwa* (*Engelhardtia Colebrookiana*) is sometimes seen in Gurdaspur. The *sufeda* (*Populus alba*, the white poplar) also occurs occasionally. Date-palms are common in Pathankot and in the moist areas, mostly near marshes in the Gurdaspur Tahsil. The Pathankot Tahsil, owing to its more tropical character, possesses a number of trees not found elsewhere in the district. In addition to those named in the foregoing list, the following are quite common :—

Bombax malabaricum	Simal.
Cascaria tormentosa	Chilla.
Celtis australis	Kar.
Flacourtia ramontchi	Kokoa.
Putranjiva roxburghii	Putagan.

The bamboo (*Dendrocalamus strictus*) also grows luxuriantly all over this tahsil. Other trees which occur in Pathankot, but more rarely, are these (the vernacular names, where known, are given) :—

Acacia farnesiana.	
Albizzia stipulata.	
Ailanthus excelsa.	
Bassia latifolia	Mana.
Bischoffia javanica.	
Diospyros montana.	
Ehretia acuminata	Puna.
Ehretia laevis	Chamror.
Grewia oppositifolia	Dhaman.
Holoptelea integrifolia.	
Litsæa sebifera.	
Mallotus philippinensis	Kamela or raini.
Olea cuspidata	Kaho.
Premna latifolia	Gun.
Phyllanthus emblica	Amla.
Wendlandia exserta	Pansara.
Xylosma longifolium	Charindi.
Terminalia chebula	Harar.
Terminalia arjuna	Arjan.
Sapindus detergens	Retha.
Antidesma diandrum	Imli.
Prosopis spicigera	Jhand.

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Physical Aspects.
Botany.

Besides the mango (*am*) and mulberry (*tut*), the following fruit trees will grow almost anywhere where water and care are available:—

Citrus aurantium	.. Sangtara.
Citrus limetta	.. Mitha.
Citrus medica	.. Khatta.
Citrus acida	.. Nimbu.
Citrus decumana	.. Chakotra.
Prunus communis	.. Alucha.
Eriobotrya japonica ..	.. Loquat.
Prunus persica	.. Aru.
Psidium guava	.. Amrud.
Pyrus communis	.. Nashpati.
Punica granatum	.. Anar.
Musa paradisiaca	.. Kela.

Bor and mango trees are the chief feature of the stony ground round Madhopur and Shahpur, while *tun*, *jaman* and *shisham* trees are most noticeable in the canal plantations. Mulberry trees are common and grow to a considerable size, but are not satisfactory timber trees, as when they are cut they are generally found to be rotten inside: there is, however, a fair demand for timber for export to Amritsar and Sialkot for various manufactures. *Shisham* and *tun* are the most useful and valuable timber trees, while *jaman* and *simbal* are useful as they last well under water. *Phulai* and hill olive (*kaho*) have harder and heavier timber than any other trees in the district, but they are not much used for timber as they are not obtainable in large quantities and are very hard to work. *Siris* is used for oil-presses, but white ants attack it very readily. The black wood of *phulai* and *shisham* is practically safe from white ants. *Shisham* trees are usually not destroyed by goats; mulberry, *siris*, *kikar*, *phulai* and *ber* have the misfortune to be popular in this respect: while *pipals* suffer from the depredations of camelmen.

The lower vegetation in the plains tahsils does not present any special feature.

Of weeds and grasses it is sufficient to mention the *bughat*, or wild leek, which is so noticeable among the spring crops, and the two thistles, *kandiari* and *leh*, which are especially troublesome in the moist lands bordering the *chambhs* and in the Beas and Ravi Bets. The *dhub* or *dhubra* grass everywhere marks the fertile soil, and the barren wastes in the Kiran valley and the slopes of the Beas high bank are thinly covered with the coarse and innutritious *dab*. *Kair* or *jhar* is found everywhere: bulrushes, reeds, thatching grass and *kaserla* grow in the swamps, together with the *benku* grass which is

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poisonous to cattle and decreases the value of the grazing. *Dodh* and *mahna* are prevalent in the Darp of Shakargarh, and the latter is a valuable fodder resembling *senjhi*: it grows wild in most fields all over the district. *Bhang* grows freely along the canal banks and *ak* everywhere. In Pathankot undergrowth is very luxuriant, the most prominent bushes being *bhang*, *mendu* or *sanatha*, *basati* and *garna*: cactus hedges surround most of the fields, and the plant grows wild in the low hills.

In the hill station of Dalhousie the most common and valuable species is *ban* oak (*Quercus incana*), and there is a constant demand for the wood. *Chil* (*Pinus longifolia*) is common, but the people do not use it as timber and its fuel fetches only a nominal price. Spruce (*Picea morinda*) and silver fir (*Abies pindrow*) are also common and the wood valuable. Horse-chestnuts are frequent and rhododendron (*Rhododendron arboreum*) covers the hill sides. *Ablan* (*Pieris ovalifolia*) grows in clumps, but the wood is valueless. On the northern side a little *deodar* is met with, but is not exploited. *Quercus pedunculata* (English oak) and Spanish chestnut (*Castania vulgaris*), both exotics, have been planted on Bakrota.

A list of the trees and shrubs found in the Shahpur Kandi forests is given in Section C of Chapter II.

CHAP. I-B.
History.

Jahangir at Kahnuwan and Pindori.

20. The prospects of sport in the extensive marsh to which Kahnuwan gives its name attracted the Emperor Jahangir who made frequent visits to this town: during one of these he first heard of the existence of the celebrated Bairagi, Fakir Bhagwanji, and sought to make his acquaintance. The Bairagi avoided the King by miraculously burrowing through the ground to Pindori, some 10 miles off to the north, and on the King following him up, he effected in a similar way his escape to Dhamtal across the Chakki in Kangra. In proof of the story, caves, or rather holes in the ground, are shown at Kahnuwan and Pindori. On a subsequent visit Jahangir found Narain, the disciple of Bhagwanji, at Pindori, but could get no answer from him, since the fakir was then undergoing a penance in consequence of which he was not allowed to speak. He, therefore, took him to Lahore, where seven cups of poison were, it is said, administered to Narain, a mere taste of which was sufficient to kill an elephant on the spot, but which caused him no hurt whatever. On Bhagwanji's arrival he explained matters to the Emperor, who was so amazed at the occurrence that he had a temple constructed at Pindori, in the shape of a Muhammadan domed tomb which still exists, and endowed the shrine with a grant of a *jagir* of Rs. 20,000. The deed is, it is said, still preserved at the daughter shrine of Dhamtal, and there is no doubt that the tomb and grant were due to the munificence of the Emperor.

Construction of the Shah Nahr.

21. In 1639 the celebrated Engineer Ali Mardan Khan, under the auspices of the Emperor Shah Jehan, began the construction of the Shah Nahr to carry the waters of the Ravi to the royal gardens of Shalimar near Lahore. Ala-ul-Mulk or Fazal Khan remodelled and completed the work and within this district at least the alignment has been closely followed, not only by the Sikhs in constructing the Hasli but by our own engineers in laying out the Bari Doab Canal.

The Sikh Gurus and the district—

(1) Baba Nanak and his sons.

22. In the decline and fall of the Mughal supremacy and the rise of the Sikh power the district saw its most stirring scenes. Several of the Sikh Gurus have been closely associated with the district. The holy Nanak, born in 1469 in the Lahore District, married in 1485 Sulakhni, daughter of one Mula, a Khatri of Pakhoki in the Batala Tahsil, and from his two sons by this marriage, Sri Chand and Lakhmi Das, are sprung, by spiritual descent, the two sects of Udasis and Bedis.

At Galri in the Gurdaspur Tahsil on the road to Trimmu ferry there is a grove of old shishams, one of which is said to have grown from Sri Chand's *datan* or tooth brush, which he

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had stuck into the ground, and a fair is held here on the Baisakhi. The original tree has of course ceased to exist, but a young sapling is shown as having come up from its roots. Nanak seems to have lived a great deal at Pakhoki, his wife's village, and eventually died in 1538 at Kartarpur on the opposite bank of the Ravi, some four miles off, where a small shrine exists. It was there that the celebrated dispute occurred between his Hindu and Muhammadan followers as to whether his body should be burnt or buried, which was solved by the body itself disappearing. The shisham tree under which he used to sit existed up to recent times, but about 40 years ago the shrine of Tahli Sahib itself was carried away, and though a new building, known by that name, has been constructed near Pakhoki, it is not considered to be of any special sanctity, as it has been moved, twice at any rate, if not three times, since the Ravi swept off the original temple. Pakhoki itself is now known as Dera Nanak, and is the head-quarters of the Bedis; it contains a celebrated Udasi shrine or Darbar, as it is called, constructed somewhat on the lines of that at Amritsar.

(2) Amar Das. (3) Hargobind.

Guru Amar Das, the third Guru, appears to have lived at Srigobindpur, as his descendants, the Bhalla Bawas, are still to be found there in considerable numbers. The sixth Guru, Har Gobind, the first champion in arms of the Sikhs, re-founded Hargobindpur, which had been formerly known by the name of Rahila, a word which it was considered most unlucky to pronounce in the early morning, owing to a curse of the Gurus to the effect that all who do so should have neither wife nor family—" jo kahe Rahila, us dá na tabbar na kabilá." His powers as an archer and warrior are still the subject of talk in the country-side, and it is said that he could shoot an arrow from the town of Srigobindpur to the shrine of Damdama, about half a mile to the west on the Amritsar road.

(4) Har Rai.

Guru Har Rai, the seventh Guru, was also connected with the district, and a Tahli Sahib, or large shisham, said to have sprung from a tent peg driven in by him, exists at the village of Ghakkar Kotli in the south-west of the Shakargarh Tahsil. The tree has fallen down, but judging from the size of the trunk it must have been almost old enough to have dated back to the time of this Guru, who died in 1661.

(5) Banda.

The fanatic Banda succeeded Guru Gobind Singh in 1706 and used the district as a base from which to raid the country up to Lahore. The Emperor Bahadur Shah conducted an

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expedition against him in person in 1711, but with only temporary effect. Eventually in 1716 Banda was defeated and shut up in Lohgarh fort by Abdul Samand Khan, known as Diler Jang: after a long siege the Sikhs were starved into surrender: many of them, on refusing to accept Islam, were then massacred, but a number, including the indomitable Banda, were reserved for torture and death at Delhi. Banda's fort at Lohgarh has been identified both with the present Gurdaspur and with a village still called Lohgarh near Dinanagar, but it is asserted by Bhai Ramkishen Singh of Rupar that the site is undoubtedly a mound in the village of Bathwala about a mile north of Gurdaspur: he states that coins, iron nails and small knives are sometimes washed out of the mound during the rains.

Adina Beg.

23. The invasion of Nadir Shah in 1738 disorganised the Government and the aggressions of the Sikhs increased. It was at this point that Adina Beg begins to rise into prominence. He was the son of Chanun, an Arain of Sharakpur in the Gujranwala District, who, after living for some time in Hoshiarpur, served as a soldier at Allahabad, and then as a revenue official in Ludhiana, and from that obtained this post. After this he was made Governor of Bahrampur by Zakhariya Khan, and subsequently placed in charge of the Jullundur Doab. He founded Dinanagar on the banks of the Hasli or Shah Nahr as his residence and cantonment in 1730 A.D. (1143 A.H.) as shown by the Abjad chronogram, "khujista bina," and seems to have exercised his government mainly from that town. The adjoining village of Mughrala also is said to have acquired its name from having been used as his poultry farm. He held his post as Governor of Jullundur during the tenure of office at Lahore of Yahya Khan and Shah Nawaz Khan, sons of Zakhariya Khan, throughout the reigns of Muhammad Shah, Ahmad Shah and Alamgir II, and was still in charge when in 1747, on the invitation of Shah Nawaz Khan, Ahmad Shah Abdali invaded Hindustan, but was repulsed in the following year near Sirhind and driven across the Indus. The disorganisation, commenced by Nadir Shah's invasion, was naturally increased by this and the subsequent incursions of the Abdali, while the Sikhs, probably with the connivance of Adina Beg, seized practically the whole of the country now included in the Gurdaspur District, though they appear to have left the towns in the hands of the royal governors. At last they became so strong that their protector thought that they required a check, so, in compliance with the urgent order of the Governor of Lahore, he inflicted a bloody defeat on them at Makhowal on the Sutlej in 1752. Immediately after this, however, in accordance with his

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usual policy of playing off one side against the other, he took Jassa Singh, the founder of the Ramgarhia Misal, into his service. For a short time during the reign of Alamgir II, after the capture of Lahore by the Wazir Ghazi-ud-din, Adina Beg was transferred to that town as Governor, but was soon driven out by the return of the Abdali in 1755-56, and had to hide in the hills till the departure of the Shah in 1757. In the following year, with the assistance of the Sikhs, he recovered the governorship of the Jullundur Doab, and defeated a force sent from Lahore to drive him out, but was compelled to retire on the approach of the Wazir Jehan Khan in person. Murad Khan, the leader of the first force, was executed at Batala for his incompetent conduct of the first expedition. The Sikhs under Jassa Singh, Kalal, were now strong enough to drive the Afghans out of Lahore, and tried to get rid of Adina Beg. He retaliated by calling in the Mahrattas on the promise of payment of Rs. 1,00,000 for each march, and Rs. 50,000 for each halt. They readily complied with the request, and with the assistance of Adina Beg drove Timur Shah from Lahore and put in their ally as Governor of the Punjab, who, with his head-quarters at Batala, soon extended his power as far as Multan and Kangra. The Manjha Sikhs now turned against him, and were signally defeated by his troops; but in the same year, 1758, in which he attained the summit of his ambition, he was seized with a colic and died at Batala, whence his body was carried to Khanpur, a village near Hoshiarpur, and there buried. Other accounts represent him as having died at Khanpur.

The death of Adina Beg removed the main check on the growing power of the Sikhs, and they soon spread over the country.

The Sikh Misals, and Maharaja Ranjit Singh

24. The history of the district then degenerates into an account of the struggles of the rival Ramgarhia and Kanhaya Misals for supremacy in this part of the Doab: the power of the former was broken in 1808 and of the latter in 1811 by Maharaja Ranjit Singh, who thus assumed sway over the whole district. Dinanagar, with its pleasant mango gardens and running canal, was a favourite summer residence of the Lion of the Punjab, who, when not elsewhere engaged, used to spend here the two hot weather months of May and June, amusing himself by drilling and manœuvring his troops. It was here that in May 1838 he received with great magnificence the Macnaghten Mission on the subject of the proposed alliance with the object of placing Shah Shujah on the throne of Kabul; and it was here that the unfortunate treaty, which eventually gave rise to so much trouble,

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was practically concluded. It does not appear that he ever constructed any costly buildings at this town, where he lived mostly in camp; but the mango gardens planted by the great officers of State still survive. The district was intimately connected also with the family life of the great Maharaja. He owed much of his strength to his own marriage at Batala to Mahtab Kaur, the daughter of Gurbakhsh Singh Kanhaya; and his son Kharak Singh was married to Chand Kaur, daughter of Jaimal Singh Kanhaya of Fatehgarh. The Maharaja also married another Mahtab Kaur, daughter of a Jat of Bhabra in the Shakargarh Tahsil, who was much celebrated for her beauty. After one of his Kangra campaigns he married Raj Devi, the daughter of Mir Padma, a Pathania Rajput of Dunera, and conferred this village in *jagir* on him for his complaisance. On his death the *jagir* was resumed, but the family still survives there. From the Shakargarh Tahsil he took three other brides; he had been advised by the Pandits to marry Salehria Rajput women as this would bring him good fortune. One of these, Rani Deokhi Khurd of Antowali, built a Thakardwara at this village. Another, Mussammat Saidano, died some 25 years ago; the third Har Devi, of Chandwal, became *sati* with the Maharaja. These alliances appear to have been merely commercial transactions, and, beyond a small grant of the nature of purchase-money, the families concerned gained neither honour nor position from the match.

The Shahpur Kandi tract.

25. Little of note occurred after this until the district became merged in British territory on the annexation of the Punjab in 1848. The separate history of the Shahpur Kandi tract transferred from Kangra to this district in 1852 and 1862 is that of the parent territory of Nurpur and is given at length at pages 38-43 of the 1892 Gazetteer. There is nothing of local interest sufficiently important to be reproduced, but mention may be made of the unsuccessful attempts made to recover it for its former masters by Ram Singh, son of the last Raja of Nurpur, Bir Singh, in 1848 and 1849. In August 1848 he made a rapid march from the Jammu hills and seized the Shahpur fort: from this he was quickly ejected and fled to the Sikhs' camp at Basohli. In January 1849 he obtained two Sikh regiments from Raja Sher Singh and took up a strong position near the Tika of Dalla in the Dalla Dhar range of hills. A force under John Lawrence defeated him and he was eventually captured. A monument to two British officers killed in this encounter is still in existence on the summit of a hill in the Dalla Dhar range, and bears the following inscription:—

Sacred to the memory
of
Lieutenant John Peel
1st Sikh Local Infantry
Who succumbed on 17th January 1849 to wounds
received in action
Near Dallah on 16th January
When engaged with insurgents under
Ram Singh
While gallantly leading his men.

This Tablet is placed in his memory by the Officers 51st Sikhs F. F.

The Mutiny.

26. The following account of the events of 1857 is taken from the Punjab Mutiny Report :—" One of the first precautions adopted here by the Deputy Commissioner, Mr. Naesmyth, was to send his Rs. 7,00,000 of treasure in the fort of Govindgarh at Amritsar. It was put under a guard of the Irregular Cavalry, and run through the 44 miles on the night of the 20th May by relays of bahlies or light two-bullock carts. On the 3rd June a feeling of still greater security was created in the station by the dismissal of the detachment of the 59th Native Infantry to join its head-quarters at Amritsar. Its place over the treasury was taken by a party of the police battalion, from which corps also guards had been furnished to the houses of all European residents until the 59th left. The jail was carefully watched, and interviews between the prisoners and any of their friends forbidden, lest any design to break out of jail should be formed. There was an extraordinary number of Hindustanis in this district, mostly employed on the works of the Bari Doab Canal, which has its head quarters at Madhopur. This public enterprise had not hitherto attracted natives of the Punjab in the proportion that might have been expected. Many of the native clerks, contractors and workmen were natives of Hindustan. As such it was needful to watch them closely and to resort to espionage that any projected disturbance might be stifled at once. Two civil officers, Hindustanis of some rank in the Government service, fell under such serious suspicion that they were removed to other places, and ulterior measures against them were at one time contemplated. It was impossible to guard the river thoroughly as it was frequently fordable, and owing to its proximity to the mountains, and consequent liability to sudden freshets, no

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dependence could be placed on it as a barrier. However, all stray beams and planks which could be bound up in rafts, were cleared away, all the boats but two were withdrawn or scuttled, and on receipt of the news of the Jhelum mutiny on the 7th July these two were also sunk The river was therefore considered temporarily impassable. Two days after this came tidings of the march of the 46th Native Infantry and a wing of the 9th Light Cavalry in mutiny from Sialkot towards Gurdaspur. The news had been also telegraphed to Brigadier-General Nicholson, who was lying at Amritsar with his movable column. The signaller was drunk, and the message was not delivered, but an express sent by mail-cart reached early in the morning. He was earnestly requested to intercept the mutineers, and with characteristic energy he started the same evening with six guns under Captain Bourchier, 600 men of Her Majesty's 52nd Foot, some Sikh levies, and a few half-disciplined Sikh Horse.

To the commercial men of Amritsar and Lahore the absence of a railway was compensated for by the hundreds of native gigs or ekkas which ply unceasingly between the two cities. On the day in question the district officers of both places were ordered to seize every ekka, bahli and pony that was to be seen and to despatch them under police guards to General Nicholson's camp at Amritsar on urgent public service. The vehicles on their arrival there were promptly loaded with British soldiers, and the force started at dusk for Gurdaspur, which is a distance of 44 miles from Amritsar, reaching it* at 8 P.M. on the 11th July. It was joined at Batala by Mr. Roberts, Commissioner, and Captain Perkins, Assistant Commissioner of Amritsar. The next day General Nicholson was told that the mutineers had crossed to the left bank of the Ravi by the ford at Trimmu. He marched, and met them drawn up in line near the river. The 9th Light Cavalry charged the Artillery fearlessly on both flanks and cut down some of the gunners, the 46th Native Infantry advanced boldly to take the guns in the face of a storm of grape which mowed them down by scores, and it was not till the 52nd leaped out on them with the bayonet that they turned and fled. The remnant of the mutinous force took refuge on an island, where they erected a battery for their gun and collected their women and their spoil. At daylight on the 16th July they were attacked in this their last stronghold. Numbers were drowned or shot in the water, many were killed in the flight, and the prisoners

*The Gurdaspur shop-keepers for the most part absconded, but supplies for the force were arranged for by two brothers the descendant of one of whom is Lala Ram Saru Das, now practising as a pleader in the town.

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were all executed by martial law. On the 18th the columns returned to Gurdaspur."*

The Mutiny.

The fight took place on the border of the villages of Thakarpur and Wazirpur, close to the present Trimmu encamping-ground. The mutineers were stopped for a short time on the opposite bank of the Ravi owing to the want of boats, but, strangely enough, the water suddenly fell to a point unusually low for the middle of the rains and they were enabled to cross. As soon as most had crossed, however, the water rose to its normal level and blocked some of them on the island between the two streams. Sardar Man Singh of Jhun Man Singh in Tahsil Shakargarh rendered valuable services during the fight, and at the moment of victory was struck by a bullet while on his way to Mr. Naesmyth in another part of the field. He was taken to Thakarpur, where a few hours afterwards he died and was burnt in the garden to the north of the village which is owned by his family. There is a small pakka cenotaph on the spot where his remains were cremated, which is now falling into ruins. His widow received a pension of Rs. 200 till her death, and her sons Lahna Singh and Wazir Singh† pensions of Rs. 150 a year each. Bones of horses and men are still occasionally ploughed up on the field of battle, especially on the spot where a deep nala, known as the

* NOTE.—The following interesting supplementary account of this celebrated incident was kindly supplied by Surgeon-General Innes of Charmouth, Dorset, who accompanied the 52nd on the occasion in question:—

"The 46th and 35th Native Infantry Regiments, along with the 9th Light Cavalry, were quartered at Sialkot with us when the mutiny broke out; the two former were the celebrated Jalalabad regiment, that held that fort under Sir Robert Sale in the Kabul disaster of 1842-43. The 35th, with a wing of the 9th Light Cavalry, formed part of our movable column under Sir Neville Chamberlain. The 46th Regiment, with the other wing of the 9th Light Cavalry, were left at Sialkot, and before leaving we handed over all our personal and mess kit to the Quarter Guard of the 46th Regiment by order of the Brigadier. When we got the telegram at Amritsar to say the 46th and 9th Cavalry had mutinied and were *en route* to Delhi *via* Gurdaspur, the movable column now commanded by General Nicholson (*vice* Sir Neville Chamberlain, appointed Adjutant General at Delhi) dismounted the 9th Cavalry and used the horses along with ekkas ponies and bullock carts to carry the 52nd Light Infantry on their night march to Gurdaspur. Two companies were left encamped on the glacis of the Govindgarh fort to guard the Ghat on the Ravi: the sick of the regiment were placed in the native hospital. To keep clean and smart the white cotton drill uniform of the regiment the Colonel had all the clothing dipped in a solution of gunpowder and water which, I believe, was the first attempt at the now universal khaki uniform, and deceived the 46th Regiment who thought that they were native levies coming against them and not a British Regiment. The 46th Regiment was drawn up in line with a squadron of the 9th Light Cavalry on each flank and they were commanded by the Subedar Major of the 46th Regiment. There was a small body of irregular *sowars* newly enlisted, about 30 in number, who accompanied one column and they afterwards became the nucleus of the celebrated Hodson's Horse. The mutineers had brought the Sialkot morning gun with them; they got it on to the island in the Ravi and it stuck there and was never fired: it was afterwards recovered and sent back to Sialkot. The whole of the mess-plate of the 52nd was flung into the river to lighten the transport and was never subsequently recovered."

† NOTE.—Wazir Singh still lives in Jhun Man Singh and has one son Thakur Singh, who is a safedposh, and six grandsons. Lahna Singh died in 1902; a grandson of his, S. Bhagwan Singh, is Wardi Major in the 19th Cavalry: a son, Mewa Singh, has just retired from Police service and is a Darbari; his son, Autar Singh, is a Sub-Inspector of Police.

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Kala pani, used to be, as during the retreat hundreds of the mutineers were driven into this and shot or drowned. The Europeans killed in the fight were buried at Gurdaspur near the encamping-ground, but there is no memorial of the battle on the spot. Many of the surviving mutineers were brought in by the villagers and executed by Captain Adams, Assistant Commissioner, and Mr. Naesmyth in commission. Most of the party that escaped to Jammu were made over to us by the Maharaja's officers, and tried by Lieutenant MacMahon and Captain Adams at Bhikbo Chak. Some of them, however, contrived to make their way through the trackless wastes of the Himalaya to Spiti, where they were beleaguered by the people until the arrival of Mr. Knox, Assistant Commissioner of Kulu, who captured the party, more of whom were then executed. During the first week in August a remnant, numbering about 25 men of the 26th Native Infantry from Lahore, found their way into the swamps of this district. They were all killed by a party of the new levy under Messrs. Garbett and Hanna of the Canal Department, and by a separate little party of the 2nd Irregular Cavalry under Major Jackson, who was seriously wounded. The raising of the levy was an important part of the work of the district officers. It was entrusted to Captain Adams and the force was pronounced one of the best bodies of men that had been recently raised in the Punjab. On this head Mr. Naesmyth makes the following remarks :—

> "This general enlistment was one of the most popular, as it was among the most effective measure adopted by Government, and contributed in a vast degree to link the popular feeling in this part of the country with the British cause. A mutual interest and sympathy was created to support that cause which had now become common, deep and earnest were the aspirations which vibrated in every homestead and evinced that the military spirit of the nation had been gratified, and afforded an assurance that its valiant sons would not be backward in vindicating the trust bestowed."

Constitution of the district

27. The district has only gradually assumed its present form. After the Sobraon campaign, by the treaty of Lahore, concluded 8th March 1846, the Jullundur Doab, including the Kangra District, was ceded by the Lahore Darbar as a war indemnity. The boundary of the Kangra District was demarcated by a commission, and ran from just below the present head of the Bari Doab Canal in an almost straight line to the old bed of the Chakki near Dhangu, whence it followed the course of the eastern branch of that stream in its junction with the Beas. After the annexation of the Punjab in April 1849, Mr. C. B. Saunders was directed to form a new district of Adinanagar which should include two-thirds of the Bari Doab north of Amritsar. Adinanagar was selected as the head-quarters as Batala

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was considered to be too far south. The administration was to be based on the regulations in force in the North-West Province. The Adinanagar District was that settled by Mr., afterwards Sir, H. Davies, and included the whole of the present Gurdaspur Tahsil, the greater part of the Batala Tahsil, and the 181 villages in the Pathankot Tahsil south of the boundary defined in 1846. In July 1849 the civil officers and military escort were transferred to Batala and established in Maharaja Sher Singh's house at Anarkali, as Adinanagar was thought to be unhealthy. In the autumn Batala was considered to be too much exposed to floods, and so Gurdaspur was selected as a suitable site for the station; and after some further doubts as to its healthiness the name of the treasury and district was finally altered from that of Adinanagar to Gurdaspur on 1st May 1852.

In the meantime work had been commenced on the Bari Doab Canal, and in 1850 it was deemed desirable to place the whole course of the canal within one district; so, with effect from 1st March 1852, 89 villages south of a line running from the Ravi at Shahpur to the Chakki above Pathankot were transferred to Gurdaspur. The Revenue Survey was then well advanced, and at the revision of the boundaries of tahsils and districts in 1859 the Shakargarh Tahsil was transferred from Sialkot; the boundaries of Gurdaspur and Batala were fixed much on their present lines, some 107 villages in the south-east being added to the latter from Amritsar, and the delta between the Ravi and Ujh, containing 99 villages, was cut out of Shakargarh, and with 181 villages from Gurdaspur and the Kangra villages formed into a separate tahsil with head-quarters at Pathankot.

The district was then formed as follows:—

Tahsil Pathankot in the north-east.

Tahsil Shakargarh—trans-Ravi, except Chak Andhar.

Tahsil Gurdaspur—the central portion of the Bari Doab.

Tahsil Batala—the southern portion of the Bari Doab.

In August 1860, the hills upon which lies the Dalhousie sanitarium, having been acquired in 1853 from the Chamba State, were transferred from the Kangra to the Gurdaspur District, and in the April of 1862 this transfer was supplemented by the further transfer to the district of the strip of hill country already described as lying between the Ravi and Chakki and intervening between Dalhousie and the plains. In 1861 Raja Teja Singh's *jagir* was consolidated in the south-west of the Batala Tahsil and his head-quarters were fixed at that town and a considerable jurisdiction over the jagir villages was conferred on

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him with the title of Raja of Batala. A new tahsil was formed at Kadian, but on the death of the Raja on 2nd December 1862, the *jagir* was resumed and the former tahsil reconstituted. In April 1867 the Batala Tahsil was transferred to Amritsar, but was re-transferred to Gurdaspur on 1st April 1869, as the arrangement did not work satisfactorily.

Antiquities.

28. Among the numerous buildings and remains of archæological interest in the district a few may be called important.

There are some interesting rock-temples at Mukeshwar on the Ravi, some five miles above Shahpur: they are said to be very ancient and to date back to the time of the mythical Pandavas. The smoke-blackened pillars and the carvings here must however be very old. Stories are told of Arjan's and Parbati's visit to the place: a long cleft in the rock a little way up the river is known as "Arjan's *chula*" and is to be seen from the road where it winds round the side of the Dalla Dhar, a thousand feet above. The present custodian is an old Saniasi, Kanhiya Gir, who hails from Jammu. The inscription at the door-way of the main cave is said to be some Deccani script, but it does not appear that it has ever been translated. A few years ago, a Sadhu from another rock-temple on the Karnal nala below Hardo Sarn was caught in the Mukeshwar cave by an unexpected rise in the river: the floods continued for nine days during which the Sadhu was imprisoned in the temple and was only saved from starvation by the miraculous appearance of a Gaddi's skin-bag full of flour which was floated into the mouth of the cave by the flood.

The last camp of Alexander the Great before he began his return march is supposed to have been on the bank of the Beas, probably in this district, but all trace of the twelve enormous altars of hewn stone, which he is said to have left on the spot, has been lost, it is to be feared irretrievably. The masonry platform upon which Akbar was crowned at Kalanaur in 1556 A. D. has already been mentioned. This is now protected by a railing and is in charge of the Public Works Department. Close to the same spot is the fine tomb of Jamil Beg, one of Akbar's Generals. A coalition of hill-chiefs, Basu of Sirmur, Budh Singh of Nagarkot in Kangra, and Paras Ram of Jammu, had been formed against the paramount power. Troops were sent from Lahore under Zain Khan, Koka, but failed to reduce the insurgents, and Jamil Beg, son of Taj Khan, was sent in support, with another force against Raja Basu. In the battle which ensued he fell gallantly fighting, and was brought to Kalanaur

and buried there, in this tomb erected by his sorrowing father, Taj Khan, who wrote a Persian elegy on the sad occasion, some of the verses of which are still inscribed on the walls of the tomb. The geometrical coloured tracery in this is very effective. and much resembles that in the tomb of Asaf Jan at Shahdara. Kalanaur indeed was a famous place in old times: there was an ancient proverb which said "that he who has not seen Lahore, at least let him see Kalanaur." It is said to have been originally founded by Hindu Rajas and the numerous ruins in its vicinity sufficiently attest its antiquity. A temple to Shiv on the bank of the Kiran close to the town draws large numbers of people at the Shivratri festival.

Kahnuwan, which gives its name to the well-known marsh, possesses several ancient buildings. The chief of these are the shrine of Shah Burhan, a Muhammadan saint, who flourished in the reign of Jahangir, the *gupha* or subterranean shrine of the Bairagi Bhagwanji, a Matt of Saniasis and a considerable *jogimandir*. A curious tradition attaches to a large *baoli* or well just below the high bank, which, though in good condition, is not used. The story runs that one of the leading Rajputs had two wives who annoyed him by their perpetual squabblings, and so to settle the question he constructed this *baoli* and buried his wives under the pillars at the bottom of the steps leading to the water, grimly remarking that at any rate they would have to lie side by side in peace for the future.

At Pindori, which, as noted in Section B, was closely connected with Kahnuwan, the old temple built by the Emperor Jahangir still stands, though overshadowed by the magnificent new temple overlooking the marsh. The place was much resorted to by the rulers of Kashmir and the Kangra hills. There are 13 *samadhs* representing 13 *gaddis* or succession of *gurus*, of which the best known were Bhagwanji, his two *chelas*, Narainji and Baba Mahesh Dasji and Baba Hari Ramji, who migrated to Dhamtal and founded a *gaddi* there. Close to the *samadh* of Baba Mahesh Dasji is a smaller one to his dog who is said to have survived a dose of about $1\frac{1}{4}$ maunds of opium administered to it by the Guru as an exhibition of his spiritual powers. The copper plate on which are inscribed the terms of the grant of pasture by the Emperor Jahangir is still preserved at the shrine.

There is also a square piece of crystal, bearing an inscription, which is said to possess magic properties, and dates from the time of Hari Ramji, the fourth *Guru*. There are said to be fifty or sixty branches of this shrine scattered all over India.

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The town of Batala was founded by Rai Ram Deo, a Bhatti Rajput from Kapurthala, during the time of Bahlol Khan, Lodhi, in 877 A. H. (1472 A. D.). The country between the Sutlej and Chenab at that time was to a great extent lying waste, owing to disastrous floods and the ravages of Jasrat Ghakkar, and the revenues of the province were farmed to Rai Ram Deo by Tatar Khan, the Viceroy, for nine lakhs of *tankas*. Ram Deo became a disciple of Sheikh Muhammad Kadiri of Lahore, and was converted to Islam. The spot first fixed upon for the city was considered unpropitious, and so, at the advice of the astrologers, it was exchanged for that on which the present town now stands, whence the name Batala, from "batta" or "vatta", exchange. The tomb of Ram Deo, consisting of a brick building, with a sloping dome supported on enormously thick walls constructed of bricks laid in mud, still exists to the south-east of the town, and Mr. Rodgers, judging from the slope of the dome, correctly ascribed the date of its foundation to the later Pathan or Lodhi times. In Akbar's time Shamsher Khan, a eunuch, and the Karori of Batala built a fine tank to the north-east of the town in 925 A.H., and planted gardens in the suburb known as Anarkali, where his tomb still stands close to the tank which bears his name. The city was enriched with a bazar and shops constructed in Aurangzeb's reign by Mirza Muhammad Khan, who received the title of Wazir Khan, with a Jama Masjid by Kazi Abdul Hak, and a fine garden in three terraces constructed by Amar Singh, Kanungo. Batala at this time enjoyed a great reputation for learning and piety. The saints Shahab-ud-din. Bukhari, Shah Ismail, Shah Niamatullah and Sheikh Allahdad lived here. The tomb of the first named exists in the quarter still occupied by his descendants, the Bukhari Sayads. A tomb said to be that of his still more distinguished kinsman, Mauj Darya, stands at Khan Fateh, a village about five miles to the west, but it is very doubtful whether this, or the tomb at Lahore, really contains the body of the saint.

During the regin of Farrukhsiar Sayad Muhammad Fazal Gilani established a college here, which attracted students from distant parts of the country. This was, however, destroyed by Banda; and the town soon lost its reputation for learning and piety, which had gained for it the title of Batala *Sharif*, and is now branded rather with the epithet of *Sharir* owing to the tricky and worthless character of a considerable section of its inhabitants.

Batala was also the centre of the petty warfare constantly waged between the rival Sikh Misals of the Kanhayas and Ram-

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garhias. From 1798 to 1811 the former Misal was ruled by Musammat Sada Kaur, the widow of Gurbakhsh Singh. This remarkable woman is still remembered at Batala, which she appears to have administered with great energy and tolerable success. To the south of the city, close to the wall, still exist the remains of her citadel, consisting at present of a very lofty mound, and there are two smaller out-works, said to have been constructed by her on the west and north of the town. She appears to have again been given a grant of Batala and Pathankot, as in 1820 she was called upon by Maharaja Ranjit Singh to make over half her possessions for the support of alleged grandsons, Sher Singh and Tara Singh. At first she refused, but eventually Ranjit Singh, as usual, got her into his power by guile, and then sent a force, which took over all her estates and personal property. She was after this kept in confinement till her death in 1832, and Batala and the Kauntarpur territory was assigned to Sher Singh. This prince lived here almost entirely until his accession to the throne in January 1841, and the old people of the country round Batala and Kahnuwan used to be full of stories of his prowess as a mighty hunter. His palace at Anarkali, near Batala, built somewhat in the Italian style, is an imposing pile in its way, and commands a fine view of all the country round. It is now leased for 99 years to the Church Missionary Society. He also converted Shamsher Khan's mosque, in the centre of the large tank at Anarkali, into a pavilion, which still exists.

The antiquities connected with the names of the various Sikh Gurus have been noted above, but those of Dera Nanak require some further notice.

It boasts of a handsome Sikh golden temple dedicated to Baba Nanak. This is called the *Darbar Sahib*, and is a place of Sikh pilgrimage.

In the years between 1744 to 1754 A.D., the Bedis, descendants of Baba Nanak, purchased lands and laid the foundation of the town of Dera Nanak. There they built a *kacha* temple on the spot where Baba Nanak used to sit or offer his prayers to God. Diwan Nanak Bakhsh, *wazir* to the Nawab of Haidarabad, Deccan, offered a sum of Rs. 50,000 for the building of a brick temple. Subsequently, Raja Chando Lal contributed a large sum of money to its construction. In 1765 A.D., the construction of the temple was begun through the agency of Bedis. The work was finished in 1787 A. D. In 1825 A.D. Maharaja Ranjit Singh offered a handsome contribution for the completion of the work, and it was completed in 1827 A.D. Rani Chand Kaur, on the occasion of her succession to the throne, caused a portion of the temple to be decorated with gold leaf.

CHAP. I-B. History. Antiquities.

There is also a second temple, known as the Tahli Sahib, from a large *tali* or shisham tree, which stood close to it. This temple was erected by Baba Sri Chand, the son of Guru Nanak Sahib. In 1869 the temple was carried away by the Ravi, and in place of it the people constructed another on the other bank of the river in the village of Mulowali near the Fatehgarh road, but it was again moved to the present building situated a short distance outside the town to the north. The town also contains a precious relic in the shape of a coat, once worn by Nanak. This *chola* is said to have been presented to Nanak when he visited Mecca and is inscribed with thousands of Arabic words and figures. The garment is kept wrapped up in innumerable coverings of all kinds presented by pious followers of the *guru*: it takes a couple of hours to remove these and obtain a glimpse of the sacred coat.

Towards the middle of the seventeenth century, Bahrampur near Dinanagar sprang into prominence. It was founded by Haji Bahram Khan, at one time Chakladar or Governor of Jammu and Kangra, which were under the control of the Bahrampur District. A fine old mosque, now falling into ruins, built in 1684 by Haji Bahram Khan in consequence of a bequest by his elder brother Haji Rajab Ali, and a large Idgah are perhaps the only memorials of the palmy days of Bahrampur, which is now a mass of old brick buildings rapidly falling into decay, since all its trade has been usurped by Dinanagar on the railway three miles off. It was here, however, that in Shah Jehan's time the forces under Prince Murad assembled for the campaign against Raja Jagat Chand of Nurpur, and hence they marched to Pathankot before attacking Nurpur, Man and Taragarh. The town is also noteworthy as the first position of any consequence obtained by the well-known Adina Beg who was Governor of Bahrampur, a post to which he was raised by Zakhariya Khan, the Viceroy of the Punjab, during the reign of Muhammad Shah.

Maharaja Ranjit Singh's buildings at Dinanagar are now put to baser uses. His ladies' apartments are utilised as an office for the Municipal Committee and the house occupied by General Ventura is now a rest-house.

Dhianpur, to the left of the road from Batala to Dera Baba Nanak, is a well-known shrine of Bairagis of the Ramanandi sect. The founder was Baba Lal Ji who is said to have lived in the time of the Emperor Shah Jehan. Dara Shikoh, the son of the Emperor Shah Jehan, used to have frequent religious

disputations with the saint Lal Ji and the doctrine of monotheism was the favourite topic of discussion; so much so, in fact, that Dara Shikoh is said to have adopted his opponent's views and was therefore regarded by Muhammadans as a heretic. In the main building there are painted on the walls pictures of the saint and Dara Shikoh engaged in conversation on religious subjects.

Lehl, near Dhariwal, is an important branch of the Pindori *gaddi* and barren women resort to it for the purpose of obtaining issue, which the Mahant is said to bring about by the use of *antras*.

The shaking wall belonging to the Mahants of Gurdaspur well-known as an architectural wonder.

Rattan Chattar, near Dera Nanak and Masanian, near Batala, are seats of Sayyad Pirs: the former has a mausoleum and a cluster of tombs of religious teachers, while the latter possesses a fine mosque with lofty minarets.

At Achal, a few miles from Batala, there is a temple to Shiv or Achleshwar Maharaj: it is situated in the middle of a tank and is said to date back to the time of the mythical Kauravas and Pandavas.

Ghoman Pindori in the Batala Tahsil has a temple of Baba Nam Dev, the miracle-working saint of the Muhammadan ascendancy.

Jakhbar, near Narot Mehra in Pathankot Tahsil, is a shrine of Jogis. The Emperor Akbar favoured this *Gaddi* and granted *Pattas* in the form of copper plates inscribed with leases of cultivation. These copper plates are still preserved. The place, however, is decreasing in popularity and importance.

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Leading men and families.

51. There are in the district 19 darbaris, 7 of whom are Provincial. The history of eleven of the leading families, of whom the present heads are noted in margin, is given at pages 1—46 of the 1911 edition of "Chiefs and Families of Note in the Punjab." In addition to those considered worthy of a place in that compilation there are several leading men whose family or services are such that their names deserve to be recorded. In Batala, Thakar Harkishan Singh of Kishankot and Thakar Mahan Chand, who has served on the Legislative Council of the Lieutenant-Governor, are grandsons of Raja Sir Sahib Dial, K. C. S. I. Sardar Kishan Singh, Zaildar of Bham, has done good work not only as an Honorary Magistrate but in helping the administration generally; he is now invested with 2nd class powers and has just received the title of Sardar Sahib. Sardar Bahadur Dial Singh, Man of Aliwal Man is a Deputy Collector in the Canal Department. Mian Alim Khan of Kala Afghanan has done invaluable work in assisting the Co-operative Credit Societies movement. Mian Ghulam Farid of Batala did useful work as an Extra Assistant Commissioner and is now retired: he has the title of Khan Bahadur. Mian Nazir Mohi-ud-din is a Sayad and head of a religious institution in Batala. Sardar Narain Singh of Singhpura, who now lives on a purchased estate called Nawanpind a few miles from Gurdaspur, is also a Sardar Sahib. His son Kishan Singh is a Zaildar and a man of influence, as also is Chaudhri Alim Khan of Chachriala. Bedi Shiv Bakhsh Singh is a leading man in Dera Nanak. In Gurdaspur, Mehr Amir Ullah of Kalanaur, Lala Devi Dial of Kahnuwan and Mahant Basheshar Nath of Gurdaspur are Honorary Magistrates. The last named is a descendant of Mahant Guriaji, from whom Gurdaspur takes its name. Mirza Niaz Beg is the head of the Mughal family of Hakimpur near Kalanaur and has served in the Canal Department. In Shakargarh, Diwan Safa Chand is the leading man of the Datt Brahmans of Kanjrur; Wardi Major Kahror Singh of Sukho Chak, whence come numerous recruits for the army, is now a Sub-Registrar; Chaudhri Hashmat Ali of Chajwal and Chaudhri Kesar Singh of Singowal are Honorary Magistrates, the former with 2nd class powers; both are valuable men. The sons of S. Jamiat Rai, an old servant of Maharaja Dhalip Singh, still live at Mallah, but the family is in

1. Raja Sant Singh of Akhrota.
2. Sardar Gopal Singh of Bhagowala.
3. Sardar Hari Singh of Rangbar Nangal.
4. Rai Sheo Singh, Bhandari.
5. Sardar Hari Singh of Talwandi Lal Singh.
6. Sardar Sarup Singh of Fatehgarh.
7. Sardar Bhagwan Singh, Panjhatha.
8. Sardar Moti Singh of Chashma.
9. Sardar Harnam Singh, Bhaga.
10. Mirza Sultan Ahmad of Kadian.
11. Sardar Amrik Singh of Khunda.

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a very depressed and impoverished condition. Sardar Wazir Singh and Mewa Singh of Jhun Man Singh are descendants of Sardar Man Singh whose death at Trimmu has been noticed in the account of the Mutiny in paragraph 24. In Pathankot the Tangral Rajput Chaudhris of Kathlaur are a notable family and own 15 villages, mostly in the Chak Andhar: one of them, Kharak Singh, is an Honorary Magistrate with 2nd class powers: Chaudhri Mehr Singh is the son of Sucheta and grandson of Phinu, the well-known Kotwal of the hill circle; he also is an Honorary Magistrate.

There are numerous soldiers who have attained to commissioned rank in the Native Army, but the list would be too long to give here; probably the oldest in the district is the fine old veteran Subedar Miran Bakhsh of Dera Nanak.*

Tribes gazetted under the Land Alienation Act.

52. The following tribes have been gazetted under the Land Alienation Act:—

Arain, Dogar, Gujar, Jat, Moghul, Pathan, Rajput, Saini, Sayad (in 1904), Labana (in 1906), Chang (in 1909) and Brahmans of the Tarnaich clan in Pathankot Tahsil, of the Barsotra clan in Shakargarh Tahsil and of the Datt clan in the whole district (in 1913). These last have been gazetted as separate groups: the Tarnaich Brahmans occupy a compact block of 14 villages in the Pathanti, and the Barsotras 6 villages in the north-west corner of Shakargarh. The Datts have 17 villages on the western border near Kanjrur in Shakargarh and are a branch of the Muhial Brahmans of the Rawalpindi and Jhelum Districts: numbers take Government service, especially in the army.

Descent of Jagirs Act.

53. Of the 14 jagirs upon which action could be taken under Descent of Jagirs Act, 6 have already been notified: of these a rule of integral descent had always prevailed in one case: in two cases such descent was prescribed in the terms of grant and in the remaining three the jagirdars accepted the application of the rule of primogeniture for the future. The most important jagirs—those of Sardar Gopal Singh of Bhagowala, Raja Sant Singh of Akhrota, Thakar Harkishen Singh of Kishenkot and Sodhi Kishen Singh of Jhabkara have been notified, and the only important grant still remaining is that of Sardars Bishan Singh and Sundar Singh who are residents of Amritsar, and hold a fixed grant in the Batala Tahsil of this district.

Religions. Muhammadan sects.

54. Almost all the Muhammadans of the district belong to the *Hanafi* sect of the *Sunnis*. The *Shias* are to be found in considerable strength only in Batala. The same is the case

*He died while this Gazetteer was in the Press.

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with the *Ahl-i-Hadis*, one of whose principal *maulvis*, Muhammad Husain, resides in that town. The new sect of *Ahl-i-Quran* is also represented by a few persons.

Muhammadan sects

The principal difference between *Shias* and *Sunnis* consists in the former regarding Ali as the only rightful successor of the prophet Muhammad and the three *Khalifas* who preceded him as aggressors. This difference has led to the adoption of different interpretations of some of the verses of the Koran and to a difference of opinion regarding the authenticity and interpretation of some of the *Hadises* or traditions of the prophet. The *Hanafi* follow Imam Abu Hanifa in his opinions on points of Muhammadan law not covered by the Koran or traditions. The *Ahl-i-Hadis* refuse to be bound by the opinions of any particular Imam. The *Ahl-i-Quran* believe that the Koran is complete in itself and the search after traditions is unnecessary and misleading. The birth-place of Mirza Ghulam Ahmad of Qadian, the founder of the *Ahmadiya* sect, is in this district, but many of his followers here are those who have come from other districts and settled in Qadian. The following extract (paragraph 240) from the 1911 Census Report deals with the *Ahmadiya* sect which, having originated in this district, calls for some special notice.

The Ahmadiyas.

55. The *Ahmadiya* sect was founded by Mirza Ghulam Ahmad of Qadian (in the Batala Tahsil of the Gurdaspur District). The Mirza was born in 1839 and wrote in 1880, *Burhan-i-Ahmadiya*, his masterpiece, in which he claims to be a recipient of Divine revelation. A brief description of the sect was given by Mr. Rose.* "Beginning as a Maulvi," says he, 'with a special mission to the sweepers,† the Mirza eventually advanced claim to be the Mahdi or Messiah expected by Muhammadans and Christians alike. The sect, however, emphatically repudiates the doctrine that the Mahdi of Islam will be a warrior and relies on the 'Sahih Bokhari,' the most authentic of the traditions, which says he shall wage no wars, but discontinue war for the sake of religion. In his voluminous writings, the Mirza has combated the doctrine of *Jihad* and the sect is thus opposed to the extreme section of the Ahl-i-Hadis".

The following quotation from the Imperial Gazetteer‡ shows another aspect of the movement :—

* Punjab Census Report, 1901, page 143.

† This appears to be incorrect. It was Mirza Ghulam Ahmad's brother who was the *Pir* of sweepers. The movement is said to have died with him.

‡ Volume X, page 438, edition 1907.

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The Ahmadiyas.

"The widest development of recent sectarianism in Islam is furnished by the Ahmadiya sect. The Quran is to him (its leader) the repository of all knowledge. The Resurrection is at hand. While discouraging religious war, he is said to preach strongly against Christianity, Hinduism, the Shiah doctrines and the movement in favour of English education. The last observation does not appear to be correct, considering that some of the prominent Ahmadis are graduates and send their sons to colleges.

The founder claimed to be the promised Mahdi and Messiah of the Muslims, Messiah of the Christians, and Avatar* of the Hindus, and one of his adherents, M. Muhammad Ali, M.A., LL.B., proves from this triple claim the universality of the Ahmadiya Mission.† The Reverend Doctor Griswold's pamphlet on Mirza Ghulam Ahmad, the Mahdi Messiah (1902), discusses the claims from the Christian point of view. Among the Muhammadans the pretensions are admitted by only the adherents of the faith, and it goes without saying that the claim to being an Avatar is considered preposterous by the Hindus. Although the first volume of the Burhan-i-Ahmadiya was published in 1880 and the book was completed in 1884, the Ahmadiya movement did not come into existence till 1889, in view of the strong opposition raised by the Maulvis. The Mirza wrote three books, *Fateh Islam*, *Tauzih-i-Maram* and *Izala-i-Auham*, to clear his position, though without success. His professions were characterised by a strong element of prophecies and the fulfilment of those about the violent death of his bitter opponent Lekh Ram, the Arya Musafir, and the end of Abdulla Atham, a Christian (which is alleged to have been delayed because he had adopted the faith of the new Prophet before the expiry of the time allowed, but came on because he went back to Christianity), strengthened the hands of the founder of the sect. It is mentioned that Jesus Christ never died on the Cross, but escaped to India where he died in Kashmir. The tomb of Yus Asaf at Srinagar was identified by the Prophet of Kadian as the place where Jesus Christ was buried.

The number of Ahmadis now returned is given in the margin. The total strength of the sect in 1891 or 1901 is not known, but Mr. Rose gave the number of males over 15 as 1,119 and considered his return to be a complete one. The proportion of Muhammadan males over 15 to the total Muhammadan population of 1901 was 1·9 : 1. The total strength of Ahmadis in that year may, by analogy, be estimated at 9,150. In the last ten years, therefore, the number of adherents of the faith has multiplied more than five times. One great stimulus for conversion has been the assertion of the founder that all those owing allegiance to him would escape the scourge of plague. But after a certain period of immunity, the Ahmadis began to succumb to the disease like others and the faith in the efficacy of the prophet's declaration was somewhat shaken. Mirza Ghulam Ahmad died on the 26th May 1908, and was succeeded in the leadership by his chief colleague and adviser Maulvi Nur Din,‡ who is a great Arabic scholar and an eminent physician. His successful treatment of patients attracts a large number of sufferers from all parts of the province and brings them under his influence. In spite of the opposition to the doctrines of this school, it is somewhat remarkable that it embraces men of great intelligence and resource. The sect appears to be in full vigour and has shown no sign of decadence."

Males	...	12,116
Females	...	6,579
Total	...	18,695

* Nishkalank or Kalki.

† "Ahmad, the promised Messiah," by Muhammad Ali, M.A., LL.B., page 2.

‡ Since dead.

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throw pice and corn into them. Rice is cooked and distributed.

72. The following games are commonly played by children :—

(1) *Kabaddi*, which closely resembles prisoner's base. In this game the two parties are drawn up opposite to one another with a line drawn between them called *banna*. A member of one side rushes across this line and after trying to touch one of the other side tries to get back without taking breath. If he succeeds in touching one of the opposite side the boy touched is considered dead; if, however, the runner is caught and held by the opposite party until he has to take breath he himself is considered dead. The game goes on until so many of one side are dead that the other side has to give in.

(2) *Gulli-danda*.—This game resembles tipcat. The stick is called *danda* and the small piece of wood pointed at both ends, which is struck with the *danda*, is called *gulli*. A hole called *khutti* is dug. Boys divide themselves into two parties. At first one player of the first party places the *gulli* over the hole and putting one end of the *danda* in the hole tries to throw up the *gulli*; if the *gulli* is caught by any one of the other party then the player loses his turn, but if it is not caught by any one then the player places the *danda* across the hole and one of the other party tries to touch it by throwing the *gulli* from the place to which it had been thrown. If he succeeds in touching the *danda* with the *gulli*, then the player loses his turn, but if he does not succeed then the player bounces up the *gulli* by striking the *danda* on one of its pointed ends and then strikes it with the *danda* as far as he can, allowing the members of the opposite party a chance of touching the *danda* at the hole at every stroke. The game goes on until one side has succeeded in throwing the *gulli* to such a distance that it is impossible for the other party to touch the *danda* at the hole by throwing the *gulli*. This party now takes a ride upon the members of the other party from the place to which they have thrown the *gulli* to the hole.

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Games.

(3) *Thikri chhupānā.*—This game is played by a number of children who divide themselves into two parties and arrange themselves in a line on the ground opposite to one another at some distance, with two leaders standing in the centre. One of the leaders takes a piece of broken earthenware called *thikri*, and going round to his members gives the *thikri* into the hands of one of his party; all the members of his party then sit down with closed hands. The members of the other party through their leader try to guess the child in whose hand the *thikri* is. If they manage to guess correctly then the *thikri* is taken by their leader and dealt with in the same way. If, however, the guess is incorrect then the members of the party in possession of the *thikri* begin to hop on the ground and continue to do so until either the guess of the opposite party turns out to be correct or they have reached the original position of the other party. The party which manages to reach the original position of the other party first, wins the game and takes a ride upon the other party from one end of the field of play to the other.

(4) *Khuddo khundi.*—This is much the same as hockey.

(5) *Samunder tapu* or *keeri kara.*—This is much the same as hop-scotch.

The following divisions are marked out on the ground :—

A	Pahal 1	Duj 2	Billi 5 Teej 3 Channi 6 Billa 4	Nikki chadar 7	Bari chadar 8	Tapu 9	Samundar 10	B

This game is generally played by two boys. One boy takes a piece of broken earthenware called *thikri*, and standing near the first division throws the *thikri* into division No. 1. He then hops on one foot into this division and tries to kick out the *thikri* which must pass over the smaller end of the whole rectangle towards A. He then hops out and throwing the *thikri* again into division No. 2 tries to do the same as before and continues to go on in the order marked on the plan; he loses his turn when either the *thikri* is not kicked out

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clean or goes out over the longer end of the rectangle. Divisions Nos. 4 and 5 are for rest; when a player has reached division No. 6 he has to take a rest every time in hopping backwards and forwards with his two feet resting in the two divisions; when a player has reached division No. 10 and has succeeded in kicking out the *thikri*, he places it at B on the other side of the rectangle and holding it on his raised foot tries to hop out of all the divisions. If he succeeds in getting out of all the divisions without allowing the *thikri* to drop he wins the 1st division into which the 2nd player cannot now place his foot in hopping. The game goes on until one of the players succeeds in winning so many divisions that it becomes impossible for the other player to hop across.

(6) *Bander killa.*—A circle is drawn on the ground. One boy sits down at the centre holding one end of a rope or more often a turban, while another taking hold of the other end runs round the circumference. The rest of the players stand outside the circle and try to enter the circle one by one and strike the boy at the centre with the hand; meanwhile the boy running on the circumference tries to catch the striker. If he succeeds in catching the striker then the boy caught takes his seat at the centre and the boy at the centre goes to the circumference, while the boy at the circumference goes out and joins the rest of the players outside the circle.

(7) *Lukan michchi.*—This is very much the same as the English game of "Hide and seek."

(8) *Kora chupaki.*—This is the same as the English game of "Drop the handkerchief."

(9) *Gutti.*—Boys in the hills play '*gutti*,' a kind of marbles. A small hole is made in the ground, usually against a bank, and the players, standing some five or six yards off, endeavour to throw some roundish object, such as an almond or a walnut into the hole: the boy who gets his almond or walnut into the hole collects those of the unsuccessful players and throws them all together at the hole: those which fall in he retains.

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Population.

Names and titles.

73. The following forms of address are in vogue among the chief tribes of the District :—

Rajput (superior)—*Mian ji*, or *Thakur ji*.

Rajput (inferior)—*Chaudhri ji*.

Pathan—*Khan Sahib* or *Chaudhri ji*.

Jat—*Sardar Sahib* to a true Sikh of good position : *Chaudhri ji* to others.

Brahman—*Mahant ji*, *Pandit ji*, *Diwan ji*, *Parohit ji*.

Khatri—*Lala ji*, *Diwan ji*, *Shah ji*.

Bania—*Lala ji*, *Shah ji*.

Bedi—*Bawa ji*.

Gujar—*Chaudhri ji*.

Mughal—*Mirza Sahib*.

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Arts and Manufactures.

Stone and limestone.

133. For repairs to the Pathankot-Dalhousie road stone and limestone are removed by the Public Works and Military Works Departments respectively from the hill-sides adjoining the road, and the owners of the land are compensated at the rate of four annas per hundred cubic feet. Boulders are removed from the bed of the Chakki in Bhadroya and Mamun near Pathankot for use as ballast on the railway and for lining the banks of the Upper Bari Doab Canal. An enormous quantity of these boulders broken up for ballast were supplied on contract to the North-Western Railway by Major Bailey for the doubling of the main line during the years 1908—1912, and the owners of the land were paid at the rate of one anna for every hundred cubic feet removed.

Lime-burning.

134. The boulders in the bed of the Chakki are used in making lime in a few places in the Pathankot Tahsil: there are two kilns in Pathankot itself, four in Mamun, and others in Kauntarpura and in various villages along the Chakki, mainly in the Mirthal *ilaka*. The lime is exported to Amritsar.

Saltpetre

135. There are at present nine licensees for the extraction of saltpetre in different places in the district: the fee levied is Rs. 2 per annum, and licenses are granted on application.

Charcoal burning.

136. Wherever wood is sufficiently plentiful charcoal-burning is on the increase. In the district as a whole suitable trees are not available, but in the Bharrari of Shakargarh, where the *kikar* flourishes in the poor soil of the uplands and ravines, a village will sell its jungle every seven years or so to contractors who cut down the trees and burn charcoal which is mostly taken to Sialkot by road. The villagers thus get a welcome windfall and the trade must be profitable, since charcoal can be bought at the kiln for Re. 1 per maund, whereas the retail price in Gurdaspur town, say 30 miles from the spot, is often as high as Rs. 2-8-0 per maund.

Section E. Arts and Manufactures.

Cotton-weaving.

137. In spite of the number of *Julahas* in the district, cotton-weaving cannot be said to be in a flourishing condition. Families of *Julahas* are found in nearly every village and a whole family will work together or two or even three families will join in the labour. Hand-spun yarn, or the coarse yarn of the Punjab mills, are used for the weaving, and the tools are extremely cheap, a *Julaha's* brush lasting for years. There are several

Cotton-weaving.

varieties of hand-made cloth, but the commonest form is *khaddar*, a coarse white cloth with a single warp and weft. Batala has 150 looms and at one time much *khaddar* was exported to the Kangra hills, but the trade has long ceased: about 50 persons are engaged in the Batala industry. The profits are very small, each weaver earning about eight annas a day.

Susi.

138. A more paying branch of cotton-work, also centred at Batala, is the manufacture of *susi* used for women's trousers. These are largely made of English and country thread: cotton is the principal ingredient, though in the better kinds there is proportionately more silk. Prices range from Re. 0-14-0 to Rs. 3 per yard and about 100 persons are engaged in the industry: export is to Amritsar whence other places, especially Jammu, are supplied.

Garbi lois and joras.

139. Cotton also is used in proportions varying from $\frac{1}{3}$ to $\frac{2}{3}$ in the manufacture of "*garbi lois*," the thread being of English make. These are made at Sujanpur, Dinanagar and Pathankot.

At these three places the article is known as a "*jora*" and sells at Rs. 2 to Rs. 2-8-0: these *joras* are made by *Julahas* in many villages in Pathankot, and a skilful workman can make one a day, though the usual outturn is about one every two days. A dealer in each of the three centres collects all the *joras* and sends or takes them to the United Provinces where they are in great demand: numbers are also sold in Amritsar, and some are even taken as far as Calcutta.

Garbi chaddars.

140. *Garbi chaddars* of *pasham* and cotton mixed are made at Kanjrur in Shakargarh by Kashmiris who have 16 looms at work there. These looms also turn out *pasham chaddars* which are usually sold in the tahsil itself at Shakargarh and elsewhere. *Garbi chaddars* cost Rs. 10 and *pasham chaddars* Rs. 16 to Rs. 20: they are usually white, but coloured ones areal so made.

Embroidery.

141. At Dera Nanak about 100 families of Kashmiris and others are engaged in weaving and embroidery work: this industry is maintaining its position fairly well, though it has altered its character of late years. The materials used are no longer pure but mixed. The chief form the work now takes is the embroidering of *lois*, table-cloths, etc., and the weaving of *lois* and blankets. The best productions are *lois* of *pasham* and *raffal* mixed, and these sell at about Rs. 2 a yard. The *pasham* comes from Nurpur in Kangra which is a collecting centre for Tibetan trade, and the *raffal* yarn is imported from Germany *viâ* Amritsar.

Coloured blankets are woven with a warp of *raffal* and a woof of wool. White *lois* are imported from Europe and em-

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Arts and Manufactures.

Embroidery.

broidered with coloured *raffal* yarns, also obtained from Germany : the embroidery is done by hand and it is said that machine-worked embroidery finds no favour. An ordinary white *loi*, costing Rs. 7-8-0, will be worth, when embroidered, about Rs. 20. The work is not of a superior kind, but the articles turned out find a ready sale in Calcutta and the United Provinces. The embroidery is done by adult-workers paid by the piece and by children who get anything from Rs. 2 to Rs. 5 a month from the *ustad* who is also the trader who exports the goods. The weavers work at pitlooms owned by themselves or provided by the *ustad* : in the latter case the *ustad* also provides the materials and pays the worker by the piece : an ordinary weaver can make one *loi* in three days and for this he gets Re. 1-8-0.

Progress of cotton-weaving.

142. Various efforts have been or are being made to establish cotton-weaving on an extended and improved basis, but so far little progress is apparent. A travelling exhibition of looms was sent round recently to some weaving villages, such as Bham in the Batala Tahsil, but these have not hitherto met with much success. Bham has also a weavers' society, but so far it has done nothing. Kala Afghanan, also in the Batala Tahsil, has a similar society. A few years back improved hand-looms were set up at Kahnuwan in the Gurdaspur Tahsil, but the promoters were ignorant of weaving and of the conditions of the market, the machinery soon got out of order and the factories, being unable to make up the cost of supervision, naturally failed.

On page 25 of Latifi's "The Industrial Punjab' it is said that "The All-India Spinning and Weaving Mill, Limited, with an authorised capital of Rs. 25,00,000, is about to be established in the Gurdaspur District. The prospectus states that it will be erected on the most approved and up-to-date lines and will also be fitted up with machinery for the bleaching, dyeing, printing and finishing of cloths." This project has unfortunately come to nothing.

The wool industry.

143. The wool industry has much declined of late years in face of the competition of cheap shoddy articles of European manufacture. In Khan Bahadur Shaikh Ghulam Sadik's branch carpet factory at Sujanpur there is a single loom at which Kashmiris weave fine coloured shawls, the thread of which is imported. Two or three Kashmiris in the same town also weave "tafta," a special kind of white Pashmina shawl measuring 7 by 1¾ yards and fetching from Rs. 40 to Rs. 80, according to quality, at Amritsar : one of these shawls takes two to three months to make, so it is apparent that the profit is not large

The wool industry.

Coloured woollen blankets are also woven in Sujanpur and sell at Rs. 4 to Rs. 6. The wool is obtained either from Amritsar, or from Gaddis who bring their sheep down from Kangra and shear them here: in the latter case, the dyeing is also done at Sujanpur. The Kashmiris of this town used to be a flourishing community, but the trade in shawl-weaving and embroidery has so much declined that they have largely forsaken their ancestral industry and betaken themselves to other pursuits.

Weaving machinery.

144. Mr. Latifi mentions, on page 361 of "The Industrial Punjab", that a machine for weaving gold lace had been invented by an inhabitant of Kahnuwan: this was one Jagiasa Nand, who is still endeavouring to patent his invention; the machine, as well as another for weaving cloth, is set up at Kahnuwan, but neither are now being worked.

Sericulture.

145. The district has always exercised an attraction upon the supporters of sericulture as a cottage industry and various attempts have been made to encourage the systematic rearing of the silk-worm. A lengthy history of sericulture in the district is given at pages 130--138 of the 1892 Gazetteer and also in Mr. Hailey's "Monograph on the Silk Industry of the Punjab, 1899." An abstract of the information available may be given here.

As far back as 1854 it is recorded that one Ali Bakhsh of Pathankot was given an advance of Rs. 150 for establishing a silk factory: he produced some fine cocoons, some of which were sent to Lahore by Mr. Forsyth of Kangra, in which district Pathankot was then included. About the same time it is also noted that certain Musalmans for the last eight or ten years had raised silk-worms at Sujanpur and obtained silk, disposing of it at Batala at the rate of Rs. 11 a seer, standard weight. In 1862 a bonus of Rs. 500 was given to Jaffir Ali of Darya Pathanan in the Shakargarh Tahsil as a reward for his efforts to produce silk. In 1863, a Mr. Cope of Hasiki, who had long interested himself in sericulture, entrusted a large quantity of Kashmir eggs to Jaffir Ali, who raised for him 'a magnificent crop' of from 8 to 10 maunds of cocoons. Jaffir Ali, whose name and work is still remembered at Naina Kot near which he had his rearing sheds, appears to have been the only man to rear silk-worms with continued success. The Deputy Commissioner of Gurdaspur reported in 1863 that Jaffir Ali had been cultivating silk-worms and reeling silk for 20 years. He procured his eggs originally from Peshawar, and kept his worms in 'two old pals, and five or six low and ill-ventilated sheds. He laughed at elaborate sanitary arrangements, and

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said it would never do for any one but amateurs to adopt them'. He sold his silk for Rs. 15-8-0 a seer—a better price " than can be obtained in Peshawar for the common Kokan, Bokhara, and Khulm silk, and within a few annas of the value of that called *lab-i-abes*, which is raised on the banks of the Oxus." Jaffir Ali was admitted to have made something like a fortune from the business, in spite of the fact that he had no mulberry trees of his own, and was 'at the mercy of the villagers, who unconscionably raised the price of leaves.'

Native cultivators now began to increase in numbers, and in 1873 there were at least fifty families occupied in the trade. Jaffir Ali continued his operations and was anxious to extend them, but it was found that he and other native growers habitually endeavoured to rear a much larger number of worms than they could either house or feed. The result was, of course, deterioration in quality. In the same year, 1873, Mr. F. Halsey commenced rearing operations on an extended scale at Sujanpur and at his suggestion the Local Government sanctioned the grant of Rs. 1,000 in prizes from the Gurdaspur District Funds for the best cocoons of local production. From this originated a series of annual exhibitions, the first of which was held at Gurdaspur in 1876. There were exhibitions at Gurdaspur in 1877 and 1878 but not in 1879 which year was marked by the death of Mr. F. Halsey, who had been the chief mover in the Gurdaspur Exhibitions. He had also given a large number of prizes at the exhibitions, and had further encouraged the cause of silk culture by large donations of young plants of the Chinese mulberry. His filature was bought for £600 by an agent sent out by Messrs. Lister & Co., Silk Spinners of Manningham, Yorkshire, who announced their intention of attempting silk culture on a large scale in the Kangra District. The firm was, after some negotiations, given a lease of the mulberry trees on the Gurdaspur-Amritsar road. The fourth exhibition was held in Gurdaspur in 1880 and the fifth at Madhopur in 1881 : in subsequent years one was held annually at Pathankot up to 1890 when these exhibitions were discontinued owing mainly to the disappointing nature of the exhibits and malpractices on the part of the exhibitors.

Messrs. Lister & Co. maintained their silk filature in the old Government Workshops at Madhopur from 1880 to 1892. The best appliances were imported from France and the firm arranged for supplies of disease-free seed to be sent annually from the same country : this was distributed to native growers who reared the worms in their own houses and brought the

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cocoons to the filature. An attempt was made to keep the seed obtained from the moths through the hot weather in a house rented on the top of Bakrota in Dalhousie. The outturn of cocoons returned by the rearers, however, grew less and less; the fatal disease of pebrine continued to spread. Messrs. Lister considered that Irrigation Department were unfairly raising the rent of the old Workshops at Madhopur against them, and finally after continued loss and disappointment they transferred the whole filature to the Dun: Mr. J. H. Herdon, now manager of the Sujanpur Sugar and Carbonic Acid Gas Works, was the last manager of the filature.

After 1892 sericulture continued to be carried on in a desultory way at various centres such as Sujanpur and Narot in Pathankot Tahsil, Bahrampur in Gurdaspur Tahsil and round Nainakot in Shakargarh Tahsil, until, in 1909, Government, encouraged by the success of the industry in Kashmir, once more attempted to revive it in Gurdaspur. The experiment took the old form of the distribution of disease-free seed, obtained from the Sericulture Department of Kashmir: just before the mulberry leaves begin to shoot 26 oz. of seed were distributed at the rate of 1 oz. to each of 23 rearers who were in the habit of rearing silk worms and 3 oz. to Khan Bahadur Shaikh Ghulam Sadik of Amritsar who had arranged to rear the worms by modern methods at Sujanpur. The experiment among the Nainakot rearers was not very successful: the weather was unfavourable at critical periods: the people could not be induced to desert their old bad methods of keeping the worms and adopt the advice given them: they also failed to dry the cocoons properly, with the object of obtaining a higher price from Government for the greater weight of the damp cocoons. The subordinate of the Sericulture Department, Kashmir, who was sent to assist the rearers, was totally ineffective. It is unnecessary to discuss the causes of the disappointing result in detail, but the words of Mr. Lister (afterwards Lord Masham) in connection with his own enterprise in this district may be quoted; he thus explained the reasons why any modern methods of sericulture cannot be expected to prosper in the hands of the Punjabi villager:—

"The whole art and mystery may be expressed and enforced in three or four simple rules. First, sound seed; second, air, space and cleanliness; third, regular feeding, fourth, suitable rearing houses. And where do you find these conditions in the native cottage? . . . . All the wealth of India could never make silk-worms thrive in the hands of dirty, careless, ignorant native rearers. I have paid for my learning, as for many years I joined Government in giving prizes; but I soon saw it was perfect waste of time and money."

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Sir Louis Dane, who, as Lieutenant-Governor, instituted the 1909 experiment, had in 1892, as Settlement Officer, recorded the following opinion :—

"The climate is really not very suitable. The thunderstorms in March and April, when the worms are going into their last sleep, are fatal to large numbers, and such storms are of frequent occurrence. Again, notwithstanding the introduction of the China mulberry, which comes into leaf about 14 days earlier than the country tree, the season becomes too hot before the cocoons are formed, while it has been almost impossible to eradicate the disease which affected the imported seed almost as much if not more than the native stock. Government did all it could to foster the industry by the planting out of mulberries as roadside avenues, free grants of land to Jaffir, a leading grower, and favourable leases of Government land at Madhopur, Gulpur and Gurdaspur to Messrs. Lister & Co., but the result has proved a complete failure and the people must be left to potter along in their own way."

For the last four years (1910—1913) Khan Bahadur Shaikh Ghulam Sadik, whose name has already been mentioned, has been endeavouring to raise silk in the district for his filature at Amritsar, paying Rs. 2-4-0 a seer for dry cocoons. This gentleman has been taking a lease of all the District Board mulberry trees on behalf of cottage-rearers and distributing seed to them. His enterprise has not met with the success which it deserves, as the following notes on results taken from the Director of Agriculture's reports will shew :—

"*1910.*—199 ounces of seed distributed : outturn 17¾ maunds of dry cocoons ; each rearer insisted on taking at least four times as much seed as he could deal with. Progress in convincing the Gurdaspur rearers that their methods are susceptible of great improvement will be very slow.

1911.—274 ounces of seed distributed. Shaikh Ghulam Sadik only got 88 maunds 16 seers of dry cocoons, whereas he might have hoped for 110 maunds.

1912.—806 ounces of seed distributed : outturn 44 maunds. No progress has been made in the methods of rearing : each rearer has far more seed than he can find accommodation for. The worms are spread on the ground without even matting under them : they are overcrowded and underfed.

1913.—The amount distributed was 899 oz. and the yield was only 47 maunds of dry cocoons. 70 kilogrammes (77 seers) of green cocoons, equivalent to about 25 seers of dry cocoons, is the outturn in France of 1 oz. of seed. So with very moderate care on the rearers' part the yield in Gurdaspur should have been at least 120 maunds. The bad results are due to the rearers' inveterate adherence to dirty methods and underfeeding. They will not listen to advice and even the loan of racks which I tried this year in one village did not result in the racks being used. I fear we shall not be able to convert the rearers in this district to better methods."

It is to be feared that Sir Louis Dane's earlier opinion, read with that of Lord Masham, is only too well founded, so far as any scientific rearing of silk-worms by approved methods in the near, or even the middle, future is concerned. A good deal of country seed has always been imported at a very low

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price, it is hatched out in enormous quantities and the death-rate among the worms is very high. But this wasteful method suits the cottage-rearer, his existing knowledge of rearing merely renders him proof against advice and he 'may be left to potter along in his own way'.

Silk-weaving at Batala.

146. A flourishing outpost of the Amritsar silk-weaving industry is situated at Batala: the different designs of *azarbands*, or trouser-strings, of this place are well known: they are made of English thread obtained from Amritsar. The workers are mostly women who are said to number 600, mainly of the Kakkezai caste; the men-folk are usually shop-keepers and carry on the trade in these *azarbands*: exports are chiefly to Amritsar, Lahore and Jammu. Prices vary from Re. 0-8-0 to Rs. 2 according to quality. Mr. Latifi suggests that a society on the lines of the Benares silk-weaving association would prove successful at Batala where the weavers are, he says, a compact and orderly community.

Silk-weaving at Chak Dodu

147. At Chak Dodu in the Shakargarh Tahsil, some half dozen families of *Julahas* weave *daryai* cloth with materials supplied by *Seths* of Amritsar, to whom the products are then sold. Two kinds of spools are used, one of pure silk and one of inferior silk (*gola*) and the result is a kind of rather coarse material of different colours, which are rather less crude than is usual in local coloured work. The width of the material is 12 *giras* or 8 *giras* (a *gira* is equivalent to 1-16th of a yard or 2¼ inches): the former fetches Rs. 18, and the latter Rs. 12 per hundred yards. It takes a weaver about 7 months to weave 100 yards of the 12-*gira daryai*; the work seems poorly paid, but the people are well-off and contented enough, and of course whole families, women and children included, can work at this industry, so a better living is made by these people than would appear at first sight. *Julahas* in Sukh Chak, Nagrota, Bagga and Kasana also manufacture *daryai*: there are estimated to be 58 looms at work in these four villages: the prices are Rs. 2 more than in the case of the Chak Dodu *daryai*. Pure silk *daryai* is also made and the price is Rs. 18 for the 8-*gira* material per hundred yards.

Pattern stamping on cloth

148. The industry of stamping patterns on cloth, which used to be carried on to a considerable extent in Bahrampur, has now practically disappeared and only one family of *Chimbas* continues it. The profits are very small and the population of *Chimbas* has almost died out.

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Charpai-legs.

149. At Marara, Makaura and Jhabkara, near Bahrampur, *charpai*-legs are manufactured by *tarkhans* and are exported in fair quantities to Amritsar and elsewhere: prices vary from Re. 1-8-0 to Rs. 10 according to the quality of the wood, the work, the size and the colouring: the profits are good and the *tarkhans* are prosperous.

Dyeing.

150. As pointed out by Mr. Latifi, the importation of synthetic dyes has driven the indigenous dye-stuffs almost entirely out of the Indian market. Even the cultivation of *kasumbha* (safflower), which used to be a good deal grown in the Chak Andhar, has almost died out. The Dhariwal Mills employ a dyeing expert and have a very well-equipped dyeing department. Elsewhere the *rangrez* is found scattered about in various parts of the district, but doing an insignificant trade.

Leather.

151. Dinanagar used to be a centre for the manufacture of country harness and saddlery, but the products of Cawnpore and Meerut have already superseded the local industry. A few *kathis*, a native form of saddle, are still manufactured by two or three *mochis* in Dinanagar and sold locally; there is no export. A few *mochis* in Pathankot and Gurdaspur make boots in the European style for native wear, but elsewhere in the district only the native shoe is made and this industry requires no notice.

Fibres

152. Muhammadans and Hindus both work in fibres. Certain branches of the industry are monopolised almost entirely by members of particular castes. Thus *munj* twine is made by the Hindu Labanas and Jat *zamindars*, and the long narrow strips of sack-cloth, or *pattis*, and bags, or *thailis*, by the Musalman *telis*, while the grain-sieves, called *chhaj*, are the speciality of Changars. *Munj*-matting is principally manufactured by boatmen, and *tappars* of *tat* or sack-cloth by a clan calling themselves Turks of Gharota Kalan in the Pathankot Tahsil and Dhamrai in Gurdaspur. Gharota Kalan is a well-known centre of the fibre industry and is said to send out every year Rs. 2,000 worth of twine, and Rs. 1,000 worth of an inferior grade of sack-cloth, made of *san*, brought from the Nurpur Tahsil of the Kangra District. Shahpur Kandi also obtains the raw material from the surrounding villages and yearly exports Rs. 5,000 worth of twine, in addition to a quantity of the fibre.

Munj, which grows so freely and rapidly in sandy soil near marshes and rivers, is popular with the cultivator, as it is easily collected and can be made into excellent ropes which are elastic

Fibres.

and stand moisture very well. *Munj*, indeed, serves a multiplicity of purposes; cords and ropes, packing cloth, drying-sheets for grain, flooring and roofing pieces and nets for holding chopped straw are all manufactured from *munj*. The plant grows wild along the Dhaia and the old bed of the Chakki, and in the hill and Kandi circles is also cultivated in regular fields. A long fibre suitable for rope making is derived from a shrub called *sankukra* (Hibiscus cannabinus) which is cultivated mainly as a border to cane and cotton fields.

The *kana* reed yields another useful fibre. The *dib* bulrush, which grows in the *bets* and in *chambhs*, can be applied to the manufacture of *safs* or coarse kinds of matting, and a certain amount of this is carried down the Ravi to Lahore in the rains. The head soaked in oil is used as a lamp in the *chambhs*.

Date-palm leaf is woven into matting and the branches of *dhamman* (Grewia Elastica), a characteristic tree of the Outer Himalayas, yield a rope fibre after the sticks have been well soaked in water. *Dhamman* ropes unfortunately do not withstand the dryness of the plains.

In Mr. Latifi's opinion, there is an opening at Shahpur Kandi, eight miles by road from Pathankot, for a fibre factory run on modern business lines: the raw material is abundant there and would be still more so, he says, if a regular demand arose; Gharota Kalan, he adds, is not a suitable centre.

Bamboos.

153. Bamboo-factories flourish in Pathankot where there are six of these factories. The bamboos come from Katuha and Nurpur as well as from the low hills and submontane of Pathankot Tahsil and are put to various uses: they form the poles of *doolies*, shafts of *ekkas*, supports for thatching, the frame-work of lattices, lances for cavalry regiments, weapons for *chaukidars*, etc., etc. Dumnas also weave the split canes into matting, baskets, sieves, etc. Prices have gone up greatly and although small canes are still sold, as they were 20 years ago, at Rs. 2 per hundred, the larger and better poles fetch anything up to 12 annas and even a rupee each.

Perfumes.

154. *Khas*, the root of *panni* (Velivera zizanioides), obtained from the *chambh*, used to be exported from Kahnuwan to Amritsar, its oil being extracted as a perfume and for flavouring *sherbet*: but the export has recently ceased.

Lac.

155. The Batala Tahsil is said to export 100 maunds [illegible]lly of *lac*. Of *lac* in the district there is abundance. It [illegible] chiefly on the *sirris* and *ber* tree, the insect in the course [illegible]ining the tree.

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Lac.

A great deal of *lac* used to be collected during the months of January and February in the Berian Bagh near Dinanagar, and as much as Rs. 400 to 500 a year was paid to Sirdar Dial Singh of Majitha, who was the manager of this common on behalf of the townspeople. The trees were lopped, and the branches, after the leaves had been beaten off for fodder, were collected and the *lac* scraped off. This was boiled and purified until it was brought into a marketable state. The Dinanagar trade, however, has now ceased and there is little export of *lac* from the district, beyond that from Batala.

Glazed ware.

156. At Batala three men turn out ordinary inkpots with a kind of varnish.

New Egerton Woollen Mills, Dhariwal.

157. Mr. Latifi's "The Industrial Punjab" (page 50) has the following account of the New Egerton Woollen Mills of Dhariwal :—

"The New Egerton Woollen Mills, Limited, of Dhariwal, represent the factory industry of the province. Originally established in 1882, the company went into liquidation seven years later, when it came into the hands of the present management. It now has a capital of six lakhs of rupees in ordinary and an equal amount in 7 per cent. preference shares, and its dividends for the three years 1907—09, *viz.*, 10, 10 and 15 per cent., show that it is flourishing. Its annual output of manufactured goods does not fall short of 11,000 maunds. The mills are situated on the Bari Doab Canal and are worked by water-power, supplemented by steam during canal closures. The staff includes fourteen Europeans, *viz.*, a manager, four assistants, and nine overseers, in addition to over a thousand hands recruited from the surrounding villages. A co-operative society has been started among the latter, and a model village is in course of construction for their accommodation. The Army, Police and other departments are large purchasers of woollen goods, but the management complain that a smaller proportion is taken from the Indian mills than is justifiable on grounds of ecomony or efficiency. The enterprise was started with the express object of meeting the demands of Government, and now manufactures every kind of high class hosiery, worsted and woollens of a quality admittedly equal, if not superior, to any imported article of the same price; but with the lapse of years it finds official patronage reduced almost to nothing. The orders received for the Indian Army amounted to Rs. 5,74,000 in 1896, but only Rs. 75,715, or about 6 per cent. of its total sales, in 1909."

Sugar factories.

158. Of the sugar factories of the district, Mr. Latifi "(The Industrial Punjab," page 199) writes as follows :—

The *khanchi*.

"The methods of the *khanchi* (indigenous sugar-manufacturer) need not detain us, for, besides being unsavoury and grossly inefficient, they are of little more than historical interest. The industry is dead except in a few villages of the Gurdaspur, Hoshiarpur and Ludhiana Districts, and no improvements can ever recall it to life. Even the Hadi process, which has achieved popularity in the United Provinces, will not help, as it is unsuited to Punjab conditions. It was tried at Malsian and Srigovindpur by private individuals, and found unsatisfactory."

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159. The only modern sugar factory in the province is the one at Sujanpur. It has two water-propelled mills capable of crushing 140 tons of cane daily, but, as it is located on the edge of the cane-area of the district, it can obtain only half that quantity. The rest of the machinery is driven by steam (40 H. P.). The megass is used as fuel, but about 200 tons of coal, and 20,000 maunds of wood, are also consumed every year. Besides a European managing director and Parsi engineer, the staff includes from 300 to 400 coolies during the crushing and refining season, which lasts from four to five months (March to November). The majority of these are recruited from the Sialkot District, as the proximity of the headworks of the Bari Doab Canal has made local labour very scarce.

The cane of the locality is the *káthá*, which is bought standing, and is cut and cleaned by the employees of the factory. No advances are made to the cultivators, but half the price is paid on purchase, and the balance when the cane has been removed and the area finally measured. The management have made great efforts, by the offer of better prices, to induce the cultivator to improve his methods, and the results have so far been encouraging.

The following interesting statistics of the working of the factory have been furnished through the courtesy of the manager :—

Season	Cane-area bought.	Price per *ghumao*	Total uncleaned cane	Yield of juice	Yield of sugar.	Yield of molasses.
	Ghumaos *	Rs A P	Maunds	Gallons	Maunds	Maunds.
1904-05	730	19 11 10	148,004	300,650	3,647	2,500
1905-06	212	20 9 6	33,648	61,950	1,068	1,025
1906-07	428	31 9 5	92,532	183,750	2,574	1,127
1907-08	408	28 0 8	83,616	160,775	1,649	1,162
1908-09	568	29 14 6	99,382	212,975	2,863	1,500*
Average ..	469	25 15 7	91,436	188,030	2,360	1,463
	Acres.	Per acre	Per acre.	Per acre	Per acre.	Per acre.
	390·54	£2-1-7	9·2 ton	481·4 gallons.	·24 ton	137 ton.

*1 *ghumao* = ⅘ of an acre.
8 gallons of cane juice = 1 maund = ·039 ton

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The Sujanpur Factory.

These figures do not indicate the yield of rum distilled from the molasses and the washings of the sugarcane, which is a good source of profit. It may be mentioned here that attached to the factory there is a workshop for making soda-water machines, as well as plant for generating carbonic acid gas from *gur* and molasses, which are bought for the purpose.

Almost all the sugar is consumed in the Amritsar and Gurdaspur Districts, where it is in great demand, especially for sweetmeats at marriage festivals. Customers have been known to leave hundreds of rupees with the manager for long periods in order to be sure of their supply.

The nominal capital of the factory is Rs. 1,60,000 on which it has paid a dividend of 10 per cent. since 1904, when it commenced the manufacture of carbonic acid gas.* It had been a failure before. The causes of its present success may briefly be said to be: (*a*) utilisation of by-products and manufacture of carbonic acid gas, (*b*) efficient management, (*c*) scrupulous avoidance of the use of blood, bone-black and other impure substances†, and (*d*) the prevalent belief that the sugar, though slightly dearer, is sweeter than imported sugar.

Other sugar factories.

160. Two years ago the Amritsar Distillery Co. set up a refinery in connection with their works, with the intention of feeding it with *ráb* from branch factories and boiling the juice on the "Hadi" system at Chhina, Batala and Jaintipur on the Pathankot Railway. Unfortunately the death of Mr. Dyer and the insolvency of the Distillery caused these factories to be given up and the buildings in this district have been sold, but it is tolerably clear by now that the Hadi process is not adapted to the circumstances of the Punjab.

Dalhousie Brewery.

161. The Dalhousie Brewery was established in 1881: it is situated about 1½ miles from Dalhousie, below the road to Bakloh and just above Panchpool. It is the property of a private company and has a European manager. The land on which it stands, an area of about 5 acres, is leased from the Municipal Committee on a premium of Rs. 1,200 per annum and an annual rent equal to the taxes assessable on similar land in the station. The company has imported a turbine, and the

* The figures are rather deceptive. The original capital in 1877 was Rs. 4,00,000 The company went into liquidation in 1886, when the factory was bought up for Rs 60,000 by a private syndicate, which added new plant to it at a cost of Rs 1,00,000 It is incorrect to say that the real assets of the company are worth Rs 5,00,000, but they are doubtless more than Rs. 1,60,000.

† The bleaching is done with sulphuric acid generated by burning sulphur.

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Dalhousie Brewery.

brewing and crushing of the malt, etc., is all done by water-power. Hops are obtained from London or Nuremburg in Bavaria and staves for the casks come from Trieste; old Commissariat casks are also bought at Karachi. Most of the work is done by contractors, but from 30 to 50 hands are employed for eight months in the year. The annual outturn is about 600 hogsheads of ale and porter which is supplied mostly to British troops.

Belna and *kharas* factories.

162. Batala is noted for its iron *belna* manufactories of which it possesses no less than 9, mostly owned by Muhammadans. Four of these are of old standing and the remainder have been started within the last 6 or 7 years. They all manufacture *belnas* and *kharases* with the aid of steam-power: each employs about 20 hands and turns out about 200 *belnas* and 60 *kharases* per annum. The price of a *belna* varies from Rs. 20 to Rs. 70, and that of a *kharas* is about Rs. 40. *Belna*-manufacture is obviously prospering and is the most thriving industry in Batala. One firm turns out wooden *belnas* at prices varying from Rs. 15 to Rs. 30, but these are not now in much demand. One firm also manufactures rice-hullers and flour-mills: the former are said to be very reliable machines, and it is claimed for them that they are superior to the imported article.

Carpets.

163. Of the four carpet-factories which used to exist in the district, that at Pathankot and one at Batala have closed down, and the only factories now working are two branches (one at Batala and one at Sujanpur) of Khan Bahadur Shaikh Ghulam Sadik's Amritsar establishment. These factories are run on the same lines. At Batala there are 7 looms, each in charge of an *ustad*, who is responsible for the work and is paid by the piece, the rate of payment being reckoned according to the number of stitches and the general quality of the work. The *ustad* employs from 4 to 6 boys on a loom: these are paid by him and not by the owner of the factory. As quite young boys can work these looms, the poorer people of all classes are willing enough to let their children take up this employment at which they can earn from Rs. 5 to Rs. 10 a month.

Effect of growth of factories on internal migration and wages.

164. The effect of the growth of factories on internal migration is insignificant. As has been already said, the Sujanpur factory obtains its labour chiefly from Sialkot and the only other factory which employs any but a few hands is that at Dhariwal. Here numerous *Julahas* and other menials are employed, the total staff now numbering over 1,400. The villages near Dhariwal complain bitterly of the scarcity of

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Commerce and Trade.

Effect of growth of factories on internal migration and wages.

labour so caused, and undoubtedly these villages suffer considerably, not only from lack of hands but also from the inflation of rates at which labour is to be hired. But it does not appear that villages outside a very few miles radius of Dhariwal are prejudicially affected; the number of employees at the mill is insufficient for this. Of the 1,400 men employed, roughly 500 are engaged on piece-work and 900 on daily labour. The average income of the former, who are *Julahas*, *darzis* and Kashmiris employed on the knitting of socks and jerseys, comes to about Rs. 15 per mensem, and of the latter, the pay is from 5 annas a day for coolies to Re. 1-8-0 a day for mechanics, from 5 annas to 2 annas a day for women, and from 1½ annas to 8 annas a day for children. Twenty years ago coolies used to get 2 annas and mechanics 8 annas: ten years ago these wages had risen to 4 annas and 14 annas, respectively. The rise in the price of skilled labour is therefore disproportionately greater than that in the wages of unskilled labour. The material condition of these operatives has greatly improved, and with the completion of the new lines of dwellings and quarters at Dhariwal should improve still more in the future.

CHAP. III-C.

Land Revenue.

Collections, remissions and suspensions.

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Batala ..	·7	·06
Shakargarh ..	6	2·2
Pathankot ..	3·4	·7
District ..	3	·8

Land revenue assignments.

192. The following are the principal assignments of land revenue held in the district:—The Darbar Sahib of Amritsar holds an assignment worth Rs. 5,561 in Rasulpur and Talwandi Bharath in Batala, Nanowal Khurd and Nanowal Kalan in Gurdaspur, and, with the Akal Bunga, Narainpur in Pathankot. Bhai Fateh Singh, the Head Garanthi of the Darbar Sahib of Amritsar, enjoys a jagir of Rs. 660 in Bharoia in Gurdaspur and in Bhoia in Shakargarh. The Dera Nanak Darbar Sahib has a grant of Rs. 2,110 in Killa Nathu Singh and Kamalpur in Gurdaspur. The Akhara of Giyan Das in Amritsar derives Rs. 1,418 from the villages of Piro Shah and Bhoman in Batala. The Tahli Sahib shrine in Dera Nanak holds Rs. 1,329 in Chichriali in Batala. Mahant Arjan Das, Udasi, of Nainakot, receives Rs. 1,017 from Ghanwal, Sogian and 18 other villages. Dhesian in Batala and Jhandpur and Lahri Gujran in Pathankot, worth Rs. 1,599, are held by the Granthis of Trilok Nath in Kangra, a foundation of Sardar Lehna Singh Majithia.

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PUNJAB DISTRICT GAZETTEERS

VOLUME VII

PART A

KANGRA DISTRICT

1924-25.

WITH MAP.

COMPILED AND PUBLISHED UNDER THE AUTHORITY OF THE PUNJAB GOVERNMENT.

Lahore :

Printed by the Superintendent, Government Printing, Punjab.

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make clear the past history and the present postition of the forest question. Several proverbs have been collected and they will, as usual, be found in the appendices.

The account of the Rájás of Núrpur which was given in the appendices has been replaced by the original note, of which it was an extract and has been transferred to Chapter I-B (History).

Free use has been made of the settlement reports, especially of the valuable reports of Messrs. Barnes and Lyall, which are classics in settlement literature. Sir James Lyall's notes on occupancy rights in Kángṛá Proper have been reproduced in the present volume as his report is out of print and lawyers as well as judicial officers cannot do without those useful notes. The notes on the Kangṛí & Gádi dialects were, in the first instance, compiled by the late Mr. Edward O'Brien. He, however, did not live to prepare his notes finally for the press, and when a proof copy was printed from his manuscript it was deemed advisable to have it revised. Mr. T. G. Bailey of Wazírabád revised his notes in 1904, and they have now been revised again. Numerous additions have been made. It has been thought better to adhere to Mr. O'Brien's system of transliteration.

The Kángṛí dialect is spoken with some variations over a large portion of Kángṛá District. The form of it given in these notes is especially that of the eastern portion of Kángṛá Proper. Further east we find Manḍeáḷi in Manḍi State, and still further east Kului in Kulu. To the north are Bhateali and Chameaḷi, both in Chamba State. For a treatment of these reference should be made to the Appendix to the Gazetteers of Manḍi and Chambá Kangṛí is a dialect of Punjábi. It has many points of resemblance to Manḍeáḷi and still more closely resembles Bhateali and Chameáḷi. For the linguistic bearing of forms like *manjo vich, tijjo vich, in me, in thee,* see the note on page 286 of the Punjab Census Report for 1901.

Gádi is the language of the Gaddís who inhabit a tract, called after them Gadderan, lying in the north-east portion of Kángṛá Proper and the south-east portion of Chamba State. The Chamba district of Bharmaur

is part of Gadderan, and Bharmauris speak the Gádí dialect. The dialect is purely Paháṛi; it is allied very naturally to neighbouring dialects such as Chameáḷi and Bhateáḷi in Chamba State and Kángṛí in Kángṛá. Its grammatical forms will well repay study; the verbs as exemplified, for example, in *gahna*, go, are peculiarly interesting. Thus, forms like *gachha*, go, *ichhun*, I may come, remind us of the *gachhnú*, *achhna* of the Punchi dialect of Laihnda spoken in Punch State, and of the dialect spoken in the Murree *Galis*. The plural of nouns is, except for the vocative case, the same as the singular, a phenomenon common in dialects of the Simla States and of Kulú. Among the songs which follow the Kángra Notes there are included a number of Gádí songs. They will be found specially indicated. The tendency of Gaddis to say kh for s is very noteworthy. In the present state of their dialect s is quite common, due no doubt to the proximity of s—pronouncing peoples. The fondness of Gaddis for kh is the more remarkable that nearly all hillmen find it difficult to say h and can say only kh.

The spelling of vernacular names is in accordance with the prescribed system of transliteration.

This volume has been compiled by Rai Bahadur Arjan Das Vasudev M.A., LL.B., Assistant Commissioner of Income Tax. Government is not responsible for the statements contained in the volume though every effort has been made to check the accuracy of the material utilized and of the figures given therein.

The editor is under a great obligation to Dr. J. Hutchison for his very valuable contribution referred to above and for his equally valuable suggestions as regards the various points that arose during the compilation. His thanks are also due to the other gentlemen whose contributions appear in this volume.

Lahore, March 1925. The Editor.

INTRODUCTORY.

General description.

The District of Kángrá is the northernmost of the five Districts of the Jullundur Division, and lies between north latitude 31·20 and 32·58 and east longitude 75·39 and 78·35. This vast tract, comprising an area of 9,978 square miles, stretches eastwards from the plain country of the Bari and the Jullundur Doabs, over the Himalayan ranges, to the boundary of Tibet. It is bounded on the north-east by the Great Himalayan range, which forms the valley of the upper Indus and separates the District from the Tibetan region of Rupshu and the territories of the Chinese Empire; on the south-east by the Hill States of Bashahr, Mandi and Biláspur; on the south-west by the District of Hoshiárpur; and on the north-west by the Chakki torrent which divides it from the hill portion of the Gurdáspur District, and by the native state of Chamba. It is divided into seven Tahsils, of which five lie in Kángrá Proper and two in the Kulu Sub-Division: of the former, three, Hamírpur, Dehra and Núrpur, lie along the south-western border of the District, where it adjoins the plains and the Siwaliks, while the Kángrá and Pálampur Tahsils form the northern boundary and lie at the foot of the main range of the outer Himalayas, Pálampur Tahsil being connected by a narrow neck of mountainous country, called Bangáhal, with the outlying tract that forms the Kulu Sub-Division This last includes the two Tahsils of Kulu and Plach or Saraj which, lying on the hither side of the mid-Himalayan range belong to India, and the outlying cantons of Lahul and Spiti, which, situated on the head waters of the Chenab and Sutlej systems, respectively, and between the mid and western Himalayas, belong rather to Tibet than to India.

The District contains no large towns, Dharmsála with a population of 4,904 (1921) (including 1,839 in the Cantonment) being the largest. The administrative head-quarters are situated at Dharmsála, a hill station lying on the slope of the outer Himalayas, some twelve miles

north east of the town of Kángrá, which has a population of 3,581. An Assistant Commissioner, in charge of the Kulu Sub-Division, has his head-quarters at Nagar in the Kulu Valley, about 90 miles from Dharmsála.

Physical divisions of the District.

The latitude, longitude and height in feet above the sea of the principal places in the District are shown in the margin. The District is almost cut in two by the Native States of Chamba and Mandi which approach each other from the north and south respectively, leaving a narrow isthmus of mountainous country—in places only ten miles across—to unite Kángrá Proper with Kulu. Kángrá Proper lies to the west of the outer Himalayan range, which in this direction bounds the horizon from the Punjab plains. In shape it is an irregular triangle tapering from the District of Hoshiárpur which forms its base to the south-west, to a blunt apex in the outer Himalayan range towards Kulu. The eastern block, which forms the Kulu Sub-Division, is almost identical in shape with the western, though on a very much larger scale. Lying wholly among the Himalayas, this mountainous tract follows with curious fidelity the general shape of the smaller triangle, its rugged boundaries serving rather to emphasise the faults than illustrate the lines of the triangular conformation.

Town.	N. Latitude.	E. Longitude.	Feet above sea level.
Kángrá ..	32· 5	76·18	2,350
Dharmsála (Kotwali Bazar).	32·16	76·23	4,580
Núrpur ..	32·18	75·55	2,020
Pálampur ..	32· 7	76·35	4,000
Hamírpur ..	31·40	76·33	2,490
Sujánpur ..	31·50	76·33	2,100
Dehra ..	31·53	76·15	1,470
Sultánpur	31·58	77·9	4,086

There are three main ranges of the Himalayas to be taken into account in the description of this District—the first, the outer Himalayan range already alluded to; the second, the mid-Himalayan or central range of the system; and the third the Western Himalaya, which forms the southern limit of the valley of the Upper Indus. This eastern block extends from the eastern slopes of the first range to the western slopes of the third. In

the trough lying between the first and the central ranges is the valley of Kulu, and beyond the central range lie the two parganas of Lahul and Spiti. Kángrá Proper is connected with these its outlying dependencies by the *taluqa* of Bangáhal, a narrow strip of territory which lies partly on the Kulu and partly on the Kángrá side of the outer range. The Kulu block measures from north-west to south-east about 100 miles, and has a mean breadth of about 80 miles from south-west to north-east. From the point where the Beas emerges upon the plains, a line carried due east and passing through Bangáhal to the eastern point of Spiti measures in a straight line 174 miles.[1]

Thus it will be seen that the District naturally breaks up into three distinct portions :—(1) outer Himalayan, consisting of Kángrá Proper but excluding Bangáhal, with an area of a little more than 2,544 square miles including Bangáhal and a population of 644,038 souls (including Bangáhal) or 253·1 to the square mile, (2) mid-Himalayan or Kulu (including Saraj or Plach) and Upper Bangáhal, with an area of 1,912 square miles (excluding Bangáhal) and a population of 113,414 (excluding Bangáhal) or 59 per square mile ; (3) Tibetan, comprising Lahul and Spiti, with an area of 4,695 square miles and a population of 11,389 souls, or 2·4 per square mile[2].

Plan of the present work.

These tracts are in many respects so distinct that it is quite impossible to bring the whole under any general description ; while to treat them separately under each heading would break the continuity of the work. On the other hand, separate statistics are not in all cases available for the three tracts. The first or outer Himalayan tract of Kángrá Proper, while comprising not one-third of the area of the District, includes 84 per cent. of the total population, and pays 86 per cent. of the total land revenue.

1. From the Sutlej in Sarag to the most northerly point of Kulu the distance in a straight line is 116 miles.

2. The figures given here for the whole of the Kulu Tahsil are of 1911. The population of the whole Tahsil in 1921 was 122,027 as compared with 128,803 in 1910 and 1911.

The area of Upper Bangáhal is 228 square miles and that of Lower Bangáhal, which lies on the near side of the outer Himalayan range, is 184 square miles.

The Gazetteer of this District has, therefore, been divided into two volumes. This the first, though dealing chiefly with Kángṛá Proper, describes the District as a whole in all respects in which Kulu, Lahul and Spiti do not materially differ from Kángṛá. A separate volume dealing exclusively with this part has already been published. In one small point, however, the physical divisions sketched at page 1 will be departed from. The insignificant tract of Bangáhal (see footnote to page 3), though physically belonging to Kulu, is included in the Pálampur Tahsil, and will therefore be treated throughout as a portion of Kángṛá Proper.

General sketch of mountain and river system.

Before, however, proceeding to the description of Kángṛá Proper, it will be convenient to map out broadly the mountain and river systems of the District as a whole. The range of mountains which separates Kángṛá Proper from Chamba and Kulu has been hitherto spoken of as one of the main ranges of the Himalayas, and this, from a local point of view, it is. Taking, however, a more comprehensive view of the Himalayan system as a whole, the description is scarcely correct. There are two main Himalayan ranges which, with more or less distinctness, preserve a parallel course from end to end of the system. Of these, the one which, being further from India, separates the Upper valley of the Indus and Sutlej, is commonly called the Western Himalayan which is the main chain, while that which lies nearer the plains is known as the Pír Panjál or mid-Himalayan.[1] In Kángṛá the latter of these ranges is orographically represented by the mountains which separate Kulu from Spiti and Lahul. Just at the north-western corner of Kulu these mountains put off a branch which, running southwards for about 15 miles, separates Kulu from Bangáhal. It then divides into two branches, one of which continuing southward divides Kulu from the State of Mandi, and terminates on the Beas, while the other turns westward and under the name of Dhaola Dhár, separates Kángṛá from Chamba and ultimately sinks upon the southern bank of the Rávi in the

[1] The Western Himalayan range is the Main Himalayan axis. The name Zanskar Range is now applied to a branch range running through Zanskar.

neighbourhoood of Dalhousie. These two branchesto-gether constitute what has been, and will still for the sake of convenience be, styled the outer Himalayan range. Locally the description is correct, and the range, which is said to have a mean elevation on the Chamba side of 15 thousand feet above the sea, is by no means unworthy of the designation. On the Mandi side the elevation is somewhat less. On the main Himalayan ranges, properly so-called, the mid-Himalayas rise abruptly from the valley of the Sutlej and run due north for about 40 miles, separating Kulu from Spiti. They then trend westwards and continue in a north-west direction until they pass beyond this District and enter upon Chamba. A transverse range branching northwards at a short distance after the point where the turn takes place in the direction of the main range, separates Spiti from Lahul and connects them with the western Himalayas. The latter maintain a course strictly parallel to their sister range, at first having a northerly direction, then turning abruptly westwards. The ranges here mentioned are those which determine the water-sheds of the country. The three parallel lines of mountain with the transverse ranges form four basins in which four great rivers take their rise—the Beas, the Spiti, the Chenab and the Rávi. The Beas rises in the Rohtang Pass which divides Kulu from Lahul and after flowing southwards for about 50 miles, turns abruptly westwards and having traversed the State of Mandi enters Kángrá Proper. It receives the drainage of the Kángrá Valley and then passes on into the Punjab plains. The Spiti, rising in the district of the same name, runs due south throughout its course, and joins the Sutlej in the Native State of Bashahr. The Chenab and Ravi, rising respectively in Lahul and Bangáhal, pass towards the north-west, north and south of the central Himalayan range, into Chamba.

Other Peculiar Features of the District.

While the nature of the country and its scenery is such a marked feature of the District and distinguishes it in such a remarkable manner from the rest of the Punjab it has other features as well which are peculiar to it. The revenue and administrative sub-divisions

called *zails* in other Districts are still called *taluqas* in Kangra Proper and the *zaildar* retains his old name—*kotwal*. The bounds of a hill *taluqa* have remained unchanged as the physical features which suggested them. The villages here are also different from those in the plains. Each *taluqa* consists of *tappas* or *mauzas* which are conventional aggregations of independent hamlets called *tikas*—the elementary portion of the whole system. Towns here consist of rows of shops along roads. The frame work of the land system is here preserved in its primitive simplicity. The hereditary right to possession and culture of the land is called in the language of the hills '*warisi*'—a right contingent in the past upon the proper cultivation of the land and the punctual payment of Government dues. The extensive wastes have also peculiar features. The land belongs to the people and the state has retained its rights in self-grown trees on most waste lands. The Gujars and Gaddi shepherds have a certain claim upon the trees of the forests which they regard as their *warisi*. The rights in the forests of which the District is full and upon which the people depend so much are as intricate as many other things connected with the District. No District officer here can go on with his work without going into the various forest questions. Irrigation in the District is effected entirely by canals projected by the people themselves without any assistance from the Government. The fields to which they bring life giving waters have a shape not to be met with in any other District of the province. Their corners will surprise any surveyor coming to map them. Kangra is one of the most densely populated Districts in the Punjab. Other distinguishing features are the number of Hindus and the predominance of agriculturists—Kangra is more agricultural and more essentially Hindu than any other equal tract of country. Caste prejudices are consequently stronger here than elsewhere. The hill Brahmins will not as a rule associate with the same caste from the plains. The Rajputs will not allow low caste people of whom there are so many in the District to pass with beating drums in front of their houses. The high caste Rajputs will rather give up everything than compromise their honour

by giving their daughters to families with a lower social status. There are castes here whose members cannot approach men of a higher caste lest their presence should profane them. There are barbers here who will not shave men of low castes who have to provide their own barbers or make their own arrangements. The marriage customs also show some novel features about them. There are three kinds of wives found in these hills, the *bihata*, the *rakhorar* and the *sarit*. The two latter will be stamped as concubines in the plains, but here the *rakhorar* at least ranks higher than a concubine. The married woman still retains her large nose ring which has almost disappeared from other Districts of the Panjab. The *Jarārphuki* form of marriage sometimes restorted to in time of need in which the couple walk round a burning bush and do away with the ubiquitous Brahmin is not to be found in the plains. The remarriage of widows which is common among certain classes is called *Jhanirāra* in this District and Courts recognize the same as a legitimate union. Illegitimate sons found chiefly among higher classes are called *sartoras*. The *Chaukandu* is an illegitimate son born to a widow who has continued to reside in her deceased husband's house. He is sometimes allowed a share in the property of her late husband. Another striking feature of local custom is the almost universal adherence to the *Chundavand* form of succession.

The social rules about eating and drinking in these hills are very strange. Interdining is permitted only among certain castes and the Rajputs and Brahmins will not allow every other caste to touch their drinking vessels. When a party is dining let one man stand up, and the whole gathering will follow suit owing to what they call *Nāli* caused by the unsocial conduct of the man who stands up. Men as well as women—Brahmins as well as non-Brahmins except those who are untouchables take meat but only *Jhatka*. Only widows abstain from its use. The dress of the people—of men and women alike—is also peculiar, and so is their language which contains more Sanskrit and Prakrit words than any other form of Punjabi. Thus it is not only the natural features of the country but also the character of the people, their manners and their customs which take one back to primi-

tive conditions and which make Kangra partake more of the characteristics of Hindustan than of the rest of the Punjab in which the District is for purposes of administration included. As soon as one enters the valley one is in an old world with its own problems with a beautiful scenery, with its old stone temples, slate-covered houses, roaring hill torrents, snow-peaked hills on one side, and a valley full of fertile lands below.

CHAPTER I.—Descriptive.

SECTION A.—PHYSICAL ASPECTS.

CHAPTER I, A.

Physical Aspects.

(a) Name.

In the previous issue of the Gazetteer the following theory as to the origin of the name Kángra is given :—

"It is said that on the spot where the fortress stands (i.e., The fort at Kángra) the Raksha Jálandhar met with his death, at least his body covered many leagues, but his head is said to have fallen on this spot. Hence the fort was named Káng-garh, the fort of the head, which became corrupted into Kángra".[1]

The District is of course called after the town.

(b) General description and area.

Kángra proper is bounded on the south-west by the district of Hoshiárpūr ; on the north-west by the District of Gurdáspūr ; on the north by the Native State of Chamba ; on the east and south-east by Kulū and the Native States of Mandi and Bilāspūr. It lies between north latitude 31° 24′ and 32° 30′ and east longitude 75° 39′ and 77° 4′. Along the Hoshiárpūr frontier, between the points where the Beás and Sutlej issue upon the plains, the tract measures in a straight line 68 miles. The total area is 2,544 square miles, and the population (1921) 644,089 souls, being in the proportion of 253·1 per square mile. The average elevation of the cultivated and inhabited portion may be estimated as something less than 3,000 feet. It contains 5 out of 7 tahsils into which the District is divided, those of Kángra, Pálampūr, Nurpūr, Dehrá and Hamīrpūr. Originally there were only 4 Tahsils and Pálampūr was a sub-tahsil of Kángra, but in 1888 Pálampūr was formed into a separate Tahsil, the area being taken both from Kángra and Hamirpūr. The indigenous sub-division of the country was into circles called *taluqas*, the identity of which is still recognised. There are in all 99 *talqua* sub-divisions which, grouped into the modern Tahsils, are as follows:—

Tahsil Kángra—
- Kángra.
- Rihlū.
- Pálam.
- Bargiráon.
- Rámgarh.

Tahsil Pálampūr—
- Pálam.
- Uparlá Rájgiri.
- Bangáhal.

Tahsil Nūrpūr—
- Nūrpūr.
- Jagatpūr.

Tahsil Nūrpūr—*concld.*—
- Kotla.
- Jowálī.
- Dhár Bhol.
- Mauhála.
- Mauzerīn.
- Lodhwán.
- Sūrajpūr.
- Nangal.
- Andaura.
- Khairán.
- Fatehpūr.
- Chhattar.

[1] The word Kangra means 'Fort of the ear,' and the tradition about the demon, Jalandhar is that he fell on his side with the right ear upwards—the head in the Kangra valley, the ear under the fort, the mouth at Jwalaji, the back at Jullundur and the feet at Multan. See also page 203.

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Tahsil Debra—
- Haripur.
- Dhameta.
- Mángarh.
- Naribána.
- Changar-Balihár.
- Nagrota.
- Chanaur.
- Gangot.
- Nandpur.
- Siba.

Tahsil Debra—*concld.*—
- Kaloha.
- Gárli.

Tahsil Hamirpur—
- Tira.
- Nadaun.
- Nadaunta.
- Kutlehr.
- Mahal Mori.
- Jhiklá Rájgiri.

Mountains and Valleys.

Kángra proper consists of a series of parallel ranges divided by longitudinal valleys, the general direction of which, from north-west to south-east, has determined the shape of the District. These ridges and valleys increase gradually in elevation as they recede from the plains and approach the snowy barrier which forms the northern boundary. The characteristic features of hill and valley are best defined where nearest to the plains. Thus, the border chain which separates the level tracts of the Doáb from the hills, runs in a uniform course from Hájipur, on the Beás, to Rupar on the banks of the Sutlej. The valley which it encloses, known as the Jaswán Dun, in the Uná Tahsil of Hoshiárpur, preserves the same regular simplicity, and stretches in one unbroken parallel to the same extremes. But the further we penetrate into the interior of the mountain system, the less those distinctive lineaments are maintained; hills dissolve into gentle slopes and platforms of table-land, and valleys become convulsed and upheaved so as no longer to be distinguished from the ridges which environ them. The second range is known as the Jaswán or Chintpurni chain of hills. It forms the northern flank of the Jaswán valley, and runs directly parallel to the outer ridge until it nears the Sutlej. Here some internal causes have intervened to disturb the even tenor of its line. Deviating in a slight curve to the south the range divides itself into two distinct branches, preserving the same direction and giving birth to the small secluded valley known by the local name of Chauki Kutlehr, once the limits of a hill principality.

Above this range hill and dale are so intermingled that the system of alternate ridges and valleys cannot be distinctly traced. The order of arrangement becomes frequently reversed; valleys being raised to the dignity and stature of the enclosing hills, and the hills depressed to the level of the subjacent valleys; while transverse ranges occasionally protrude themselves, and tend more completely to perplex the view. Except detached pieces of hills such as the clear bold outline of the range (the Káli Dhár) which overhangs the town of Jwálamukhi, and the noble

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though limited valleys which adorn the base of the snowy range, there is nothing to the ordinary observer to mark the operation of those general laws which have governed the structure of these hills. To his apprehension the country must appear a confused and undulating mass, with perhaps exceptional breaks to redeem it from the reproach of utter disorder. But to the practical geologist the organization of the hills will be visible even amidst this seeming chaos. His eye will not fail to detect the peculiar formations which denote the presence of dividing ranges, and will supply those links in the continuity of the chain which disturbing causes may have occasionally effaced. Valleys however transformed, will be valleys to him who looks not to accidental disguises, but to the primary characteristics which nature herself has ordained.

The Dhaula Dhar.

The colossal range of mountains which bounds Kángra to the north deserves more than this passing description. The Dhaula Dhár range, called by Mr. Barnes the Chamba range, is recognized by General Cuninngham in his account of the Great Mountain Chains of the Punjab, as the first part of the chain which he designates the outer Himálaya. He put its commencement on the right bank of the Beás, where that river, leaving Kūlū, makes a sudden bend towards the town of Mandi From this point the range runs north ; from where the road to Kūlū crosses it by the Dulchī Pass to a point just below the Sarri Pass it forms the boundary between Kūlū and Mandi, and again for some ten miles further in the same direction the boundary between *taluqas* Bangáhal and Kūlū. It then makes a sudden bend to the west, and passing through *taluqa* Bangáhal, comes out above the Kángra Valley, and assumes the name of the Dhaulá Dhár. From the point where it leaves Bangáhal to the point where the northern boundary of Kángra drops down to the ridge of the small parallel range known as the Háthi Dhár, for a distance of some 36 miles, it divides Chamba from Kángra. In Bangáhal its highest peaks rise over 17,000 feet, and throughout its course in the Kángra District the ridge has a mean elevation of more than 15,000 feet. At its bend to the west, on the border of Kūlū and Bangáhal, it is connected with the parallel range to the north, called by General Cunningham the mid-Himálaya, by a high ridge some fifteen miles in length and 18,000 feet in mean height which, for want of another name, may be called the Bará Bangáhal ridge, a name by which Kūlū men refer to it. [1]

Although the direction of this range is in general conformity to that of the lower hills, yet the altitude is so vastly superior, and the structure so distinct as to require a separate notice. In

[1] The Bará Bangáhal Range is really the south-western section of the Dhaula Dhár with which it is continuous, seperating the Beás valley from the Ravi valley.

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other parts of the Himálayas the effect of the snowy mountain is softened, if not injured, by intermediate ranges; and the mind is gradually prepared by a rising succession of hills for the stupendous heights which terminate the scene. But in Kángra there is nothing to intercept the view. The lower hills appear by comparison like ripples on the surface of the sea, and the eye rests uninterrupted on a chain of mountains which attain an absolute elevation of 13,000 feet above the valley spread out at their base. Few spots in the Himálayas for beauty or grandeur can compete with the Kángra Valley and these overshadowing hills.

"No scenery, in my opinion", writes Mr. Barnes, "presents such sublime and delightful contrasts. Below lies the plain, a picture of rural loveliness and repose, the surface is covered with the richest cultivation, irrigated by streams which descend from perennial snows, and interspersed with homesteads buried in the midst of groves and fruit trees. Turning from this scene of peaceful beauty, the stern and majestic hills confront us; their sides are furrowed with precipitous water-courses; forests of oak clothe their flanks, and higher up give place to gloomy and funereal pines; above all are wastes of snow or pyramidal masses of granite too perpendicular for the snow to rest on".

The structure of these mountains is essentially different from that of the lower hills. Granite has pierced through older formations, and crowns the entire mass. The flanks of the range consist of schists, slates, limestones and sandstones. The heights of these ridges and the interlying valleys increase in a progressive ratio as they recede from the plains. The elevation of the Doáb at the station of Hoshiárpūr is between 900 and 1,000 feet above the level of the sea. The highest point in the first range of hills is 2,018 feet. The elevation of the town of Uná, in the Jaswán Dūn, is 1,404 feet, and may be taken as the mean level of the valley. The fort of Sola Singhi, which stands on one of the highest points of the next range, is 3,896 feet high and the temple of Jwalamukhi, in the valley below, has an elevation of 1,958 feet. A trigonometrical tower at Gūmbar—a station on the range above the temple—is recorded at 3,900 feet. Beyond this point the hills become too interlaced to pursue the comparison with any profit; but the gradual ascent of the country will be shown by a few of the ascertained heights in the Kángra Valley, and of the most remarkable hills in the neighbourhood.

Elevation of selected points in Kangra proper.

Name.		*Elevation above sea level.*	
Hájipūr (in Hoshiárpūr District)	..	1,030′	
Bharwain („)..	..	3,202′	
Sola Singhi, on second range ..	..	3,821′	Ridge.
Jwálamukhi temple ..	..	1,958′	Valley.
Gūmbar hill station, on third range	..	3,721′	Ridge.

Elevation of selected points in Kangra proper—concld.

Name.		*Elevation above sea level.*	
Kángra Fort	.. .. ..	2,494′	Valley.
Shâhpūr	.. .. ..	2,480′	Valley.
Kángra Valley (Baijnáth)	.. ..	3,380′	Valley.
Pathiár Fort	.. .. ..	4,596′	Ridge.
Snowy Peak at head of Bán-Ganga Nálá	..	16,053′	Ridge.

The Kángra Fort eminence situated on a small alluvial is 2,494 feet; Nagrota, a village in the centre of the valley, is 2,891 feet; Bhawārná, a market town in the Pálam Division, is 3,270 feet; Pathiár and Āsapuri, two insulated hills intersecting the valley, are respectively 4,596 and 4,625 feet, and the highest peak of the snowy range, surmounting the whole, is 16,053 feet. The progressive rise of the country as shown above will be exemplified more clearly by placing the heights of the successive ranges and valleys in juxtaposition.

The breadth of these ranges and the intervening distances are very uncertain and arbitrary. The ridge which bounds the plains has a uniform width of about twelve miles, and the sides descend in nearly equal angles from the summit. The second range does not possess the same simplicity of structure, though generally more regular than any of the ranges to the north. In its upper portion, the declivities on either flank slope gradually down, affording sites for villages and terraced cultivation. But when the chain divides into two separate branches, the aspect is essentially altered; the hills rise abruptly from the valley below, and the ascent on both sides becomes toilsome and severe; the inclination is too great for anything but forest and underwood to grow. There is usually, however, a good deal of table-land at the top; and though the sides are uninhabited, the crest of the range is occupied by villages and assiduously cultivated. To the north of this range, the hills run into every variety of form and structure. As a general rule the southern slopes are wild and forbidding and the crests rugged and angular, affording scarcely room for the foot tread. But the northern flank of such a range will often offer a striking contrast. The descent becomes gradual and easy, and the jungle and rocks which obstructed the travellers on the other side give way to open fields and farm houses, extending in successive tiers to the stream below. The contour of the snowy range itself is of the same nature. Its appearance towards the plains is abrupt and perpendicular, while the northern spurs sweep in long and gentle slopes to the river Rávi. In other parts, again, the entire range will be covered with dense woods,

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unrelieved by a single trace of civilized life. Here and there on crags more than usually steep, will stand a hill fort, once the scene of border hopes and jealousies, but now a mass of dismantled ruins deepening the original solitude of the place. Occasionally the hills subside into undulating knolls, scarcely to be distinguished from the level of the valleys. Here the accessible character of the country has early attracted settlers, and the whole expanse teems with the fruits of human industry.

Taluka Bangáhal.

From this description of the Dhaulá Dhár it will be seen that it cuts into two halves the *taluqa* of Bangáhal, which, forming a portion of the Pálampur Tahsíl, has already been described as the connecting link between Kángra proper and Kulu. The northern half is called Bárá Bangáhal, and is separated to the east from Kulu by the Bará Bangáhal ridge;[1] to the north from Láhul by the mid-Himálayan range; to the west from Chambá by the Manimahesh range; and, by a line crossing the Rávi, from that range to the Dhaulá Dhár. In Bará Bangáhal are situated the head waters of the Rávi, which is already a good sized river where it passes into the Chambá State. Bará Bangáhal contains only one village, situated at the lowest point of the valley, some 8,500 feet above the sea and inhabited by some forty Kanet families. More than once a number of the houses have been swept away by avalanches. On more than three sides the mountains slope steeply up from the very banks of the river, and rise into peaks of from 17,000 to over 20,000 feet in height. Near the bottom of some of the ravines there is a good deal of pine forest; higher up come long bare slopes which, when the snows are melted, afford splendid grazing for some three months for numerous flocks of sheep and goats from Mandi, Pálam and lower Bangáhal. Above these grazing grounds come glaciers, bare rocks and fields of perpetual snow. The southern half of *taluqa* Bangáhal is called Chhotá Bangáhal, and is divided into two parts by a branch range of over 10,000 feet in height thrown out to the south by the Dhaulá Dhár. This is the range which runs above Bír and Komand, and by Fatákál to Mandi. The country to the east of this range is known as Kothi Kohr and Kothi Sowár or Andarla and Báhirla Garh, and contains the head waters of the Uhl river. Some eighteen or nineteen small villages, inhabited solely by Kanets and Dágis, are scattered here and there in the lower parts of the valleys. The slope of the ground is everywhere very steep, and the general appearance of the country wild and gloomy considering the southern aspect

[1] The transverse range already alluded to as connecting the Dhaulá Dhár with the central Himálayan range. It is some 15 miles in length and 18,000 feet in mean height, and a direct continuation of the Dhaula Dhár orographically.

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of the country it is extraordinary that glaciers are found so low down and that the climate is so cold as it is. The rest of the *taluqa* to the west of the range above Bír is generally known as Bír Bangáhal. It is shut in from the Kángra Valley by a range (the Paprola Dhár) low at this point, but which, after crossing the Binun at Paprola, runs a long course in Mandí, where it acquires the name of the Sikandari Dhár, and attains a considerable elevation. Bír Bangáhal is one of the prettiest parts of the District, but, though it has some character of its own, it is in all respects too like the rest of the country along the foot of the Dhaulá Dhár to require a separate description; the same may be said of its population, in which there is only a small admixture of Kanets and Dágis.

Heights of principal peaks and selected stations.

The following list of the heights in feet above sea-level was obtained by Mr. Barnes from the Trigonometrical Survey Office in 1850, *viz*: –

Memo. of trigonometrical heights in Kángra, Mandi and Kúlú taken from the great trigonometrical survey.

Places and points intersected.	Trigonometrical heights.	District.
	Above sea level, feet.	
Asápuri, revenue hill station, platform ...	4,025	Pálampur.
Bhawárna bázár (flat on road through bázár) ...	3,278	Do.
Beás River, near Lambagráon	1,888	Do.
Baijnáth temple	3,412	Do.
A—Snowy Peak (above Rajher village)... ...	14,176	Do.
B—Snowy Peak (highest of cluster near Bandla) ...	15,957	Do.
Sháhpúr platform, Kángra Valley	2,438	Kángra.
Rihlú Fort	3,259	Do.
Pathiár Fort, revenue hill station, platform ...	4,596	Do.
Nagrota bázár (flat on road through bazár) ..	2,810	Do.
Kuniara temple	4,742	Do.
Kángra Dák Bungalow	2,550	Do.
Dharmsála Church	5,600	Do.
Andiahr Pass	14,185	Do.
Kotla Fort	2,151	Núrpúr.
Núrpúr Fort, parapet wall of flag-staff ...	2,125	Do.
Bathidhár, platform of summit	5,829	Do.
Tiloknáth Fort, Haiahlauk	2,445	Do.
Jwalágarh Fort, above Jwalamukhi	3,859	Dehra.
Kaloha, hill station, near high road from Amb to Jwálamukhi.	3,140	Do.
Sidhpúr Tower, Haripúr	2,399	Do.
Jwálamukhi temple	1,958	Do.
Sidh (near Nádaun)	3,684	Hamírpúr.
Sola Singhi Fort, platform	3,821	Do.
Sujánpúr Mausoleum, on Beás	2,023	Do.
Katlehr Fort	3,536	Do.
Tira, hill temple	2,545	Do.

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Valleys.

Of the valleys of the system, only the Jaswán Dūn in Hoshiárpūr has any pretensions to symmetrical arrangement. Its average width is about ten miles. The next valley, though less clearly defined, is distinctly traceable from Dhatwál, on the borders of Kahlūr, to Sháhpūr on the banks of the Rávī. It runs the entire length of the Kángra District, and traverses the Tahsils of Hamīrpūr, Dehra and Nūrpūr. At the south-eastern extremity the valley is little more than a ravine between the ridges that environ it. The surface is extremely rugged and broken, and from point to point is scarcely five miles broad. Across the Beás, which intersects the valley at Nádaun, the space widens and below the town and fortress of Harīpūr expands into a noble and fertile plain, inferior only to the valleys that skirt the snowy range. Beyond Harīpūr the country again becomes contracted and uneven and, with few exceptions, wears the same appearance until it reaches the Rávī. The upper valleys of Kángra are worthy of the range under whose shelter they are embosomed. As this gigantic chain surpasses all its fellows in sublimity and grandeur, so the Kángra basin for beauty, richness and capacity stands equally unrivalled. The length of the valley may be computed at twenty-six miles; the breadth is irregular. Towards its eastern extremity, the valley extends in one continuous slope from the base of the hills to the bed of the river Beás, a distance of twenty miles. Near the town of Kángra a series of low tertiary hills encroaches upon its limits and reduces the width to twelve miles. Higher up, in a north-westerly direction, the valley becomes still more confined and is at last terminated by a low lateral range covered with dwarf oaks, an offset from the upper hills. After a short interval continuations of the same basin again reappear in the Native State of Chambá.

From end to end of the District the contour of the valley is pleasantly broken by transverse ridges and numerous streams which descend from the mountains above. A hundred canals, filled with clear water, intersect the area in all directions, and convey irrigation to every field. Trees and plants of opposite zones are intermingled, alpine vegetation contending for pre-eminence with the growth of the tropics. The bamboo, the pīpal and the mango attain a luxuriance not excelled in Bengal; while pines and dwarf oaks, the cherry, the barberry, and the dog-rose flourish in their immediate vicinity. Among cereal productions rice and maize alternate with wheat, linseed, and barley, and three-fifths of the soil yield double crops in the course of the year. The dwellings of the people lie sprinkled in isolated spots over the whole valley, every house encircled by a hedge of bamboos, fruit trees and other timber useful for domestic wants. Sometimes a cluster occurs of five and six houses, and here a grain-dealer's

shop and extensive groves denote the headquarters of the township. These scattered homesteads, pictures of sylvan elegance and comfort, relieve the monotonous expanse of cultivation and lend an additional charm to the landscape.

The mountains not yet described belong to a later formation. Instead of the secondary sandstone we have a clay soil and rounded pebbles mixed with conglomerate rocks. Such, for instance, are the low alluvial eminences which constitute the *taluqas* of Bargiráon, Tira, Mahal Mori, and the portion of Rájgiri south of the river Beás. An English traveller, Mr. Vigne, passing through the hills of Mahal Mori, compared them not inaptly to an agitated sea suddenly arrested and fixed into stone. The crests are like angry waves succeeding one another in tumultuous array, and assuming the most fantastic forms. Viewed from a distance, when the tops alone are visible, these hills have a bleak and barren aspect. Their sides are often bare and precipitous and the whole tract is entirely destitute of forest trees. Between these dreary hills, however, are fertile glades and hollows where cottages nestle under the hill-side and corn waves luxuriantly, protected from the winds that desolate the heights above.

(a) River system.

The Beás is the principal river of Kángra proper, and, with few exceptions, receives the entire drainage of its hills. It rises in the snowy mountains of Kúlu, and, after traversing the native principality of Mandi, enters upon Kángra proper at Sanghol, in *taluka* Rájgiri, on the eastern frontier. From this point the river pursues a south-westerly course, and, piercing the Jwálamukhi range of hills descends upon the valley of Nádaun. Here the Jaswán chain obstructs its further passage to the south, and the stream trends to the north-west in a direction parallel to the strike of the hills. At Mirthal Ghát beyond Hájipur, the hills subside, and the liberated river, sweeping round their base, flows in an uninterrupted line towards the plains and the sea. The direct distance from Sanghol to Mirthal is about 65 miles, and the meandering line of the river about 130 miles. From Sanghol to Reh in the Nurpur Tahsil, the river generally maintains one channel. Below this point it divides into three branches, but shortly after passing Mirthal is again reunited into one stream. The elevation of the bed of the Beás at Sanghol is 1,920 feet and at Mirthal about 1,000 feet, which gives an average fall of seven feet to every mile of its course.

The river is at its lowest during the winter months of December, January and February. During this season, the water is clear and transparent and murmurs gently over stony rapids, or reposes in deep lagoons. After February the current gradually increases in depth and velocity, as the snows begin to yield before

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the heats of approaching summer, and the water becomes daily more discoloured and the stream more rapid until the periodical rains commence. During July and August the floods are at their height. The broad stony bed of the river is then a sheet of water; every rock and island is temporarily submerged, and the distinctions of reach and rapid are lost in one hoarse, turbid and impetuous current. The banks of the river are generally abrupt; there is some cultivation below Dehra; further down below Sathána the hills lose themselves in the plain, the country becomes more open and the stream spreads through a level country. The river's bed is for the most part rocky, and during the flood season huge boulders and masses of rock become displaced, and are carried down by the force of the current. There are a few islands in different parts of the river, but they are too small to be brought under cultivation. During the winter months the river becomes fordable, particularly in places where the stream is divided into two or more channels. At all other times the tortuous course of the river, the uncertainty and narrowness of the main channel, the force of the current and the number of rapids renders the river extremely dangerous to boats, and it is not navigable except for ten or fifteen miles before it leaves the District. During the winter months, however, a small fishing punt can go with safety the whole way down the river from Sujánpur Tīra.

There are ferries at intervals where boats ply with safety all the year round. A bridge has been built at Mandī, the head-quarters of the Mandī State, 2,557 feet above the sea. The highest point on the river where a ferry boat is used is Sanghol below the town of Mandī where Kángra proper begins. From Sanghol to Mirthal there are thirteen ferries, chiefly opposite large towns or on high roads (*See* also Chapter II G (*c*)).

The principal tributaries of the Beás during its course through Kángra proper descend from the lofty range which divides the District from Chambá. The first of these is the Binnun, which rises in the hills above Baijnáth, a celebrated hill shrine, and after receiving the Awá, a snow—born stream, and two or three minor affluents, joins the Beás above Sanghol. This river is remarkable as the boundary during the lower part of its course between Mandī and Kángra. Next comes the Nigal, a stream which discharges itself into the main artery opposite Tīra Sujánpur. Then succeed the Bán Gangá, running under the walls of Kángra, and the Gaj, memorable as the route by which a siege train of artillery in 1846 attained the upper valleys; the Dehr, which flows past the fortress of Kotla, is a tributary of the Gaj; lastly, comes the Chakki, which now forms the boundary of the District, separating it from Gurdáspur. All these rivers have

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their source in the snowy range. These are the principal feeders which enter on the right bank of the river. Each of them before reaching the Beás is swelled by the accession of many petty rivulets, and is the centre in itself of a separate system of drainage. On the left bank, the tributaries are few and unimportant. Two streams, the Kunáh and the Mán, join the Beás near Nádaun, and another, the western Sohán, mingles its waters near Tilwára. These are the only perennial streams, and the volume of them all would not equal the smallest of the northern affluents.

The northern tributaries on their course to the Beás, and the smaller streams which flow into them are all available for the purposes of irrigation. The Awá and Nigal are proverbially the life blood of the Pálam valley. The Bán Gangá and the Gaj do double duty, and, after irrigating the upper valleys of Kángra and Rihlu, descend to fertilize the level expanse beneath Haripūr called the Hal Dūn. The Dehr and the Chakki, each according to its extent, diffuse abundance along their banks. The Mán and Kunah run in deep channels and yield no water for purposes of irrigation. These streams become angry and dangerous torrents in the rains. Those that rise in the snowy range remain surcharged for days and utterly impassable. At all times during this season the passáge is one of difficulty and hazard, particularly in the upper part of the river's course the bed of the stream is choked with boulders thrown off from the mountains above, and the fall is so rapid that few can stem with safety the velocity of the current. The footing once lost is never recovered, and the unfortunate traveller is whirled to his fate against the rocks below. Lower down, when boulders cease and the streams run smooth, inflated skins are used for crossing.

(d) Geology.

The fullest account of the geology of the District is that given by the late Mr. Medlicott of the Geological Survey as far back as 1864 (*see* volume III of the Memoirs of the Geological Survey of India): since then no more detailed survey of the District has been carried out, although geological researches carried out elsewhere have thrown some light on the structure of the rocks and their general relationship which are applicable to the rocks of this District also. Other references are to be found in "A sketch of the Geology and Geography of the Himálaya Mountains and Tibet" by Colonel Burrard and Mr. H. H. Hayden, "Report on the Kángra Earthquake of 1905" (Volume XXXVIII of the Geogical Survey of India), the article in Chapter I-A of the Chamba State Gazetteer (1904) by the late Lieutenant-General C. A. McMahon, Commissioner of Lahore: Chapter I-A and map of the Kūlū Gazetteer (1917), " and Sketch of the Geology of the

Punjab, 1883-84" by Mr. Medlicott. The following account is largely composed of extracts from these articles :—

The rock-facies to be met with in Kángra proper fall into two broad stratigraphical zones, which almost coincide with the orographical zones of the Dhaulá Dhár and th lower hills. These zones are—

(1) an outer or Sub-Himálayan zone composed of sediments for the most part of Tertiary age, but including also some sub-recent deposits.

(2) A central or Himálayan zone comprising most of the Dhaulá Dhár. This is composed of granite and other crystalline rocks and a grou of unfassiliferous sediments of unknown age.

The following table shows the classification and the more important sub-divisions, the details of which have been worked out in the Kálka-Simla area :—

Sub-Himálayan zone.			Himálayan zone.	Approximate foreign equivalent,	
Aryan Group	Siwálik Series	Upper Siwálik Stage	...	Pliocene	Tertiary.
		Middle Siwálik Stage	...	Miocene	
		Lower Siwálik Stage (or Naban Stage).	...	Oligocene	
	Sirmúr Series	Kasauli Stage ...	...	Eocene	
		Dagshai Stage ...	...		
		Subáthu Stage ...	...		
Purana Group	...	... ...	Krol system	Algonkian.	
			Carbonaceous system.	—	
			Simla slates	(Pre-Cambrian).	
Archæan Group	.	.. ...	Old schists, gneisses and crystalline limestone.	Archæan.	

Tertiary Rocks.

Aryan Group.—The Tertiary rocks extend from the Siwalik Range in the Hoshiarpur District to the base of the Dhaulá Dhár. They are composed of conglomerates, sandstones, red and purple clays and shales and in this District yield very few fossils.

Siwálik Series.—The outer hills are chiefly conglomerates, sandstones and soft earthy beds of the Siwálik series, with a general strike roughly parallel to the Dhaulá Dhár. Two main faults have been traced throughout the system from near the banks of the Sutlej in Hamírpur Tahsil to the Gurdáspur border

The more northerly fault passes close to Jwálamukhi, Kotlá and Nūrpur and the southern appears to go through Bharwáin (on Hoshiárpūr-Kángra boundary) and then across the Beás to about Pathánkot. As compared to similar faults to the east of the Sutlej these faults exhibit considerable uniformity, as they can be traced in remarkably straight lines or very flat curves across the Kángra District and through the Jammū Hills into the Jhelum District: they are constantly connected with more or less steep ridges formed of the hard lower rocks on the up-throw side of the fault, always more or less steeply inclined. Away from the line of disturbance newer strata, generally conglomeratic, come in and the dip flattens to the horizontal, forming the Jaswan *dún* and the two principal *dúns* of Kāngra proper. Rocks of the same stratigraphical series show considerable differences in lithological character if traced from one end of the District to the other.

"The question to be worked out in the lower portion of the District is how far the successive sections of similar rocks are repetitions of the same series. From each of the fault boundaries that traverse the area from end to end we find an ascending series from deep red clays and strongly indurated dark sandstones to gradually paler and softer strata ending in coarse conglomerates. If we could take these boundaries as simple faults, of later date than the newer beds at the contact, and all more or less synchronous, the equivalence of the several bands of similar rocks might be assumed: but the probability is rather that these dislocations were not synchronous, that each took ages to produce and that deposition was going on all the time. Nothing short of extensive dissection of the ground would make it possible to unravel the stratigraphical complications resulting from such conditions: so that the solution must in a great measure rest upon fossil evidence, and this is very scanty. In the two outer ranges some fossils have been found, but not one as yet has been recorded from the inner half of the Tertiary area in the Kángra District. As this is the very ground that has so much been taken up by English settlers, we would impress upon them the great interest that attaches to any find they may make of organic remains, and the importance of noting the position in which they occur."

The last paragraph was written by Mr. Medlicott in 1884 but it does not appear that any fossils have as yet been found in the northern half. A series of repeated folds and reversed faults will probably be found to be the key to the problem.

Sirmúr Series.—The Sirmúr series (the Sabáthu group of Medlicott) outcrops as a narrow band along the foot and lower slopes of the Dhaulá Dhár. Its various stages denominated in the table above are really representative of the series in the tract east of the Sutlej and it does not appear that these stages have so far been discriminated in Kángra proper. The station of Dharmsála is situated on a sandstone spur of this formation. Here the system exhibits an anticlinal fold, the strata on each side of which are deeply inclined. A fault separates this series from the Siwálik series further south, and it was approximately along this fault that the epicentrum line of the 1905 earthquake lay.

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The main boundary.

Between the rocks of the Sirmur series and the older rocks of the Himalayan zone occurs a well marked fault known generally as the main boundary, which extends along the base of the Himalayas. Dharmsála itself stands on rocks of the Sirmur series and the main boundary here occurs at Devī dā Gallā, the "neck" a short distance from Dharmkot. From here in one direction it passes close to Bhagsunāth and then along the base of the main ridge a short distance to the south of the Kaniára Slate quarries. In the other direction it bends off more to the west through about Drīnī and on into Chambá.

Pre-Cambrian and Archæan.

The rocks on the northern side of the boundary fault consist of limestones, and metamorphous shales, slates and schists, with the gneissose core of the main ridge. All these are utterly devoid of any indications of fossils.

Krol system.

The limestones and slates are identified as of the same series as the Krol limestones in the Simla area. Their age was previously considered to correspond roughly to the Triassic of England but later opinion inclines strongly to the belief that they are much more ancient and apparently of about pre-Cambrian age so that an enormous period of time separates them from the Tertiary rocks across the fault.

The structure of the western portion of the Dhaulá Dhár has been studied in great detail by the late Lieutenant-General C. A. McMahon, and the Chamba Gazetteer (1904 Chapter I-A.) gives his findings which may be accepted with respect to the Kāngra portion of the Dhaulā Dhār. These findings, based largely on a detailed microscopic examination of the rocks, are that the main core of the range is a gneissose granite which apparently has been subject to great pressure and shows flow structure. It has intruded into the older rocks at a comparatively recent date which is placed by the General as about the end of the Eocene or the commencement of the Miocene period of the Tertiary epoch. This classic research finally disposed of the old theory that the gneissose core represented some extremely ancient sedimentary rock which had been metamorphosed and rendered crystalline by the immense pressure to which it had been subjected.

Mr. Middlemiss in his report on the 1905 earthquake indicates the following salient features of the geology of the District

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which may be connected with the liability to earthquakes:—The Tertiary rocks in the Dharmsála area and to a lesser extent in the Dehra Dun area, form deep bays into the ancient Himalayan mass, they are very thick beds and have accumulated comparatively recently in geological history at a very rapid rate so that a condition of unequilibrium has been set up in the earth's crust in these areas; the epicentrum in the Kángra area seems to have lain roughly along the fault between the Siwálik and the Sirmur series and not along the "main boundary," also the steepness of the immense wall of rock constituting the Dhaulá Dhár may have added to the instability. (See also pages 41 to 48).

For mineral products of Kāngra proper and an account of the slate quarries *see* Chapter II, Section D.

Wild animals.

The following note on the Fauna of Kāngra proper written by Mr. G. K. Howell and Mr. C. H. Donald is based largely on information received from the late General Osborn, whose knowledge of the wild life of the lower ranges was unrivalled. Lieutenant-Colonel R. H. Tyacke, Lieutenant-Colonel Ryder, 1st Gurkha Rifles, Mr. Fitzgerald of Baijnáth and other sportsmen and naturalists have assisted in the preparation of the list of the more important mammals, birds and fish, which is printed below:—

Mammals.

Family Felidæ.—An individual tiger occasionally makes his way into the lower hills of Kāngra proper from the Dun Forests. Mr. Fitzgerald has the skin of a specimen which had killed a buffalo and was shot by a *zamindar* near Dagoh in the *Rájgiri* hills of Pálampur Tahsil in October 1914. But the species is not indigenous to the District.

Panthers are all too common throughout the hills, and lay a very heavy toll on sheep, goats, dogs, monkeys and the game animals.

The Leopard Cat (Chenág) is not uncommon, it preys chiefly on game and wild birds.

The common jungle cat is found everywhere. It is extremely bold and attacks poultry in broad daylight. General Osborn records the occurrence of the Caracal or Red Lynx.

Family Canidæ.

The Indian Wolf is killed only in the lower portions of the valley and is becoming scarce.

SECTION B.—HISTORY.

Introductory.

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Punjab Hill States.

[1]Until the early part on the 19th Century the mountain area between the Satluj and the Indus retained a political condition, which, in its main features, recalls the days of the Epic period. The whole of this area, in the outer ranges of the Punjab Himalaya, was divided up among numerous States, each under its own hereditary chief. Some of these principalities were founded as late as the 15th or 16th Century, while others dated from the early centuries of the christian era, and three-Kashmīr, Trigarta (Kángra) and Durgara (Jammu) were still older.

Ranas and Thakurs.

But ancient as many of these States were they were not the original polity of the hills. The oldest traditions refer to a remote period when the hill tracts were under the rule of numerous petty chiefs, each owning a small domain and bearing the title of Rāna or Thākur. The domain of a Rāna was called *ranhun*, and of a Thākur *thākurāi*, while the period of their rule is spoken of as the *Āpthakuri* or *Thākurain*. The Rānas were Kshatris and the Thākurs of some lower caste. It is probable that these petty chiefs were the primitive rulers of the hills and they were subjected by the founders of the Rájput States which arose at a later date. But even after their subjection they continued to exercise great power and often held positions of honour and trust under the Rájás, and are often referred to in the ancient copper-plate title deeds. They were in fact the "barons of the hills," and held a position very analogous to that of the barons of the Middle ages in Europe. Numerous families descended from them are to be found all through the Western Hills, though some of them now rank only as common farmers; but local tradition and family records prove their claim to the titles which they still bear.— *cf.* Journal Punjab Historical Society, Volume III, No. 1, pages 45—66.

Classification of Hill States.

The oldest classification of the Hill States divided them into three groups, each named after the most powerful State which was the head of the confederation. These were—Kashmīr, Durgara and Trigarta. The first group consisted of Kashmīr and the petty States between the Indus and the Jehlam; the second included Durgara or Dugar (Jammu) and the petty States between the Jehlam and the Rāvi; the third comprised Trigarta or Jālandhara (Kāngra) and the various small States between the Rāvī and the Satluj. A second classification, of a much later date than the one already referred to, divided the Alpine Punjab, between the Indus and the Satluj into 22 Muhammadan and 22

[1] *Vide* Journal Punjab Historical Society, Vol. VIII, No. 1, pages 1—102.

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Hindu States, the former being to the west and the latter to the east of the Chenáb. Again the 22 Hindu States were popularly regarded as divided into two circles or groups, each comprising 11 States, one group being to the east and the other to the west of the Rávi. They are named, respectively, the Jálandhar Circle and the Dugar Circle, as in the following tables :—

Jálandhar Circle.	*Dugar Circle.*
1. Chambá.	1. Chambá.
2. Nurpur.	2. Basōhlī.
3. Gulér.	3. Bhadu.
4. Datárpur.	4. Mankōt.
5. Siba.	5. Bindrālta.
6. Jaswán.	6. Jasrōta.
7. Kángra.	7. Sāmba.
8. Kutlēhr.	8. Jammu.
9. Mandī.	9. Chanēhnī.
10. Suket.	10. Kashtwār.
11. Kulu.	11. Bhadrawáh.

[1] It will be observed that Chambá finds a place in both groups, owing to its being divided by the Rávī. The number 11 is conventional for the States in each group were really more numerous, especially in later times. Thus to the Jālandhar circle we must add Bangáhal, Kotla and Shahpur, and to the Dugar circle, Bhotī, Dalpatpur, Lakhanpur, Rihāsi and Trīkot.

Origin of clan-names.

Most of the royal families who formerly ruled these States have long since been dispossessed, but almost all are still in existence in the direct line of descent, and where this is not so collateral branches remain. Each of these families bears a distinctive appellation or clan-name, derived in almost every instance from the name of the country, or its capital, over which it formerly ruled. In some cases the clan-name was taken from the original capital, and it usually remained the same even when the capital was changed.

It is interesting to note that the older and more important States bear names which, as in ancient India, were applicable both to the country and to the tribe by which it was inhabited. Such names are, Kashmīra, Durgara, Trigarta and Kuluta. It is impossible to say if the name was first applied to the country or to the tribe. In the case of Trigarta it was probably the former, if we may trust the traditional etymology, and in the

[1] Cunningham omits Bangáhal and includes Kotla and Kutlehr while Barnes has Bangahal in one list and Kutlehr in the other. In the Dugar list Bhoti is omitted and Chanehni included by Cunningham and the reverse by Barnes. Cf. *Ancient Geog. of India*, pages 133 and 136, and *Kangra Settlement Report*, pages 6 and 37 of 1869.

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case of Kuluta it was probably the latter. In all these States the name of the capital was different from that of the principality. The States of later origin were generally named after the capital, and when that was changed the name of the State was changed with it.

Ruling families of Rájput caste.

So far as our records enable us to judge, the rulers of almost all the States of the eastern and central groups were Rájputs. The information at our disposal also leads to the conclusion that in few if any instances was the founder of the dynasty a native of the country over which he established his rule. In most cases we have a history of invasion and conquest, and in almost every State the new ruler either came directly from the plains, or was a cadet of one or other of the ruling families, which had already settled in the hills. In one or two instances the ruling family was of Brahman origin and was afterwards recognized as Rājput [1].

Political relations.

The history of these hill States is one of almost continuous warfare. When a strong ruler rose to power the larger States made tributary their smaller neighbours, but these again asserted their independence as soon as a favourable opportunity offered. These wars as a rule did not lead to any great political changes, for on the whole the hill Chiefs were considerate of each others' rights. Being all of the same race and faith and also nearly related to one another by marriage and even closer family ties, they were content to make each other tributary or to replace a deposed chief by one of his own kinsmen. In only three instances in many hundred years, so far as known, was one State subverted by another.

Suzerain empires.

That the hill States were able to maintain their political status for such a long period was also in great measure due to their isolated position and the inaccessible character of the country. It is improbable, however, that they were entirely independent for any great length of time. In the absence of epigraphical and literary evidence we may assume that the Western Himalaya formed part, nominally at least, of the great empires of the Mauryas, Kushanas and Guptas, which followed one another in succession in Northern India. Kashmir, too, as we know held a loose suzerainty over the hill States, between the Satluj and the Indus, off and on for some centuries.

Muhammadan supremacy.

The Muhammadan invasions which began about A. D. 1,000 seem to have had little influence on the political condition of the hills. The early Muhammadan rulers were too much engrossed in extending or defending their conquests on the plains to think of the hills, which were for the most part left undisturbed.

[1] The ruling families in all the States between the Jehlam and the Chenáb were also originally Rájputs, except Kotali. These were Bhimbar, Rajaur, Punch and Khariáli, which became Muhammadan at a later period.

Kotali was founded at a later date by a branch of the Kashmir family.

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Mughal supremacy.

With the advent of Mughal rule all the hill States were compelled to bow to a foreign yoke and early in Akbar's reign they all became subject and tributary.

During the reigns of Jahāngir and Shāhjahān the Mughal Empire attained to the zenith of its power, and as Mr. Barnes remarks, "the vigour and arrangement manifest in every branch of the government was felt and acknowledged even to this (Kángra) extremity of the Empire. The hill Rājās quietly settled down into the position of tributaries and the edicts of the Emperor were received and executed with ready obedience."

At the same time all accounts agree that the imperial authority sat very lightly on them. Their prerogatives were seldom questioned and there was no interference in their internal affairs. Indeed throughout the entire period of Mughal supremacy the hill Chiefs seem to have experienced liberal and even generous treatment. They were left to themselves in the government of their principalities and were allowed to exercise the functions and wield the power of independent sovereigns.

They built forts and waged war on one another without any reference to the Emperor, and sometimes even asked and received assistance in men and arms for this purpose from the Mughal Viceroy. Each Chief on his accession had to acknowledge the supremacy of the Emperor by the payment of the fee of investiture, after which he received a *sanad* or patent of installation, with a *khilat*, or dress of honour, from the Imperial Court. A yearly tribute, called *nazarāna* or *peshkash* was exacted from the States, and this amounted to four lakhs of rupees in the case of the Kángra group in the reign of Shāhjahān.

In letters and other documents the Chiefs were addressed as *Zamindār*, and sometimes as Rāi, the title of Rája being conferred only as a personal distinction and usually in recognition of service. Some of the Chiefs gained a high place in the imperial favour and were granted *mansab* or military rank and enrolled among the *Amirs* or grandees of the Empire and advanced to important offices in the army, and the administration.[1]

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[1]The *Mansabdārs* were the nobility of the Mughal Empire. In Akbar's reign *Mansabs* ranged from ten to ten thousand—all above five thousand being reserved for the royal princes. Shahjahan increased the number to twenty thousand—all above ten thousand being so reserved. Each *Mansabdār* had to maintain a cavalry contingent of at least one-third of his nominal rank; for which he received a grant in cash or *jāgir* up to the full grade of his *Mansab*. The balance over actual cost of maintenance was his own private income. The higher grades were called *Amirs* and the premier *Amir* was called *Amir-ul-Umara*. *Mansab* was held at the pleasure of the Emperor and was not hereditary

CHAPTER I, B. History. Afghán supremacy.

On the decline of the Mughal Empire and the transfer of the Punjāb to the Afghāns, in 1752, the hill States came under the supremacy of Ahmad Shāh Durāni, but the Durāni control was never more than nominal in the eastern States.

Sikh supremacy.

With the rise of Ranjit Singh to power the States fell on evil days, and in 1809 they were all made tributary, and soon afterwards one after another was annexed to the Sikh Kingdom, and the old ruling families completely dispossessed. Only three States out of the twenty-two escaped Ranjit Singh's rapacious grasp, *viz.*, Chambā, Mandi and Sukēt. The Rájpūts were an object of aversion to him, for they represented the ancient aristocracy of the country and declined to countenance an organisation in which high caste counted for nothing, their existence therefore could not be tolerated and they were mercilessly crushed.

Fall of the hill States.

The story of their fall is pathetic and the pathos is enhanced by the many traditions current in the hills and entwined with the memory of the hill Chiefs. Some of the States so ruthlessly overthrown were among the oldest that history records. The ancestors of many of the ruling families were ruling over settled States, when ours were little better than savages. In comparison with them most of the royal lines on the plains are but as of yesterday and the oldest of them must yield the palm to some of the noble families of the Punjab Hills.

Royal suffixes.

The suffix of the different royal families in the Kángra Circle varied in different States. In Kángra State it was " Chandra " from very early times, and has remained unchanged in the main line to the present day.[1] In all the branches except three it has been displaced by " Singh " in accordance with a custom which began among Rájpúts about the 15th century. This suffix is also of ancient origin, as Sinha or Sih. The suffix of the Kutlēhr and Bangāhal families is " Pāl " and has always been so, originally it was also in the Nūrpur family but was changed for " Mal " and finally " Singh ."

The title *Deva*.

The title *Deva* is found after each Rāja's name in inscriptions and copper plate deeds. This too was a royal designation as we learn from Sanskrit literature, and was affixed to the names of Kings and Queens, in the masculine or feminine form, as Rex and Regina are in our own Royal family. Hence arose the Rájpút salutation, *Jaideya* or *Jaideva* which originally was accorded only to Rájpúts of royal rank. The original form in Sanskrit was *Jayatu Devah* " May the King be victorious. "

Titles of heir-apparent Yuvárája and Tikka.

An heir apparent in former times bore the title of *Yuvārāja.* It fell into disuse in the hills after the sixteenth century and its place was taken by *Tikka*, but it is now being revived in many

[1] In later times it became Chand.

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Hindu States. *Tikka* is applicable only to an heir-apparent who is the son of a ruling Chief.

The title Mian.

The title *Mian* is of Muhammadan origin and is said to have been conferred by Jahāngīr on the young princes from the hills who were hostages at his Court. In later times its use has become more general.

KANGRA STATE.

Ancient limits of the State.

The territory now included in the Kángra District, except Kūlu, was originally a part of the kingdom of Jālandhara or Trigarta. That kingdom at the time of its greatest expansion comprised all the country between the Satluj and the Rávī in the outer hills, and the Jalandhar Doāb on the plains, as well as a tract to the east of the Satluj: anciently called Satadru, probably, Sirhind. [1]

Two provinces.

At that early period the kingdom contained two great provinces, one on the plains and the other in the hills, of which the capital was at Jālandhara, with a hill capital at Kāngra, then called Bhīmkot or Nagarkot.

Rānas and Thākurs.

The hold of the State on the outlying portions of the territory in the hills, at that remote period, must have been of a very loose character, and was probably nothing more than a nominal suzerainty over numerous petty Chiefs, called Rānas and Thākurs, who were the primitive rulers. That this must have been the case seems clear from the political condition of the hills, as portrayed in the records of Kūlū, Sukēt and Mandī on the east and Chambā and other States on the west, where these petty Chiefs held almost independent rule down to a comparatively recent time. As regards the central portion of the State around Kángra, there is not the same clear evidence of such a political condition, but the existence of many Rāna families in Kángra proper, even to the present day, seems to show that there too in ancient times these petty Chiefs wielded power, though reduced to submission at a much earlier period.

Later limits.

After the sixth century the limits of the State were restricted by the foundation of new principalities within its borders; as Chambā and Pratishthāna (Pathánkot) on the west, and Sukēt, Kutlēhr, Bangāhal and Mandī on the east.

After the Muhammadan invasions began, about A. D. 1000, the territory on the plains was lost, and Nagarkot then became the chief capital; and with the rise of new States at a still later

[1] *Cf. Ancient Geography of India*, Volume I, page 137, also Journal Punjab Historical Society, Volume VIII, No. 1, pages 12 to 84.

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time, as offshoots from the parent stem, the kingdom was reduced very much to the limits still obtaining at the time of its extinction in 1827.

Names of the provinces.

[1]The names *Jálandhara* and *Trigarta* are used synonymously in Sanskrit literature to indicate the whole kingdom, thus Hema Chandra has the expression:—

" *Jálandharas Trigarta syuh*

" Jálandara, that is, Trigarta

Earliest references Jálandhara.

[2]The earliest reference to *Jálandhara*, according to Cunningham, is in the works of Ptolemy, the Greek geographer, where it is called Kulindrin or Khulindrine, which should probably be corrected to Sulindrine : and the " mountain kings " of the Punjab are also referred to by Alexander's historians. A tradition was formerly current in Kángra that Alexander visited the place and left the idol which was an image of his wife, named Naushabha, and that the image was the idol of the people of the country. This story, Ferishta states, was told to Fîrôz Shâh Tughlak on his capture of the Fort.[3]

Trigarta.

[4]Trigarta, meaning "the land of the three rivers," is generally understood as referring to the Rávi, Biás and Satluj, and in Sanskrit literature it is always associated with the lower Biás Valley. As the Biás in former times flowed as a separate river down to Multán. this may have been the original meaning. It is also probable, however, that the reference is to the three main tributaries of the Biás in the Kángra District. These are, the Bánganga, Kurlî and Nayagul, which unite at Harîpur and under the name of Trigadh, which is the same as Trigarh—fall into the Biás opposite Sîba fort. At a later period the name Trigarta was applied to Kángra only and, as Trigadh, was in use for the Kángra State till recent times.

Bhîmkot and Bhîmnagar.

The original name of Kángra Fort was Bhîmkot and Bhîmnagar for the town.

Nagarkot.

Nagarkot, also an ancient name, was probably used both for the fort and the town.

Katoch.

Katoch, from which the royal line takes its clan name, was probably the name of the district around Kángra, which may have been the original nucleus of the State. It was in use for that district, and also for the whole State till the final overthrow in 1827.

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[1] Arch. Survey Reports, Volume V, page 143.

[2] Ancient Geography of India, page 137.

[3] Ferishta, Briggs translation, Volume I, pages 453-54 also *The Early History of India*, V. Smith, 3rd Edition, 1914, page 76. Alexander probably reached the Biás near Indaura in Kángra.

[4] The name *Trigarta* may be translated "the three Valleys " and is thus an appropriate term to apply to the deeply cut valleys of the three tributaries named.

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Susarmapura.

Kángra.

The name *Susarmapura* is found in the Baijnāth Eulogies, and also in the *Rājatarangini*, evidently referring to Kángra town.

Kángra, meaning 'a fortress' dates only from the Mughal period, and was applied as now, to the fort and the town. There are several fanciful derivations of the name. One of these is *Kāngarh*, 'the fort of the Ear,' referring to the legend that the fort stands over the ear of the giant-demon Jālandhara, who was overcome by Shiva and buried under a mass of mountains, his head being in the Kāngra Valley, his ear under the fort, his mouth at Jwálāmukhī, his back under the town of Jálandhar and his feet at Multān.[1]

References by European travellers.

Another version of the legend confines the demon's body to the Kángra valley. The earliest reference to Kángra by a European traveller is that of William Finch, A.D. 1611, in *Purchas his Pilgrimes*, but he does not seem to have visited the place. Thomas Coryat was probably the first European visitor to Kángra, in A. D. 1615, followed perhaps by Thevenot in 1666, and Vigne in 1835. Forster in 1783 and Moorcroft in 1820 passed through the outer hills but did not visit the town.

Great antiquity of Katoch royal line.

[2] The great antiquity of the Katoch royal line is undoubted, but its origin is lost in the mists of the past. Its claim to great antiquity is fully corroborated by the many offshoots from the parent stem and the great extent of territory that formerly owned their sway. "Throughout the hills," says Mr. Barnes : " there is scarcely a class of any mark that does not trace its pedigree to the Katoch stock. Four independent principalities, Jaswán, Gulēr, Siba and Datārpur, were founded by cadets of the parent line. The paternity of Laddu Rájpúts, with their seven *raos* or chiefs, who occupy the Jaswān valley between Unah and Rupar claim to be descended from the same source."

" The powerful colony of Andauria Rájpúts, at the other extremity of the Kāngra District to the west, boast that their ancestor was an emigrant Katoch. But who was the original founder, whence he came, how many centuries ago, by what means his dominion was acquired and consolidated—are questions which can never be solved, since their solution is lost in the obscurity of time. The infancy of the State and its gradual development are matters beyond even the reach of conjecture and the earliest traditions extant refer to the Katoch monarchy as a power which had already attained the vigour of maturity ".

[1] *Cf. Arch. Survey Reports*, Volume V, pages 145-6-7-8, Another version confines the demon's body to the Jālandhar Doab.

[2] *Kāngra Settlement Report*, 1889, page 6.

[1] Sir Alexander Cunningham uses similar language :—

"The royal family of Jālandhar and Kāngra is one of the oldest in India and their genealogy, from the time of the founder, Susarma Chandra, appears to me to have a much stronger claim to our belief than any of the long strings of names now shown by the more powerful families of Rājputāna". Sir Lepel Griffin too refers to the Rájpút dynasties of the Kāngra hills, of whom the Katoch is the oldest, as having, "genealogies more ancient and unbroken than can be shown by any other royal families in the world."

Royal Suffix.

As Chandarbansis they bear the suffix of "Chandra," which they profess to have borne from the time of Susarman Chandra down to the present day. This is known to be correct from the coins and inscriptions as well as the casual mention of some of the princes by Muhammadan historians, and the names can be checked from the 14th century downwards.

Vansāvali or genealogical roll.

Sir A. Cunningham was the first to draw attention to the history of the royal family of *Jālandhara* and *Trigarta* in detail, in the reports of the Archæological Survey and in the *Ancient Geography of India*. Mr. William Moorcroft had previous to this noted the existence of the Vansāvali or genealogical roll, which he examined at the Court of Rāja Sansār Chand in 1820. [2]

The *Vansāvali* contains nearly 500 names. Bhum Chand, the founder, according to local legend was not of human origin, but sprang from the perspiration off the brow of the goddess at Kángra. The first name which may be regarded as historical is that of Susarman Chandra the 234th from Bhum Chand, called Susarman in the *Mahābhārata*, who is believed to have reigned at the time of the great war, and was an ally of the Kauravas. The original seat of the family is said to have been at Multán, but after the war they lost their lands and retired, under Susarman, to Jālandhara, where they settled, and having also occupied the adjoining hill tract built the fort of Kángra.

Early history of Katoch family.

From this time onward for many centuries the history of the Katoch family is a blank, but it seems possible that *Phegeas* or Phegaeus, the king of the district beyond the Biās, that is the Jālandhar Doab, who made his submission to Alexander, was a Katoch.

[3] In the introductory Chapter of Ferishta, and referring to a period about 900 years later, a rāja of Nagarkot is alluded to among 500 petty chiefs, who were subdued by a rāja of Kanauj, named Ramdeo, who overran the hills between Kumaon and Jammu. These petty chiefs were doubtless local hill barons, like Rānas and Thākurs. [3]

[1] *Ancient Geography of India*, page 136.
[2] *Moorcraft Travels*, Volume I, page 145.
[3] *Ferishta trans. Briggs*. Volume I, Introductory Chapter. This reference is uncertain, chronologically.

[1] *Jālandhara* and *Trigarta* are several times mentioned in the *Rājatarangini* or History of Kashmir, the earliest reference being towards the end of the 5th century A. D. where it is stated that Sreshta Sena of Kashmir bestowed "the land of *Trigarta* upon the Pravaresa Temple." Again about A. D. 520 Pravarasena is said to have conquered Trigarta.

Hiuen Tsiang.

[2] The visit of the Chinese Pilgrim, Hiuen Tsiang, to Jālandhara in March A. D. 635 is the most important of all the early references to the State. He describes the Kingdom of *Che-lan-to-lo, i.e., Jālandhara*, as situated north-east of *China-po-ti* (Chinabhukti) and south-west of *Kiu-lu-to* (Kuluta) or modern Kūlū.

He remained there, as the guest of Rāja Utito, for four months before proceeding to Kanauj, and halted again on his return journey in A. D. 643. Cunningham identifies the Utito of Hiuen Tsiang with the Adima or Adita of the *Vansāvali*. Jālandhara was then subject to Harsha Vardana of Kanauj, and on his return journey the Pilgrim was entrusted to the care and protection of the Rāja of Jālandhara.

He describes the Kingdom as about 1,000 *li* or 167 miles in length from east to west, and 800 *li*. or 133 miles in breadth from north to south. According to these dimensions Jālandhara must then have included Chamba on the North with Mandi and Suket on the east, and Satadru on the south-east.

[3] A long interval elapses after the visit of the Chinese Pilgrim before another historical reference, occurs to the State. In the *Rājatarangini* and in the reign of Sankara Varma (A. D. 883—903), we read of an expedition led by that king against Gurjara (Gujrát or Central Punjab) which was opposed by "Prithvi Chandra of Trigarta," who fled in dismay before the Kashmír army. Prithvī Chandra's name is not found in the *Vansāvali*, but we may accept the event as historical. *Trigarta* was evidently then subject to Kashmir, as the Rāja had given his son, Bhuvana Chandra, as a hostage to that State.

[4] Kashmīr then held a widespread dominion in the hills and on the plains. This is proved by two Chambā copperplate deeds, in which reference is made to events which must have happened in the beginning of the tenth century. At that time Chambā was invaded by a Kashmīr Army, called Kira, in the title deeds, and the allies of the State were Trigarta (Kāngra) and Kuluta (Kúlú), with whose help the Chambá Chief defeated the invaders and expelled them from his country.

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[1] *Rājatarang*, Stein III, 100 and 285.

[2] *Ancient Geography of India*, pages 136-37.

[3] *Rājatarangini* Stein, V. 143-4-5.

[4] *Cf.* Chamba Gazetteer, pages 78-9. The Kira were either Kashmiris or a tribe in the vicinity of Kashmir and had as allies Durgara (Jammu) and Sumata (Barohli)

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Muhammadan invasions.

The Punjab was then beginning to feel the pressure of the Muhammadan advance from the west, and probably contingents were sent from the hill States in support of the Hindu-Shahi Kings of Kābul and Udabandapura (Ohind), who then ruled the Punjab.

At length about A. D. 980 Peshāwar was captured and the last line of defence to the west of the Indus was broken down.

Capture of Nagarkot by Mahmud.

Mahmud of Ghazni succeeded his father in A. D. 997 and in A. D. 1001 invaded the Punjab. In his fourth expedition (A. D. 1009) after defeating a large Hindu army on the Indus, he advanced into the plains, probably following the route along the foot of the hills, and suddenly appeared before Nagarkot.

Mahmud was probably attracted by the prestige of the fortress which was then famous all over India, and still more by the wealth which was said to be stored within its walls. The fort was weakly held, most of the State forces having probably accompanied their chief to the Indus. No defence was made, and the gates were thrown open to the conqueror soon after the siege began, and the vast accumulation of wealth it contained fell into his hands. 'Utbi, the historian, and Mahmud's Secretary, states that the amount was such that " the backs of camels could not carry it, nor vessels contain it, nor writers hands record it, nor the imagination of an arithmetician conceive it." Ferishta states the amount as 700,000 golden dinars ; 700 *mans* of gold and silver plate ; 200 *mans* of pure gold in ingots ; 2,000 *mans* of silver bullion ; and 20 *mans* of various jewels, including pearls, corals, diamonds and rubies, and other property of value. All of it was taken to Ghazni and displayed on a carpet spread in the courtyard of the palace. The idol in the temple of Bhawan, was also removed but the temple does not seem to have been demolished.

To account for such a vast accumulation of wealth, Cunningham conjectures that the fort was used as a treasure-house by the Turki-Shāhi kings, whose pedigree for 60 generations was found recorded on a piece of silk at the capture. [1]

Recapture by the Hindus.

[2] A garrison was left in the fort which held possession till A.D. 1043. In that year great enthusiasm was aroused among the Hindus by a report that the idol had appeared to the Rāja of Delhi and announced that he would soon return from Ghazni to his

[1] *Tarīkh-i-Yamini.* Elliot's History, Volume II, pages 33-4-5, also Ferishta translation, Volume 1, pages 46-7 of 1908 reprint.

[2] Ferishta translation, Volume 1, pages 48-9.

NOTE.—The Turki-Shahi dynasty ruled Kabul and the Punjab for centuries. The dynasty was over-thrown by the Brahman Wazir of the last King who founded the Hindu Shahi dynasty about A.D. 870-80, and changed the capital from Kabul to Udabhandapura, now Ohind on the Indus. At a later date, soon after A.D. 962, the capital was transferred to Lahore, and the dynasty came to an end in A.D. 1021, by the Muhammadan conquest of the Punjab.—*vide* J. P. Historical Society, Vol., VII, No. 2, pages 91—205.

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own temple at Nagarkot. Vast numbers flocked to the Rája's standard and the fort was invested and captured in four months. A facsimile of the idol was then secretly prepared and placed in a garden near the temple at night. Being discovered in the morning it was carried with great pomp into the temple and installed in its old place. Devotees came to worship in thousands and soon an accumulation of wealth took place almost as large as that which Mahmud carried away.

Loss of plains territory.

[1] How long the Katoch Rājās continued to hold their territory on the plains, after the conquest of Lahore, it is difficult to say, we learn from the *Rājatarangini* that sometime about A. D. 1030-40 Anantadeva of Kashmir was married to two princesses of the family, the daughters of "Indu Chandra, lord of Jālandhara," and this is the last reference to the State in that history.

[2] A reference to the conquest of Jālandhara in the *Dewān-i-Salmān* in the reign of Ibrahim of Ghazni, A.D. 1058—89, points to A. D. 1070 as the time when the territory on the plains was lost and Jagdeo Chandra is said to have been then in power.

Baijnāth *prashastis*

[3] The next reference to the Rājās of Trigarta occurs on two slabs in the Siva temple at Baijnāth (Vaidyanāthpur), and is of great interest. Vaidyanāth was originally the name of the temple only, the village being called Kiragrāma, a name long since disused. The place was in the twelfth century the seat of a Rāna, named Lakshmana Chandra, whose fort stood on or near the site of the present Dāk Bungalow. His ancestors had held Kiragrāma for eight generations, as vassels of the Rājās of Jālandhara or Trigarta with whose family they had been counted worthy to intermarry—The contemporary Raja's name is given in the inscriptions on the slabs as Jaya Chandra, "the supreme king of Jālandhara," and his ancestors, the Rājās of Kāngra, are referred to as "kings of Trigarta." The date of the inscriptions is Sāka 1126—Lokakala 80—A. D. 1204. Sir A. Cunningham identified Jaya Chandra with Jaya Mala Chandra of the *Vansāvali*, who ruled about A. D. 800. but a more recent examination of the date has conclusively shown that it is as stated, and not Sāka 726—Lok, 80—A. D. 804 as originally read. This identification therefore cannot be correct. The Jaya Chandra named was probably Jaya Sinha Chandra, whose name may have been misplaced in the genealogical roll in copying, and from this period we are able to identify almost all the Rājās in the *Vansāvali* from the coins and inscriptions.

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[1] *Rājatarang* Stein, Volume II, pages 150-152.

Note.—Ferishta states that the fort was again captured, in six days by Sultan Abdul Rashid of Ghazni, son of Mahmud, in A. D. 1051, but this seems uncertain *Cf.* Ferishta, Volume I, page 132, reprint 1908.

[2] *Dewān-i-Salmān* Elliot's History, Volume IV, Appendix, pages 520-23.

[3] *Archæological Survey Reports*, Volume V, pages 178—184.

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Capture of Nagarkot by Muhammad Tughlak.

[1] For 300 years after A. D. 1043 Kāngra fort probably remained in the quiet possession of its own Chiefs, but in A.D. 1337 it was captured by Muhammad Tughlak (A. D. 1325—51), probably in the reign of Rāja Prithvī Chandra (A. D. 1330).

Purab Chand, c. A. D. 1345.

Purab Chand succeeded about A. D. 1345 and the fort was recovered soon after A. D. 1351.

Rup Chand, c. A. D. 1360.

With the accession of Rup Chand, the next Rāja, about A. D. 1360, the chronology becomes more concise, and the date for each reign can be fixed approximately, down to the extinction of the State.

[2] An interesting side-light is cast on the condition of the times by an incident recorded in Ferishta. The Rāja of Kāngra, probably Rup Chand, set out with his following on a raiding expedition on the plains and plundered the country almost up to the gates of Delhi. On his return journey laden with booty he encountered Shahāb-ud-Dīn of Kashmīr, out on a similar errand, and laying his spoils at the feet of the Sultān, probably after a conflict, swore fealty to him.

Capture of fort by Fīroz Shah Tughlak.

[3] The result of this expedition was an invasion of Kāngra by Fīrōz Shāh Tughlak (A. D. 1351—88) about A. D. 1365. The siege had lasted ix months when the Rāja made signs from the citadel that he wished to surrender, and coming out of the fort threw himself at the feet of the Sultān. The latter with great dignity placed his hand on the Rāja's back "and having bestowed upon him robes of honour and an umbrella sent him back to the fort."

There are two accounts of the siege, in both of which the Sultān's generous attitude is noted. In the Rhapsodies of the Hindu bard, Manak Chand (A. D. 1562), also, reference is made to the siege and the Rāja's name is mentioned, as in the following couplet :—

Rup Chandra bharkar charho! Dilesvar Surtān.

Bahut hetkar pagpari pith hath lai Sān.

"Rup Chandra went forth to meet the Sultān, lord of Delhi, and bowing very low down to his feet, the king put his hand on his back."

[4] An interesting incident is on record in connection with this siege. After the surrender, the Rāja invited Fīrōz Shāh to visit the fort, and he came with a large following. In the course of the visit Fīrōz expressed surprise at the invitation, hinting that it would be easy for him to seize the fort. On a signal from the

[1] *Badr-i-Chach.* Elliot's History, Volume III, page 570.
[2] *Ferishta translations* reprint 1908, Volume IV, pages 458-59.
[3] *Tārīkh-i-Fīroz Shāhī.* Elliot's History, Volume III, pages 317-8-9 and Ferishta Briggs translation reprint 1908, Volume I, pages 453-54.
[4] *Maāsir-ul-Umara,* 11, 185-86.

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Rāja, crowds of his men came out from their concealment. The Sultān was alarmed but his fears were dispelled by the Rāja remarking that it was only a precautionary measure, and that there was no cause for fear. The incident reflects honour on both.

Some historians state that Fīrōz broke the idols of Nagarkot and sent the image in the temple to Mecca to be trodden under foot by the pilgrims. No mention of these things is to be found in the *Tārīkh-i-Fīrōz-Shāhi* and they are probably untrue.

This timely submission of the Kángra chief must have been very welcome, as one writer states that Fīrōz had given up all hope of effecting a capture. Cunningham assumes that a garrison was left in the fort, but this is not borne out by the Muhammadan historians, who state that the Rāja was restored to his dominions, and make no mention of a garrison.

Singara Chand. *c. A. D. 1375.*

Rup Chand was succeeded by his son, Singāra Chand, and towards the end of his reign in *c.* A. D. 1388, Nazīr-ud-Dīn, Muhammad Tughlak fled to the hills for refuge from his enemies, and for two years found an asylum among the Rājpūts in Nagarkot, till recalled to the throne of Delhi. [1]

Megh Chand, *c. A. D. 1390.*

Megh Chand *c.* A. D. 1390, son of Singāra Chand, was probably in power at the time of Timur's invasion, but although Timur passed along the foot of the low hills, he did not visit Kāngra. In his Memoirs he mentions Nagarkot and describes the sanguinary conflicts that took place along his line of march, but does not seem to have penetrated far into the hills.

Hari Chand I., *c. A. D. 1405.*

[2] About A. D. 1405 Hari Chand I, son of Megh Chand, became Rāja of Kāngra. Soon after his accession, an event took place which changed the whole course of Kángra history. The Rāja was a sportsman, as most hill Rājās are, and one day he started with his retinue on a hunting expedition in the jungles of Harsar, still a favourite hunting ground of the Guler Rājās. In the course of the hunt the Rāja got separated from his followers, and fell into a well overgrown with brushwood and level with the ground. As soon as he was missed, diligent search was made but in vain, and his people returned to Kāngra believing him dead. His Rānis became *Sati* and his younger brother, Karm Chand, was duly installed in his stead.

Some days after—22 it is said—a passing merchant who was encamped close by for the night, happened to go to the well and his attention was drawn to the man lying below. On being

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[1] Ferishta reprint 1908, Volume I, page 466 and *Tārīkh-i-Mubārak Shāhi.* Elliot's History, Volume IV, pages 19, 20, 21. A similar incident occurred in the reign of Jahāngir when Prince Khurram afterwards Shahjāhān was in rebellion and sought an asylum with the Rāna of Udaipur. His pagri and shield are still preserved. It is thus unnecessary to conclude that the fort was then in Muhammadan hands. The prince fled through Sirmur and Suket and was pursued to the confines of Gwāliār (probably Kahlur or Bilaspur).

[2]. Kāngra Settlement Report, 1889, page 7.

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raised and revived, Hari Chand returned to Kángra only to find that his brother filled his place. Karm Chand was ready to give up the throne, it is said, but this Hari Chand would not allow and it was agreed that a separate principality should be founded. Thus the elder brother ruled at Guler and the younger at Kángra, but to this day the elder branch takes precedence on all ceremonial occasions.

The well is still shown and local tradition fully confirms all the main details. There can be little doubt that *the story is true and it illustrates a fixed principle of succession to Hindu Chiefships, viz., that an heir apparent once designated, or a Rája once enthroned cannot be deprived of his dignity. The nomination or consecration is irrevocable. The merchant, it is said, received from Hari Chand a remission of all duties on his goods and this exemption* was continued by all the succeeding Rājās and the Sikhs and only became obsolete on the remission of all duties by the British Government. Barnes states that Hari Chand was rescued by some shepherds but local tradition is as above. The well is near the main road.

Karam Chand, c. A.D. 1415.

After the death of Fīrōz Shah Tughlak the affairs of the Delhi Empire fell into great confusion which lasted for nearly 100 years, and Kāngra finds no further mention in the Muhammadan histories till A. D. 1540. A careful study of the whole question leads to the conclusion, that, except for a short time in the reign of Muhammad Tughlak, the fort probably remained in the possession of its ancestral chiefs from A. D. 1049 till its capture by Khawās Khān in the reign of Sher Shah Sur, soon after A. D. 1540. It does not even seem to be certain that Muhammad Tughlak left a garrison in the fort and there is no reason for assuming that a Muhammadan garrison held possession when Nasīr-ud-Din fled there for refuge.

Sansār Chand I. A. D. 1429-30.

[1] The rulers of the State during the period after Karm Chand were Sansar Chand I, A. D. 1429-30, who is mentioned in an inscription in Kāngra as having been a tributary of Muhammad Shāh of Delhi, probably Muhammad Shah Sayid. After him came Devāngga Chand, c. A. D. 1450, Narendar Chand, c. A.D. 1465 and Suvira Chand, c. A.D. 1480, but of their reigns no records are extant, and the same may be said of Prayāg Chand, c. A. D. 1490 and Ram Chand, c. A. D. 1510. The last of them is mentioned in the Muhammadan histories of Akbar's reign.

Later Rājās.

His son was Dharm Chand, who succeeded in A. D. 1528. He must have been born about A. D. 1467 and was in middle life when he became Rāja.

Dharm Chand, A. D. 1528.

[1] *Cf.* Archæological Survey Report, Volume V, pages 167-68. The inscription also mentions the name of his father, Skr. Karma Chandra and of his grandfather, Skr. Megha Chandra.

Cf. Epigraphia Indica, I., page 191.

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With his accession we touch firm ground, for his name and some of the events of his time are referred to in contemporaneous history.

[1] The Kāngra fort had enjoyed immunity from attack for a long period, but on the accession of Sher Shāh Sūr in A. D. 1540, his able general, Khawās Khān, was ordered to bring Nagarkot and the hill country under subjection. This he succeeded in doing, and having sacked the temple at Bhawan he carried away the idol, along with a copper umbrella, suspended over it. The stone was sent to Delhi and given over to the butchers to make weights out of it, and the copper of the umbrella was converted into waterpots for use in the royal palace.

Probably a garrison was left in the fort, though this is not distinctly stated, but if so it was expelled by 1555, previous to the return of Humayun.

[2] Sikandar Shah Sur, nephew of Sher Shah, after being defeated at Sirhind by the Mughals, fled into the Siwāliks around Nūrpur and Kāngra, and in 1556, Akbar, then a boy of 14, was sent in pursuit, in nominal command of the Army. At Nūrpur where his camp was, Dharm Chand came in and made his submission and was received with favour. He is incorrectly called Rām Chand in the *Tabaqāt-i-Akbari* and in *Badauni*.

Manikya Chand, A. D. 1563.

Dharam Chand died in A. D. 1563 at an advanced age, and was succeeded by his son, Manikya Chand, who had only a short and uneventful reign.

The Kāngra chief was probably the first in the Punjab hills to tender his allegiance to the Mughals but early in Akbar's reign they all made their submission.

To ensure their fidelity, Akbar initiated the practice of sending hostages to the Mughal Court, usually a son or near relative of the ruling chief, and in the beginning of Jahāngīr's reign there are said to have been 22 young princes from the hill States in attendance on the Emperor.

Probably by that time the division of the hill States into two circles or groups, called Jālandhar, and Dugar—had come to be fully recognized—eleven of them being to the east and eleven to the west of the Ravi. Of these Kāngra was the head of one and Jammu of the other.

[1] *Waqiat-i-Mushtaki*, Elliot, Volume IV, page 544 and page 415.

Note.—After the capture of the fort the hill tracts were placed in charge of Hamid Khān Kakar, "who lived in the fort of Milwat (Malot) and held such firm control of the Nagarkot, Jawāla, Didwal and Jammu hills, in fact the whole Hill country, that no man dared to breathe in opposition to him, and collected the revenue by measurements of land from the hill people." Elliot IV 415.

[2] Ferishta, reprint 1908, Volume II, page 183, *Tabaqāt-i-Akbari*, Elliot, Volume V, page 248.

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Jai Chand, A. D. 1570.

[1] Akbar is said to have subdued the country of Nagarkot and captured the fort, but this is certainly incorrect and is contradicted by the Muhammadan historians. Jai Chand succeeded to the throne in A. D. 1570 and soon afterwards, for some reason unknown, incurred Akbar's suspicion. An order was issued for his arrest which was effected by his kinsman, Rām Chand of Guler, and he was confined in Delhi. His son, Bidhī Chand, a minor, regarding his father as dead, assumed the rule of the State and broke out into revolt.

Siege of Kāngra Fort, A. D. 1572.

[2] In A. D. 1572 an army under Khān Jahan Husain Quli Khān, Viceroy of the Punjab, was, therefore, sent to subdue the country and advanced by Nūrpur and Kotla. The Kotla fort was captured, and on reaching Kāngra an attack was made on the suburb of Bhawan, containing the famous temple, which had been fortified. It was taken after some fighting. Siege was then laid to the fort and was progressing favourably, when news was received that the Mirzas,—relatives of Akbar—had taken advantage of the occasion to invade the Punjab. The Mughal Commander therefore came to terms with the garrison and after receiving valuable presents he raised the siege and departed.[3]

The siege had lasted about three months, and the defence was conducted by Rāja Govind Chand of Jaswān.

It would appear from the records, that, soon after the siege' Jai Chand was liberated and returned to Kāngra. From that time he is said to have "sent in his tribute-without break and came to kiss the felicity-conferring threshold of the Emperor."

The State had been granted in Jāgīr to Rāja Bīrbal, who accompanied the force, and compensation had to be paid him to release it.

Todar Mal deputed to Kāngra.

It was probably after this expedition that Akbar deputed his great finance minister, Todar Mal, to Kāngra, in order to create an imperial demesne by confiscations of territory from the hill States. On presenting himself before his royal master, after the completion of his mission, he is reported to have made use of the metaphor that he "had taken the meat and left the bones," meaning that he had annexed all the fertile tracts, leaving nothing but the bare hills to the hill Chiefs. The portion of the demesne

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[1] Kāngra Settlement Report, 1889, page 8.

[2] Tārīkh-i-Badauni, Elliot, Volume V, page 507.

[3] *Tabaqāt-i-Akbari*, Elliot, Volume V, page 356 *et seq* also *Ma'āsur-ul-Umara*. Blochmann, Volume I, pages 647-48, Traditionally Akbar is said to have besieged Kāngra fort for ten years during which he planted the Ram Bagh garden and departed after eating the first mango fruit. Forster makes the siege only one year. Badauni says Khān Jahān patched up a treaty with the Hindus and retired.

Note.—The Mirzas were descended from Timūr and claimed the throne. They were all captured or killed.

taken from Kángra seems to have included sixty-six villages in the valley, and the whole of Rihlu was annexed from Chamba, with similar confiscations, according to their means, from other hill States.[1]

Cunningham states that in Akbar's reign the Kángra fort was permanently occupied by imperial troops, but this, too, is incorrect and is contradicted by Muhammadan historians.

[2] Nagarkot is again mentioned in A. D. 1582. Akbar was then on his way to the Indus and had reached Dasuya (near Hoshiárpur) when he expressed a desire to see the place. He had heard of the cutting out of tongues by pilgrims, then often practised, and wished to verify the story. Rája Jai Chand was still alive and in power, and arrived in the royal camp to pay his respects. The Mughal nobles, however, were not in favour of the journey, and seem to have resorted to a trick to divert the Emperor from it. We are told that "in the night a spiritual form, with which opposition to an act is associated, appeared as a face in the sleeping apartment, and turned him (Akbar) from his purpose."

[3] Frequent mention is made in the Muhammadan histories of the cutting out of tongues at the Devī temple in Bhawan—a practice that was common in former times and happens occasionally even now. The act was done by the worshipper and the cut tongue was believed to be restored in an hour or two or in a few days.

Akbar was told that Kángra was famous for four things :—

1. The manufacture of new noses.
2. The treatment of eye diseases.
3. *Bāsmati* rice.
4. The strong fort.

The operation on noses, for which Kāngra was long famous, is said to have been introduced by a surgeon of Akbar's. A criminal who had his nose cut off as a punishment, by order of the Emperor, appeared soon afterwards with a new nose. On being asked by Akbar how it was restored, he said that a surgeon of his own had done the operation. The surgeon was rewarded by receiving a *jágir* in Kāngra, with a title deed, but the grant is said to have been resumed a long time ago, under Sikh rule. The operation continued to be practised till long after the beginning of British rule in the Punjab.

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[1] Kangra Settlement Report 1889, page 8.

[2] *Akbarnámah.* Cawnpore Edition, Volume III, page 204, also *Ma'asirul Umará*, Volume II, page 180.

[3] *Ma'asir-ul-Umará*, Volume II, page 183, also *Hadiqát-ul-Aqalim*, and Archæological Survey Reports, Volume V, pages 168-9 also Vigne *Travels*—Volume I, page 140-1.

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Bidhi Chand, c. A. D. 1585.

[1] Jai Chand died in A. D. 1585 and was succeeded by Bidhi Chand. Soon after his accession a secret confederacy seems to have been formed, embracing most of the hill States between Jammu and the Satluj. In A. D. 1588 they all broke out into rebellion, and Zain Khān Koka—Akbar's foster brother—was sent with a large force to bring them into subjection. He entered the hills at Pathānkot, midway between the two extremes, so that he might divide the enemy forces and conquer them in detail, and marched to the Satluj. On their submission thirteen of the hill Chiefs accompanied him to Court, and tendered their allegiance, presenting at the same time valuable presents to the Emperor. They were all generously dealt with and had their territories and honours restored.

Bidhi Chand had, however, to leave his son, Triloka Chand, then a boy, as a hostage at the Mughal Court.

[2] There was another rebellion in the hills in the 41st year of Akbar (A. D. 1594-95) led by the Rāja of Jasrota but Bidhi Chand does not seem to have been involved in it. He was then probably in Delhi. All the hill tracts from Jammu to Nagarkot were reduced, and the country was subjugated in a manner which it had never been before. It is said that the Rāni of Kāngra whose son was at the Imperial Court sent her Vakil to pay her respects.

Triloka Chand, c. A. D. 1605.

Bidhi Chand died about A. D. 1605-06 and was succeeded by Triloka Chand.

The people of Kāngra have a story that when Triloka Chand was a hostage in Delhi he had a parrot which Prince Salim, (Jahāngīr), then a boy, wished to possess, but the young Rājpūt prince refused to part with it. It is said that the hill Rājās used to send hawks (*bāz*) and sparrow hawks (jurra) for the practice of falconry to the Imperial Court as part of their tribute, and on being asked for the parrot Triloka Chand replied :—"We have sent *bāz* and *jurra* to the Emperor. This poor bird (the parrot) I have kept for my own pleasure. When I get leave I will return home and send you *bāz* and *jurra* along with this poor bird as a present." Salim was afraid to seize the bird by force as Akbar favoured Triloka Chand, but cherished a grudge against him, and on becoming Emperor ordered the invasion of the country. The fort is said to have been taken after three days' siege and the country annexed, the *jāgīr* of Rajgīrī being assigned for the Rājas's maintenance. There can be little doubt that this tradition recorded by Cunningham is incorrect in some of its details, as it is certain that the fort was not captured till A. D. 1620.

[1] *Āin-i-Akbar,* translation, Volume I, page 344 also *Ma'āsir-ul-Umara,* Volume II, page 160.

[2] *Akbarnāmah* Elliot, Volume VI, pages 125 to 129. *Ma'āsir-ul-Umara,* Volume II, pages 167—70.

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Another version of the story may be true, but in it the name of Triloka's son, Hari Chand, must have been subtituted for that of his father, as Hari Chand was born only about A. D. 1608.

The tradition is that, on Jahāngīr's accession, all the hill Rājās came to renew their allegiance and present their offerings, Harī Chand among them. They were loaded with favours, but secret orders were given for the arrest and imprisonment of Harī Chand. Hearing of this design against him he fled with two or three attendants but was overtaken and killed. This probably occurred in A. D. 1609-10, the Raja being Triloka Chand.

Hari Chand II, c. A. D. 1610.

Hari Chand II succeeded as an infant of one or two years, and soon afterwards (A. D. 1612-13), an Imperial order was issued for the invasion of Kāngra.

Jahāngīr was doubtless intent on capturing the fort which had resisted so many assaults. The prestige attaching to its possession may be judged by the words in which it found expression in later times "He who holds the Fort holds the hills."

Siege of Kángra fort.

[1]For some reason the invasion was delayed and did not take place till A. H. 1024-April A. D. 1615. The Mughal force was under the command of Sheikh Farīd Murtaza Khān, an old and tried commander, and with him was associated Rāja Suraj Mal of Núrpur. The latter, however, was disloyal at heart and had no wish to make the project a success, and when he saw that the fort was on the point of surrendering he began to hinder the operations. The Mughal Commander therefore sent a report to the Court and Suraj Mal was recalled. Shortly afterwards Murtaza Khān died and the siege "fell into the knot of abeyance" after having lasted about a year [2].

Though baffled in his first attempt, Jahāngīr did not abandon the enterprise, and when, in the autumn of A. D. 1617, a letter was laid before him from Rāja Suraj Mal of Nūrpur, asking permission to reinvest the fort, the project was again revived. A new commander, named Shāh Qulī Khān Muhammad Taqi, Prince Khurram's Bakhshī or Pay Master, was entrusted with the expedition, in co-operation with Suraj Mal who promised to capture the fort within a year. It would appear that Prince Khurram (Shāhjahān) had charge of all the arrangements, so that no one could offer objection, but Suraj Mal's appointment to the chief command or even to the force was regarded with distrust by some of the Mughal officers.

[1]*Tuzuk-i-Jahangīrī*, translation, Rogers and Beveridge, Volume I, page 283.
[2]*Ma'āsir-ul-Umara*, Volume II, pages 176-78. Sheikh Farīd died at Pathānkot.

Note.—According to the Tuzuk-i-Jahāngīri the fort was invested on the 16th of Shawwāl A. H. 1029 (5th September A. D. 1620), and captured on the 1st of Muharram A. H. 1031 (6th November A. D. 1621). The respective dates in the Badshahnama are the 24th of Shawwāl A. H. 1028 (24th September 1619) and the 25th of Zil Hijja A. H. 1029, 11th November 1620. The *Ma'asirul-Umara* (ii. 184—190) agrees with the *Tuzuk-i-Jahāngīri*. The real dates probably were 16th Shawwāl A. H. 1028 (5th September A. D. 1619) and 1st Muharram A. H. 1029 (16th November 1620).

[1] Suraj Mal was in fact disloyal throughout, his only object being to get back into the hills to raise trouble. Soon after reaching Kángra he began to quarrel with Muhammad Taqi, and sent complaints to the Prince that the siege was being delayed by the Bakhshi's incompetence, and he was, therefore, recalled.

[2] Being then in sole command, Suraj Mal dismissed the local contingents to their separate *jāgīrs* on the pretence of re-equipment being necessary, and having thus weakened the Mughal army he raised a disturbance with his own troops, defeated and killed an Imperial officer who opposed him and ravaged the country at the foot of the hills, in the *jāgīr* of Nur Jahān's father, carrying off everything in the way of cash and moveables.

On hearing of the revolt, a strong force was at once despatched by the Emperor, under Sundar Das, Rāi Rāiyān. On its arrival Suraj Mal took refuge in the Mau fort and then retreated to Nūrpur and finally to Chambá, where he died.

Fall of Kāngra fort.

The Mughal army then advanced to Kāngra and reinvested the fort in September A. D. 1619. The siege lasted one year two months and some days, and the garrison were reduced to such straits from want of grain that they stripped the bark from the trees and boiled it for food. Rāja Hari Chand, then a child of twelve, was in the fort, and on the 16th November A. D. 1620 it was surrendered in his name to the Mughals.

[3] Jahāngīr, then at Lahore on his return from Kashmīr, was overjoyed to hear of the capture and gives expression in his Memoirs to the great pleasure it afforded him. The famous fort thus passed away from the possession of the Katoch princes and for more than a hundred and sixty years, probably not one of them was ever within its walls.

A strong garrison was left in charge which defied all attempts to retake it, and we read of none till a late period, in any of the records. It also seems certain that the whole State was annexed along with the fort, only the district of Rājgīrī being assigned as a *jāgīr*, for the maintenance of the royal family [4].

Jahāngīr's visit in A. D. 1622.

[5] In the Spring of A. D. 1622 Jahāngīr visited Kángra in person, accompanied by Nur Jahān Begam. He came in by Siba and returned by Nūrpur and Pathānkot. So fascinated was he with the beauty of the valley that he ordered a palace to be erected for his residence, and the foundations were actually laid in Mauza Ghurkari, but the building was never completed.

[1] *Tūzuk-i-Jahāngīrī* translation, Volume I, pages 361-62, 388 and 392-93.

[2] *Bādshahnāma* translation, page 285 *et seq.*

[3] *Waqiat-i-Jahāngīrī.* Elliot, Volume VI, pages 374-75.

[4] *Shahsh Fathi Kāngra.* Elliot, Voume VI, pages 520 to 531.

[5] *Wāqiāt-i-Jahāngīrī.* Elliot, Volume VI, pages 381-82 contains a full account of the visit. Also *c. f. Tuzuk-i-Jahāngīrī.* Volume II, page 183.

Note.—Itimād-ud-Daula, father of Nur Jahān Begum, died near Siba on the journey to Kāngra, in the presence of Jahāngīr and Nurjahan Begam.

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One of the gates of the fort was called the Jahāngīrī Darwāza, having been erected by order of the Emperor, and over the gate, it is said, was inscribed the date of the conquest on a marble slab. In 1786 Rāja Sansār Chand, on acquiring the fort, removed the stone and stored it in a room near the gateway. There it remained till 1837 when Prince Nau Nihāl Singh removed it to Lahore.

Guerilla warfare.

That Harī Chand, on reaching manhood, was content to remain quiet under the loss of his ancestral home and his family patrimony seems improbable. Although the records tell us nothing, we may safely conclude that in his time the guerilla warfare began, which became so acute in the following reign and caused the Mughal governors so much trouble. Harī Chand is said to have been flayed alive, which confirms the assumption that he was engaged in guerilla warfare all through his reign. As he was only 12 years old in A. D. 1620 he may have lived till A. D. 1695, but according to tradition he was killed by Jahāngīr, and if so this must have taken place before A. D. 1627, the year in which Jahāngīr died.

Chandar Bhān Chand, c. A. D. 1627

As Harī Chand died childless, there was probably a long interregnum, during which one, Miān Chandar Bhān Chand, continued to prosecute the guerilla warfare. He was descended from Kalyān Chand, younger brother of Dharm Chand, and was probably the next in succession to the throne. "His spirited but useless defiance of the Mughals, " says Barnes," still lives in the grateful memory of the people, who love to tell of the long and brave resistance which he offered." He began by plundering the country and forces were sent in pursuit but failed to capture him.

At last an army was sent against him from Delhi and he retired to the lofty hill, 9,000 feet high, a spur from the Dhaulā Dhār—which has ever since borne his name, *Chandar Bhān ka tila*, where the ruins of his fort may still be seen.[1]

At length in despair, as it is said, the Mughals devised a plan for restoring peace, *viz.*, that the Emperor should grant a *jāgir* to Chandar Bhān Chand on condition of his submission. This condition he is said to have accepted and received the *jāgir* of Rājgiri.[2] Another tradition, however, and probably the true one, is, that he protracted the guerilla warfare for many years till his capture and imprisonment in Delhi.

[1] This spur is half way between Dharmsála and Pálampur.

[2] The *Jāgir* of Rājgiri is situated on the right bank of the Biās above Ālampur and between it and Jaisinghpur and Bijapur, Jaisingpur was also an ancient residence of the Rāja's and was probably founded by Jai Sinha Chandra (c. A. D. 1200)

Shortly before the earthquake of 1905 two fragments of a white marble slab, containing an incomplete Persian inscription, were found in the Ambika Devi temple in the Kangra fort and sent to Lahore. There is good reason to believe that these are fragments of the slab referred to.

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In all the documents he is referred to as *Miān* Chandar Bhān Chand, and is not given the title of Rāja, from which we may perhaps infer that there was no fully invested chief of the Katoch house in power for many years. It is not even certain that he was next in the succession after Hari Chand, though he probably was, but in any case his brave struggle for the independence of his country secured the devoted attachment of his countrymen, by whom to the present day his name is held in grateful remembrance. He had four sons, Vijai Rām, Udai Rām, Dalpat and Narpat.

Faujdārs of Kāngra.

The first Faujdār of Kāngra, under the Mughals, was Nawāb Ali Khān, who was succeeded by his son, Hurmat Khān. During the reign of Shājahān the fort was held by Nawāb Asad Ullah Khān and Koch Quli Khān, the latter retaining charge for seveteen years till his death. He is buried on the bank of the Manuṇi river, a branch of the Bānganga, which flows under Kāngra fort.

Vijai Rām Chand, c. A. D. 1660.

Vijai Rām Chand succeeded his father about A. D. 1660. He founded the town of Vijaipur or Bijapur on the right bank of the Biās, which continued to be the residence of the Rājās till the reign of Ghamand Chand or even later. The old palace buildings are still in existence, but in a state of decay and uninhabited.

Realising the fruitless character of the struggle against a powerful enemy, the Rāja seems to have quietly settled down as a tributary of the Mughal. Five *tālluqas* are said to have been restored about this time—Nadaun, Pālam, Mahal Sarai, Jaisukh and Malhar. He died about A. D. 1687 and was followed by his brother, Udai Rām Chand, who had a short reign and died in A. D. 1690.

Udai Rām Chand, A. D. 1687.

Bhim Chand, son of the previous Rāja, followed, and is mentioned in the records of the time as having leagued with Guru Gobind Singh, in order to repel an invasion of his country by the Rāja of Jammu and a Mughal Officer, in which he was successful.

Bhīm Chand, A. D. 1690.

Bhim Chand pursued a pacific course and sought to gain the favour of the Emperor by attendance at Court. He built a temple at Bijapur which still exists. His younger brother, Kripāl Chand, made the Bhawārnawālī *Kuhl* or watercourse, from one of the snowfed mountain streams of the Dhaulā Dhār, above Bandla, which is the longest watercourse in Kāngra District.

Ālam Chand, A. D. 1697.

Ālam Chand became Rāja in A. D. 1697, and had only a brief reign, dying in A. D. 1700. He founded Ālampur on the right bank of the Biās opposite Tira-Sujānpur. He was succeeded by his son, Hamir Chand.

Faujdārs of Kāngra.

During Aurangzeb's reign the Kāngra Fort was successively under the charge of Sayid Husain Khān, Hasan Abdulla Khān, Pathān, and Nawāb Sayid Khalīl Ullah khān.

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Hamir Chand, A. D. 1700.

Hamir Chand had a long reign of forty-seven years. The bulk of the territory seems to have been still under the Mughals and in such circumstances the Katoch Rāja quietly bided his time. There must have been many indications during his long reign that the Mughal empire was on the decline, and he lived to see the appointment of Nawāb Saif Ali Khān about A. D. 1743, who was fated to be the last Mughal Faujdār of Kángra. Hamīr Chand built a small fort near Hamīrpūr, after which that place is named.

Abhaya Chand, A. D. 1747.

Ghamir Chand, A. D. 1750.

Abhaya Chand, A. D. 1747, was probably in middle life at the time of his accession and his reign was a short one. He died childless in 1750 and the *gaddi* then passed to his uncle, Ghamīr Chand, younger brother of Hamīr Chand. He reigned only one year and died in 1751, leaving eleven sons, who were disliked by the officials and the people. They were, therefore, set aside in favour of Ghamand Chand, son of Shankar Chand, youngest brother of Hamīr Chand.

Ghamand Chand, A. D. 1751.

Ghamand Chand succeeded at an evenful period in Indian history. The Mughal empire was in the throes of dissolution and taking advantage of the confusion that prevailed he recovered all the territory that had been wrested from his ancestors, except Kángra fort.[1] Though completely isolated and holding nothing outside the range of his guns Saif Ali Khān, the last Mughal Faujdār of Kángra, remained faithful to his trust, and maintained his position against all assailants for forty years, during which he continued to correspond with Delhi. Once only in 1758 he was compelled to bow to a man stronger than himself—Adina Beg Khān, Governor of the Doāb, and later viceroy of the Punjab, under the Marāthas.

Durāni supremacy, A. D. 1752.

In 1752 the Punjab was transferred to Ahmad Shāh Durāni by Ahmad Shah of Delhi and in 1758 Ghamand Chand was appointed Nāzim or Governor of the Jālandhar Doāb, under the Afghāns. To maintain his power, he raised a force of 4,000 men composed chiefly of Rohillas, Afghāns and Rájpúts, and thus acquired the supremacy over all the hill States of the Jālandhar Circle, between the Satluj and the Rāvi. He also annexed the northern half of Kutlehr State called Chanki and the *tāluqa* of Pālam, granted to Chambā in 1741, and containing the Pathiyār fort. Kulū also was invaded as stated by Moorcroft. Ghamand Chand was a strong ruler, under whom Kángra was restored to its ancient limits and to much of its ancient prestige. Only Kángra fort remained to the Mughals, and to this he laid siege but was unable to capture

[1] The letter from Ahmad Shah to the Rāja of Chambā referred to in the Kangra Gazetteer (page 33) remonstrating against the recovery of Chari, is really from Ahmad Shāh Durānī and not from Ahmad Shah of Delhi. It is still in the Chambá archives. It is dated A. D. 1762.

it. He built the fort of Tīra-Sujānpur[1] on the left bank of the Biās, almost opposite Ālampur, on a hill overlooking the town, which was also founded by him.

Tegh Chand, A. D. 1774.

Ghamand Chand died in 1774, and was succeeded by his son, Tegh Chand. He too maintained a large army like his father and pursued the same policy, but he had only a brief reign and died in 1775.

Sansār Chand, II, A. D. 1775.

Sansār Chand, II, was the most notable chief who ever ruled in Kāngra. He was born in January 1765 and was only ten years of age when his father died, and he came into power when all was confusion and disorder both in the hills and on the plains. The Punjab had been ceded to the Durānīs, but their rule was never fully established. As Mr. Barnes remarks. "The same vigour of character which secured the territory was not displayed in the measures adopted to retain it". There was indeed an Āfghān Viceroy at Lahore, but the old Mughal officers were practically independent in outlying parts of the province, like Nawab Saif Ali Khān, who still held the Kángra fort.

Sansār Chand's chief ambition was the recovery of the Fort, the ancient home of his ancestors, and soon after coming into power an attempt was made, but without success. He then called in to his aid Jai Singh Kanheya and in 1781-82 the combined forces again laid siege to the fort. The old Nawāb was then dying and on his demise the fort was surrendered in 1783. but by stratagem it fell into the hands of the Sikhs.[2]

This must be the siege referred to by Mr. Forster, who passed through the outer hills in March 1783, on his way from Bilāspūr to Nūrpūr and Jammu. He states that the fort was at that time still in the possession of the Mughals.

Jai Singh Kanheya continued to hold the fort till 1786, though it is said, Sansār Chand made several attempts to reduce it. At length, being defeated on the plains, Jai Singh retired from the hills and the fort was surrendered in exchange for territory on the plains, conquered by Sansār Chand. With the acquisition of the fort and supreme power in the hills, Sansār Chand was able to prosecute his ambitious designs. He revived the tradition and claim to supremacy over the eleven principalities of the Jālandhar Circle, overawed the hill Chiefs, made them tributary and compelled them to attend his Court on fixed occa-

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[1] Tīra seems to have been the name of the fort palace on the hill, and Sujānpur that of the town on the plain below. Tīra is said to mean "palace" hence the double name.

[2] Mr. Barnes account is followed as being more in accordance with the records than that in *Punjab Chiefs*, and other authorities. A portion of the Sikh army was nearest the gate at the surrender and entered first and kept possession, though the surrender was made to Sansar Chand.

Note.—Sansar Chand was born at Bijapur which was then the residence of the family,

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sions and to accompany him with their contingents on his military expeditions. In his capital at Tīra Sujānpur a great darbār hall was erected by him, with eleven doors on each side, by which the Chiefs of the twenty-two hill States were expected to make their entrance, each by his own door, to do homage to their lord paramount, whose throne stood at the head of the hall.[1]

Sansār Chand also claimed from the hill Chiefs the surrender to himself, as superior, of all the fertile tracts included in the imperial demesne in the time of the Mughals. He attempted to seize Rihlu from Chambā and Rāj Singh, the Chambā Chief, was killed in opposing him. Mandi was also subdued, and the young Rāja made prisoner and kept at Nadaun for twelve years. Three districts of the State were annexed, but his attack on Kamlagarh fort was unsuccessful. He also annexed the southern half of Kutlehr— the northern half having already been taken by Ghamand Chand, and the Rāja was almost entirely dispossessed. "In this way" writes Mr. Barnes "he gained a renown which had not been surpassed by any of his ancestors and ruled despotically for twenty years none daring to resist his will".

Sansār Chand's fame spread far and wide and his court became the resort of all classes of people, in search of pleasure or personal advantage.

An Indian writer thus describes this golden age of Kángra history; "For many years he passed his days in great felicity. He was generous in conduct, kind to his subjects, just as Nusher-vān, and a second Akbar in the recognition of men's good qualities. Crowds of people of skill and talent, professional soldiers and others, resorted to Kāngra and gained happiness from his gifts and favours. Those addicted to pleasure, who live for the gratification of others, flocked from all quarters and profited exceedingly by his liberality. Performers and story-tellers collected in such numbers, and received such gifts and favours at his hands, that he was regarded as the Hātim of that age, and in generosity, the Rustam of the time." Many paintings of that time are still extant at Kāngra, Lambagraon, Gulor, Nadaun and other places.

Sansār Chand was a great builder and many places in the State were beautified and embellished by him. He also planted numerous gardens, especially that of Ālampur, which is said to have rivalled the Shālimār Gardens at Lahore.

In the early part of his reign he resided much in summer at Āmtar near Nadaun, on the left bank of the Biās, and it was

[1] In a similar manner Jammu also claimed the headship over the hill states as in the popular saying *Bāiān vich Jammu Sirdar hai.* "Among the twenty-two Jammu is head."

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perhaps at that time that the following popular saying, still widely current in the hills, took its origin[1] :—

Aega Nadaun
Jaega Kaun

"Who that comes to Nadaun will (ever) go away."?

His other palaces were at Tīra-Sujānpur and Ālampur, where he lived at a later time.

For twenty years Sansār Chand ruled as undisputed monarch of the hills, and had he been content with the possessions acquired by himself and his ancestors, he might have passed on his kingdom unimpaired to his posterity. But his overweening ambition carried him too far and, as the Indian writer remarks : "his fortune turned to misfortune and ruin fell upon his life". His dream was to regain the far-reaching dominions of his ancestors, and even to establish a Katoch Kingdom in the Punjab. A common saying at his Court was, "*Lahore parāpat*" :—"May you acquire Lahore" the wish being father to the thought. But it was only a dream, never to be realised.

In 1803-04 he twice invaded the plains in the direction of Hoshiārpur and Bajwāra, but was defeated by Ranjīt Singh. Disappointed in his designs on the plains, he in 1805 turned his arms against Kahlūr (Bilāspūr) and annexed the portion of the State on the right bank of the Satluj. This act was his undoing and finally resulted in the extinction of his kingdom.

The Gurkha invasion.

In the latter half of the eighteenth century the Gurkhas of Nepāl had extended their dominion from the Gogra to the Satluj, and sought to establish a great Gurkha Kingdom, stretching from Nepāl to Kashmīr.[2] Ranjīt Singh was approached with a proposal for joint action against the Durānis, but he gave them no encouragement.

The Gurkhas then invaded Kāngra territory and were driven back and the Satluj was fixed on as a boundary.[3]

This was the position of affairs when Sansār Chand attacked Kahlūr. His action aroused keen resentment among the hill chiefs, and smarting under the many wrongs they had endured at his hands, they formed a coalition against him and sent a united invitation, through the Rāja of Bilāspūr, to Amar Singh Thapa to invade Kāngra. They promised their support on his crossing the Satluj.

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[1] Vigne *Travels*, Volume I, page 133. Moorcroft *Travels*, Volume I, page 76.

[2] It is even said that they aimed at the conquest of the Punjab. *Cf.* Vigne *Travels*, Volume I, page 138.

[3] Moorcroft *Travels*, Volume I, pages 127-8-9.

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A short time before this, Sansār Chand had made changes in his army, on the advice of Ghulām Muhammad, the deposed Rāja of Rāmpur, then a guest at his Court, which had impaired its efficiency. As soon as the Gurkhas heard of this change they, in 1806, broke their treaty and invaded Kāngra. On crossing the Satluj, they were joined by contingents from all the hill States east of the Rāvi. "All of these Rājas" Vigne states, "took an oath of fidelity to the Gurkha Chief, on the understanding that he was to retain Kāngra fort and they were to be unmolested in their territories".[1]

It is interesting to note that in the correspondence between the Gurkhas and their allies, Kāngra was still known as Trigadh or Trigart down to that time.

The first encounter took place in Mahal Morian and Sansār Chand was defeated and had to retreat. After a short halt at Tīra-Sujānpur, he took refuge in Kāngra fort, along with his family.

[2]The Gurkhas then advanced into the State and laid siege to the fort, but all their efforts to capture it were fruitless. For four years they plundered and laid waste the country. "The memory of those disastrous days" writes Mr. Barnes, "stands out as a landmark in the annals of the hills. Time is computed with reference to that period, and every misfortune justly or unjustly is ascribed to that prolific source of misery and distress. The people harassed and bewildered, fled to the neighbouring kingdoms, some to Chambá, some to the plains of the Jalandhar Doāb. Other hill chieftains made inroads with impunity and aggravated the general disorder. For three years this state of anarchy continued. In the fertile valleys of Kāngra, not a blade of cultivation was to be seen, grass grew up in the towns and tigresses whelped in the streets of Nadaun."

Meantime the siege went on, and for a time supplies were smuggled in, till the Gurkhas cut these off by blocking the river gate into the fort. The fort had been well provisioned for twelve years but great waste had reduced the supplies, and the Rāja and the garrison were without food and subsisted for four months upon little else than the leaves of vegetables.

[3]The siege had lasted four years when Sansār Chand, in despair, appealed to Mahārāja Ranjīt Singh for help. Twice it is

[1] Vigne *Travels*, Volume I, pages 137-8-9. The Satluj was crossed in the end of 1805.

[2] Kāngra Settlement Report 1889, page 10.

[3] The accounts of the surrender of the fort to Ranjīt Singh vary greatly in the different authorities *cf.* Moorcroft *Travels*, Volume I, pages 127 to 130 and Vigne *Travels*, Volume I, pages 139-140. Some authorities state that a Sikh force advanced to the gate and was admitted as the expected relief. This is improbable as Sansār Chand was then plotting to retain the fort, against both Sikhs and Gurkhas

Note.—Ghulām Muhammad died at Tir Sujanpur where his tomb may be seen

said the Mahārāja set out for Kāngra and turned back. Sansār Chand then opened negotiations with the Gurkhas, offering to arrange a surrender if permitted to leave the fort with his family, and persuaded them to retire from the river gate. During the day he amused them by sending out things that were not indispensable, and at night brought in fresh supplies. He then secretly left the fort in charge of some of his officers and retired to Tīra-Sujānpur along with his family, disguised as peasants. Another appeal was then made to Ranjit Singh and in May 1809 he marched from Lahore and negotiations with the Gurkhas were broken off. On the approach of the Sikhs all the hill Chiefs deserted the Gurkhas and were engaged in cutting off supplies to compel them to retire.

Ranjit Singh came to Jwālamukhi where Sansār Chand met him, and after much discussion it was agreed that Kāngra fort should be made over to him on his compelling the Gurkhas to raise the siege. He then with his hand over the sacred flame took an oath to do Sansār Chand no harm.[1]

But neither of them was sincere in this agreement. Sansār Chand could not reconcile himself to the loss of the fort and to all that the loss involved, and secretly entered into a compact with Amar Singh Thapa to make over the fort to him. He thus contrived to play off one against the other, hoping to keep the fort against both the claimants.

On the advance of the Sikh Army, in August 1809, the Gurkhas, who were short of ammunition and weakened by disease, were attacked and compelled to retire from the fort. Sansār Chand still delayed the surrender, and the Mahārāja, becoming impatient, seized Anirudh Chand, son of Sansār Chand, who was in his camp, and held him as a hostage for the fulfilment of the treaty.

Surrender of the fort.

[2] Sansār Chand then became alarmed and went with the Mahārāja on the same elephant to the gate of the fort. Here they were met by a message from Naurang, the Commandant, requiring Sansār Chand to enter alone. On his doing so, Naurang asked for a writing acquitting him of all responsibility for the surrender, and this being given Sansār Chand led him out by the hand, and Ranjit Singh entered and took possession. To Sansār Chand he gave a writing guaranteeing to him the possession of the State, except the portion attached to the fort under the Mughals, consisting of 66 villages in the Kāngra valley, called in the treaty the district of Sandheta. The Gurkhas, being unable

[1] The treaty is said to have been signed in blood. The date is 5th Sāwan 1866 – August 1809.

[2] Kāngra fort was surrendered on 24th August 1809.

Note – Amar Singh Thapa offered a money equivalent for the fort to Ranjit Singh but it was declined.

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Sikh supremacy.

to make a stand against the Sikhs, then began a retreat ending in flight across the Satluj.

Desa Singh Majīthia was appointed Nāzim or Governor of the fort and of the Kāngra hills, and is said to have treated Sansār Chand with honour and respect. With the cession of Kāngra fort to Ranjīt Singh, the Kāngra State and all the other States of the Jālandhar Circle became subject and tributary to the Sikhs. Sansār Chand retired to Tīra-Sujānpur but had to go once a year to Lahore to pay his respects to the Mahārāja, doubtless a galling ordeal to him. But he was always treated with every honour, though apprehensive that sooner or later he would be detained a prisoner. As years passed, Ranjīt Singh became less considerate of his once powerful rival, and he was subjected to many indignities.

Moorcroft's visit

[1]In June 1920 Tīra-Sujānpur was visited by Mr. W. Moorcroft on his way to Ladākh, and he has left a graphic and interesting account of his residence at Sansār Chand's Court, where he was treated with the utmost generosity and kindness.

Sansār Chand was then about fifty-six years old and resided at Ālampur, on the right bank of the Biās, having for some reason abandoned his palace at Tīra-Sujānpur.

From loss of territory and other exactions on the part of the Sikhs, his revenues, originally thirty-five lakhs, had become much impaired, though "his resources" Mr. Moorcroft remarks, " were still respectable, his country strong, and his peasantry resolute and warmly attached to him." But his pride prevented him from making the sacrifices necessary for the maintenance of his power and the protection of his country.

While Mr. Moorcroft was delayed at Sujānpur the Rāja's younger brother, Fateh Chand, was taken seriously ill, and to all appearance was on the point of dying when Mr. Moorcroft's medical skill brought him back to life again. Nothing could exceed the expression as well as the outward tokens of gratitude on the part of the Rāja and his son, as well as the patient, leading up to the peculiar and interesting ceremony of *waranda* by which Mr. Moorcroft became an honorary member of the Royal Family of Kangra.[2]

[3]Sansār Chand still maintained a military force under the command of an Irishman, named O'Brien, whose name, as " Gul O'Brion " is still well known in Tīra-Sujānpur, where he lived till his death. His grave is still pointed out.

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[1] Moorcroft *Travels*, Volume I, pages 126 to 146.

[2] In the Lahore Museum there are interesting portraits of Moorcroft done during his visit to Tīra-Sujānpur also of Sansār Chand and Fateh Chand.

[3] Another European, named James was also in the Rāja's service. O'Brien had been a soldier and deserted after striking an officer. He had trained an infantry corps of 1,400 men which was employed in Ranjit Singh's hill campaigns.

Sansār Chand died in December 1823. He was in many respects a remarkable man, and has left a record in these hills, second to none as a ruling Chief. Like Jagat Singh of Nūrpūr, whom he closely resembled in character, Sansār Chand stands out among the royal personalities of the past, both as a soldier and an administrator, and his name is still a household word far beyond the borders of Kāngra. Under him the ancient kingdom of the Katoches reached the zenith of its power and glory, and had he been content with what he had acquired, he might have passed on his extensive dominions unimpaired to his posterity. For twenty years he was lord paramount of the hills and even a formidable rival to Ranjīt Singh himself. But his aggressive nature led him on in his bold designs, and he fell at last a victim to his own violence. With him the glory of the Katoches passed away and what remained to his son was little more than a name.

Anirudh Chand, A. D. 1823.

Anirudh Chand succeeded on his father's death, and six months later was summoned to the Sikh Camp, and presented a *nazarāna*, or fee of investiture, of one lakh and twenty thousand rupees. This visit was repeated the following year, but on the third occassion he was met by a very unacceptable demand. Sansār Chand left two daughters and Rāja Dhiān Singh of Jammu through the Mahārāja, asked one of them in marriage for his son, Hira Singh. Anirudh Chand was afraid to refuse and gave a written engagement, but in reality he regarded the alliance as an insult to the family honour. By immemorial custom a Rāja's daughter may not marry any one of lower rank than her father, that is, a Rāja or an heir-apparent. Anirudh Chand was a Rāja in his own right and the descendant of a long line of kings, while Dhiān Singh was a Rāja only by favour of his master. He too was of royal descent and, next to the Mahārāja, the most powerful man in the Sikh kingdom, but this counted as nothing in the estimation of the proud Katoch when weighed against the family honour.

Time passed and messages were received from the Mahārāja to hasten the marriage.

It is said that Anirudh Chand's mother was not averse to the alliance, but he himself was determined to sacrifice everything rather than compromise the honour of his ancient line. He secretly sent away his family and property across the Sutlej and on hearing that the Mahārāja had started from Lahore for Nadaun, he fled into British territory. Soon afterwards he married his two sisters to the Rāja of Terhi Garhwāl, and died in 1831 leaving two sons, Ranbīr Chand and Parmudh Chand.

The Mahārāja came to Nadaun and Miān Fateh Chand, younger brother of Rāja Sansār Chand, waited on him and offered

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his grand-daughter in marriage to Rāja Hira Singh. He was rewarded with the gift of the Rājgiri *jāgir* and the title of Rája. He also received the rest of the State on lease on favourable terms, but died on his way home.

Ludhar Chand, his son, succeeded to the *jāgir* and lease, but failed to pay the amount agreed upon and was ejected from the leased lands, which were placed under the control of a Sikh officer. The whole State was thus annexed to the Sikh kingdom, only the Rājgiri *jāgir* being reserved for the royal family.

Another son of Rāja Sansār Chand, named Jodhbīr Chand, gave two sisters to the Mahārāja and was also created a Rāja, with Nadaun and the surrounding country in *jāgir*, which is still held by his descendant, Rāja Narendar Chand, C.S.I. In 1833, at the request of the British Government conveyed through Colonel Wade, the Political Agent at Ludhiāna, Mahārāja Ranjīt Singh sent Rāja Suchet Singh to Ludhiāna to escort the two Katoch Princes –Ranbīr Chand and Parmudh Chand— to Lahore. There they were kindly received and were granted a *jāgir* of Rs. 50,000 in Mahal Morian, where they took up their residence. Ranbīr Chand died in 1847 without issue and Parmudh Chand also died childless in 1851.[1]

Ludar Chand, son of Fateh Chand, was followed by his son Pratāp Chand, who also succeeded to the family title on the demise of Rāja Parmudh Chand, and died in 1864.

The present head of the Katoch royal family is Colonel Mahārāja Sir Jai Chand, K.C.I.E., C.S.I., of Lambagrāon, son of Rāja Pratāp Chand, born in 1862. His title was raised from *Rája* to Mahárája in 1921, as an hereditary distinction, in recognition of distinguished services rendered during the Great War, in addition to that of Knight Companion of the Indian Empire. He holds the family *jāgir* of Rājgiri, situated on the right bank of the Biās above Ālampur and also the fort of Tīra-Sujánpur.

GULER STATE.

Limits of the State.

Guler State dates only from about A. D. 1405 and the peculiar circumstances which led to its being founded have already been described. In its palmy days the State extended from Ganēsh Ghāti in the east to Reh in the west, and from the Biās in the south to Gangot and Jawāli in the north. It had the same limits as the present pargana of Haripūr, if Datārpur be added and *tappa* Gangōt excluded.

Original name.

The original name of the State was Gwāliār, of which Guler is a derivation, and it is frequently referred to under this name

[1] See pages 112, 113 and 114 for the revolt of the Hill Chiefs in 1848 in which Parmudh Chand was involved. He was banished to Almora where he died.

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in the Muhammadan histories. The name is derived from the word *Gopāla* or *Gowāla*, meaning "a cowherd," and the tradition is that a cowherd pointed out the site to Harī Chand, where a tiger and a goat were seen drinking water together, as a suitable place for his capital. In keeping with the custom of the time the cowherd was offered as a sacrifice, and his head buried in the foundation of the walls to ensure the stability of the fort. A similar tradition exists in connection with the foundation of Taragarh fort in Chambā territory by Rāja Jagat Singh of Nūrpūr about A. D. 1625-30, when Tāra, a *zamīndār*, is said to have been sacrificed in the same manner.

Forts in the State.

In addition to the Guler Fort, at the capital—called Harīpur Fort—there were six other forts along the frontiers of the State. These were Mastgarh, Kotla, Nehklanok, Gandharp, Rāmgarh and Māngarh. Of these Kotla was the most important.

References in Muhammadan histories.

Gwāliār is referred to under that name in the *Tārīkh-i-Mubārak Shāhi*; *Tabqāt-i-Akbarī*, *Tārīkh-i-Dāūdi* and the *Akbarnāma*, also in the *Diliparanjanī*, a chronicle of Guler which was written during the reign of Dalīp Singh, in Samvat 1862—A. D. 1705.

Hari Chand. c. A. D. 1405.

Rāja Harī Chand is said to have settled first at Harsar, where he fell into the well, but soon afterwards moved to Guler or the place now bearing that name.[1]

He then founded the fort of Harīpur, at the end of a ridge overhanging the Bānganga river, one of the most striking and picturesque situations in the Kāngra District. It was originally a fortified palace rather than a fortress, which the Sikhs at a later time fortified. The two outer gateways were demolished in 1847, and much destruction was caused by the earthquake of 1905, and it is now in a ruinous condition.

Harī Chand also founded the town of Harīpur on the flat below the fort near the left bank of the Bānganga, and an older town, called Purāna Guler, stands on the right bank. Very little information is available about the early history of the State, after Harī Chand. This may have been due to the fact that after the death of Fīrōz Shāh Tughlak (A. D. 1388) the Delhi Empire fell into great disorder which lasted for more than a hundred years. During that time the hill States probably enjoyed a period of tranquility.

Rám Chand was the fifteenth Rāja in direct succession after Harī Chand, covering a period of about a hundred and twenty years, and giving a reign of only eight years to each. This is much below the general average in the hill States. During

[1] Harī Chand probably resided at Purāna Guler on the right bank of the Bānganga, while the Fort and town of Harīpur were being built.

this period there is only one reference to the state in contemporaneous history. This is in the *Tārikh-i-Mubārak Shāhi*, where we read that Prince Nasīr-un-Dīn Muhammad Tughlak, eldest son of Fīrōz Shāh, being compelled in A. D. 1388 to flee from Delhi, was pursued as far as Sukēt and Gwāliār on his way to Nagarkot. There his pursuers, being strongly opposed and despairing of his capture, returned to Delhi.[1]

Rām Chand. c. A. D. 1540.

[2] The next reference is in the *Tārikh-i-Dāūdī*, in the reign of Islām Shāh Sur (A. D. 1545-53), younger son of Sher Shāh Sur. Islām Shāh is said to have subdued all the *zamīndārs* (hill Chiefs) whose possessions were at the foot of the hills, that is in the Siwāliks, and they came in and promised to be faithful in their allegience. Among them was "Parsurām, the Rāja of Gwāliār" who became a staunch servant of the King, and was treated with a degree of consideration which far exceeded that shown to the other *zamīndārs*. Gawāliār is then referred to as "a hill which is on the right hand towards the south amongst the hills, as you go to Kángra and Nagarkot."

Islām Shāh stayed there for some time and erected some buildings there, probably while he was engaged in building the fort of Maukot near Nūrpūr.

He also composed the following lines in jest about the inhabitants of Gwāliār, whose appearance he did not admire :—

"How can I sing the praises of the beloved ones of Gwāliār, I could never do so probably if I tried in a thousand ways."

Jagdish Chand. c. A. D. 1570.

"I do not know how to salute Parsurām, when I behold him I am distracted and exclaim Rām, Rām".

[3] The Rāja of Guler referred to as 'Parsurām' was doubtless Rām Chand of the *Vansāvalī*, who is mentioned at a later date, in connection with the expedition despatched by Akbar in A. D. 1572, to suppress a revolt in the hills. The force advanced towards Kángra by Nūrpūr and Kotla. The latter place, it is stated, had previously belonged to Rām Chand of Guler, probably having been a part of the State from Harī Chand's time, but had been seized by Dharm Chand and his son, Jai Chand, of Kángra. It was besieged and reduced by the Mughals and the fort was then restored to the Guleria Rāja, probably Jagdish Chand, son of Rām Chand. The ruler of Kángra at the time was Bidhi Chand, whose father, Jai Chand, referred to above, was then

[1] *Tārikh-i-Mubārak Shāhi*. Elliot's history, Volume IV, page 19, this reference is, however, uncertain as *Gwāliār* (Guler) and *Kahlūr* (Bilaspur) are often confused. Probably Kahlur is referred to.

[2] *Tārikh-i Dāūdī*, Elliot, Volume IV, pages 493-94.

[3] *Tabaqāt-i-Akbari*. Elliot's History, Volume V, page 357.

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imprisoned in Delhi. It would appear that the Râja of Guler had not joined in the revolt, hence this generosity on the part of the Mughal Commander.

At a later date in Akbar's reign (A. D. 1588-89) another revolt broke out in the hills, and a force was sent to quell it. On tendering their submission many of the Chiefs accompanied Zain Khân Koka, the Mughal Commander, to Court to renew their allegiance and present their offerings, but we do not find any mention of the Guler Chief among them.[1]

Still another revolt occurred in A. D. 1594-95 in which most of the hill Chiefs between Jammu and the Satluj were implicated. We are told that the Mughal Army, after crossing the Râvi, advanced to Paithân (Pathânkot) and Mau (Maukot), and then to Gwâliâr, " a strong fort belonging to a different Râja, who came out to meet the army and show his loyalty. " From all this it is evident that the Râja of Guler remained faithful on all three occasions.

Vijaya Chand, c. A. D. 1605.

Jagdîsh Chand was succeeded by Vijaya Chand who reigned only five years, and his sons only for a few days, when Rup Chand, a younger brother of Vijaya Chand, came to the throne.

Rûp Chand, c. A. D. 1610

Rûp Chand was one of the most notable of the Guleria Chiefs. He must have succeeded about A. D. 1610, and remained loyal throughout his reign. He took an active part in the final siege of Kângra fort which surrendered to the Imperial Army on Thursday 1st Muharram A. H. 1030 (16th November 1620 A. D.). In the *Tûzuk-i-Jahângîrî* the following occurs :—As Râja Rup Chand of Gwâliâr had been very active in his service at Kângra an order was given to the chief *diwâns* to hand over half of his native place to him in free gift, and the remaining half as a *tankhwah Jâgîr*."[2]

The date of this order was Thursday, 26th Az. A. H. 1030 corresponding to 7th December 1620 A. D.

Shortly afterwards we read that " Râja Rûp Chand was honoured with the gift of an elephant and a horse and took leave to go to his *jâgîr*."

Again in A. D. 1623-24 Rûp Chand of Gwâliâr is mentioned among the *Amîrs* who had been appointed to suppress a disturbance raised by Râja Jagat Singh of Nûrpûr, at the instigation of Shâhjahân, who was then on bad terms with his father.

[1] The Chambâ *Chronicle* records a war between Pratâp Singh Varma, of Chambâ, and the Râja of Kângra about A. D. 1560-70 in which Guler is said to have been occupied and the two districts of Chari and Ghâroh were annexed.

[2] *Tûzuk-i-Jahângîrî*, translation, Volume II, pages 187, 191 and 289.

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In the Guler *Chronicle* already referred to, the bard states that Rūp Chand overran the hill districts twenty-two, that is, many times, in the service of the Emperor Jahāngīr, who also sent him on a military expedition to the Dekhan where he distinguished himself. On his return he was honoured with *khilats* and permitted to retire to his State.

Finally in the same record an account is given of an expedition against Garhwāl State, in which Rūp Chand bore an honourable part and lost his life.

In A. D. 1634, Shāhjahān sent an army to invade the State, which met with strong resistance. Supplies ran short and the camp was in confusion owing to the only way of retreat being closed by the Garhwālis.

[1]Elphinstone states that this force was defeated and almost destroyed, and the commander, Nijābat Khān, escaped with difficulty. Rūp Chand stood firm though deprived of all support, but was at last overcome and slain. As the bard has it :—

"For the sake of Shāhjahān Rūp Chand, the jewel of a king, fought and sacrificed his life in Garhwāl."

Mān Singh. A. D. 1636.

He was succeeded by his son, Mān Singh, and from his time the suffix of the family was changed, it is said by order of Shāhjahān, who admired him for his valour and called him "Sher Afgan".

As the bard relates :—" The Emperor conferred on him the title of Lion (Sinha) and gave him a horse of great value".

Mān Singh, like his ancestors was faithful to the Mughals, and rendered valiant service. He was attached to the army under Aurangzeb sent by Shāhjahān to besiege Quandahār, but on the way some misunderstanding arose and a complaint was sent to the Emperor.[2]

An order was received to send him back to court under arrest but the Rājās of Jaipur and Jodhpur intervened and the matter was hushed up.

Mān Singh seems to have been employed on the frontier for some years, but in. A. D. 1641 he was recalled and placed under the command of Prince Murād Bakhsh in the army sent to suppress the revolt of Rāja Jagat Singh of Nūrpūr. This duty was entirely to his liking, as a deadly feud existed between him and Jagat Singh probably handed down from Rup Chand's time. In the records Mān Singh is called "the mortal enemy

[1] Elphinstone, History, 1857, page 510. The above account is confirmed by Manucci in the *Storia do Mogor*, and also by the *Ma'asir-ul-Umara*.

[2] As the expedition under Aurangzeb did not take place till A. D. 1647 it is probable that his name was used in error by the bard.

Note.—Manucci states that the Mughals were allowed to retire on condition that each man left his nose behind him.

of Jagat Singh ". He probably had personal wrongs to avenge, for the Rājās of Guler and Suket are said to have been imprisoned in Delhi in consequence of false charges preferred against them by Jagat Singh.

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Mān Singh receives honourable mention by the Muhammadan historians in the accounts of the sieges of Maukot, Nūrpūr and Tāragarh. After Jagat Singh's surrender, Mān Singh was ordered to present himself at Court, but it is said, declined to do so unless appointed Faujdār of the hill States. He is also said to have conquered Mandī, Suket, Bashahr and Kūlū.

This is certainly true as regards Mandī and also probably Suket. He also had conflicts with Nūrpūr and Kāngra in which he managed to hold his own. The fort of Māngrah was probably built by him. At last he seems to have abdicated in favour of his son Bikram Singh and retired to Benāres where he died in A. D. 1661.

Bikram Singh, A. D. 1661.

Bikram Singh also was employed on the north-west frontier against the Usafzai Pathān tribes.

He once defeated a Mughal officer stationed at Nadaun to collect the revenue, and was taken to Hassanabdāl, probably under arrest. From there he was sent to Peshāwar to do service against the Pathāns and was mortally wounded and died at a place called Chauntra on his way back. It is said that Aurangzeb conferred on him the *mansab* of 2,500, with valuable *khilats*, and made him Thānādar of the Kāngra hills. He was famed for his physical strength.

Rāj Singh, A. D. 1674.

[1]He was followed by his son, Rāj Singh, probably about A. D. 1675. At that time the Viceroy of Lahore was Khwāja Rizā Beg, who used to make inroads into the hill country. Rāj Singh of Guler, Chatar Singh of Chambā, Dhirāj Pāl of Basōhli, and Kirpāl Dev of Jammu combined against him and recovered the territories lost. Rāj Singh is also said to have saved Mandī and Kahlūr from similar oppression by Mughal officers, and defeated the Mughal forces under Husain Khān,[2] Alaf Khān and Miān Khan probably Faujdārs of Kāngra.

Dalip Singh, A. D. 1695.

Rāj Singh died in 1695, leaving a son, Dalīp Singh, born in A. D. 1688, and therefore only about seven years old. Udai Singh of Chambā had been appointed his guardian and was appealed to for help when the Rājas of Jammu and Basōhli, taking advantage of a minority, invaded Guler. Udai Singh with the help of Sība, Kahlūr and Mandī drove out the invaders and restored the infant Rāja to his rights.

[1] *Cf.* Chambā Gazetteer, page 94.
[2] Hussain Khān was the Faujdār of Kāngra.

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Another invasion by Husain Khān, the Faujdār of Kāngra Fort, assisted by some of the Katoches, was repulsed by the State subjects. Dalīp Singh died about A. D. 1730.

Govardhan Singh, c. A. D. 1730.

Govardhan Singh who succeeded had a quarrel with Adīna Beg Khān, Governor of the Jalandhar Doāb, about a horse which the Rāja refused to give up. A fight ensued in which the Guleria Chief was victorious. He probably had a long reign, but no records have come down to us.

Prakāsh Singh, A. D. 1760.

Prakāsh Singh succeeded probably about 1760. The Mughal Empire had then ceased to exercise any authority in the Punjab, and anarchy prevailed.

Guler probably came under the control of Ghamand Chand of Kāngra from about 1758, and under that of the Sikhs at a later date, till 1786, when Rāja Sansār Chand acquired supreme power in the hills. But amid all these changes the State continued to preserve its integrity except the *ilāqa* of Kotla.

Kotla *ilāqa* seems to have formed a part of the imperial demesne and the fort was garrisoned with Mughal troops, probably in A. D. 1620, from the same time as Kāngra fort. It is not known when the garrison was evacuated, but in 1785 the fort was seized by Dhiān Singh, Wazīr of Guler, who made himself independent and successfully resisted even Sansār Chand.

Bhūp Singh, A. D. 1790.

Bhūp Singh who came to the *gaddi* about 1790 was the last ruling Chief of Guler. All the Kángra States were then under the supremacy of Sansār Chand and his oppressive measures aroused a spirit of resistance among them. They formed a confederacy against him and through the Rāja of Bilāspur, invited the Gurkhas to invade Kāngra. Bhūp Singh was one of the first to join them with his contingent.

On the surrender of Kāngra Fort to Ranjīt Singh in 1809, all the States of the Kāngra group came under his control. For a time he treated Bhūp Singh with respect and called him Bāba, but the extinction of the State was close at hand.

In 1811 Ranjīt Singh began to disclose his designs on the hill States, and Guler was the first to be annexed.

In that year Desa Singh, Majithia, was sent against Kotla Fort and captured it in a week, a *jāgīr* being assigned to Dhiān Singh in the Doāb. In 1813 the rest of the State was also seized. Mr. Barnes gives the following account of the way in which this was done :—" The plan was skilfully and deliberately laid. The Rāja was directed to raise a large force to assist in some operations on the Indus, and when the military strength of the population was drained off and the country lay defenceless, the Rāja was summoned to Lahore. On the day that he expected leave to

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return he was shamelessly arrested, and told that he would not be allowed to go till he surrendered his kingdom and accepted a *Jāgīr*. Without waiting for a reply Desa Singh was sent off with an army of ten thousand Sikhs and the territory was quietly annexed to the growing rule of the Khālsa. The Rāja was restored to liberty, but spurned the offer of a *Jāgīr*. He had assigned 20,000 rupees during his own incumbency for the support of his female household, and Ranjīt Singh left that maintenance untouched". These lands still form the *jāgīr* of the family.

Bhūp Singh died in 1820 and was succeeded by his son, Shamsher Singh, who died in 1877 and was followed by his brother, Rāja Jai Singh. He died in 1894, and was succeeded by Rāja Raghnāth Singh who died on 9th March 1920.

The present Rāja Baldeo Singh resides at Nandpur within his *jāgīr*, but the Haripūr Fort is also in his possession having been made over to the family by Government in the time of Rāja Shamsher Singh.

JASWAN STATE.

Location of the State.

Jaswān State occupied a fertile tract in the Jaswān Dun of the outer hills, now in Hoshiārpūr District. It was founded by a cadet of the Katoch line about A. D. 1070, whose name is said to have been Purab Chand.

First offshoot from Kāngra.

Till then Kāngra had remained one and undivided, and Jaswān was thus the first offshoot from the parent stem. It is not improbable, however, that the State was originally a fief, which became independent in the unsettled times following on the Muhammadan invasions. "Many centuries ago" writes Mr. Barnes, "so long ago that all consanguinity has ceased, and intermarriages take place among a people to whom marriage with blood relations is a heinous crime—a member of the Katoch family severed himself from Kāngra and set up an independent State in Jaswān."

The capital

The capital of the State was at Rājpūra and the clan name is Jaswāl.

Little is known about the subsequent history of the State for many centuries, but it is several times mentioned in the histories of the Mughal period.

Contemporary references.

Like the other hill States it was subject to the Mughals from the time of Akbar. In A. D. 1572, when Raja Jai Chand of Kāngra was arrested and sent to Delhi, he before leaving, put his son, Bidhi Chand, then a minor, in charge of Rāja Govind Chand of Jaswān, who successfully defended the fort against the Mughal army for some time till the Mughal commander had to offer him favourable terms of surrender. Gobind Chand "looked on the

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terms as a stroke of good fortune and was delighted". The Mughals then prepared to march away to oppose the Mirzas, who had invaded the Punjab and the Rāja offered his services and accompanied the army.

At a later time, in the 35th year of Akbar (A. D. 1588-89) Anirudh Chand of Jaswān, grandson of Gobind Chand, joined the rebellion led by Bidhi Chand of Kāngra, embracing almost all the hill States between the Chenāb and the Sutlej. On their submission they were all pardoned and had their territories and honours restored.[1]

Jaswān was also involved in the rebellion of A. D. 1594-95. The Mughal army again marched through the hills from Jammu to the Satluj, and after receiving the submission of all the states that had been in revolt, we are told that " the affairs of the clan of Jaswāl, who are *zamindārs* with a (common) army, had to be settled. But when they heard of the approach of the royal army and of the reduction of the territories of the *zamindārs* (hill Chiefs) all hope of successful resistance was beaten out of them, and they made humble submission.'[2]

No further reference to the State occurs in the Muhammadan histories, and we may conclude that it remained loyal, and like other hill States, sent contingents to assist the Mughals when called upon to do so.

Subjection to Kāngra.

On the decline of the Mughal Empire Jaswān came under the control of the Sikhs and, in 1786, Rāja Sansār Chand of Kāngra acquired paramount power in the hills. So heavy was his hand even upon the offshoots of his own family, that they all combined against him—Jaswān among them—when the Gurkhas invaded Kāngra. At that time, Umed Singh was in power.

Sikh supremacy.

With the acquisition of Kāngra fort, on the expulsion of the Gurkhas in 1809, the State became subject to Ranjīt Singh, and in 1815 it was annexed to the Sikh kingdom. In the autumn of that year. Mahārāja Ranjīt Singh summoned all his forces, personal and tributary, to assemble at Siālkot, and every hill Chief was under obligation to attend with his contingent. The Rājas of Nūrpūr and Jaswān failed to obey the summons, and a fine was imposed on each intentionally fixed beyond their resources.

Annexation of the State.

Rāja Umed Singh submitted quietly to his fate and resigned his State, accepting a *jāgir* of Rs. 12,000 annual value, and this ancient principality thus came to an end after having lasted for nearly 800 years.

[1] *Ain-i-Akbari*, translation, Volume I, page 344, also *Ma'asir-ul-Umara*, Volume II, page 160.

[2] *Akbarnāmah*, translation, Elliot's History, Volume II, pages 126 to 129.

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The revolt of 1848.

In 1848 during the second Sikh War, Umed Singh joined in the revolt against British authority and he and his son, Jai Singh, were deported to Kumaon, where they both died.

Return of the family from Almora.

Sometime later, at the request of Mahárája Gulāb Singh of Jammu, Rāja Ran Singh, son of Rāja Jai Singh, was permitted to return in order that his son Raghunāth Singh might marry the Mahārāja's grand-daughter. He was given a *jāgir* at Rāmkot in Jammu, where he took up his residence.

Restoration of *jāgir*.

In 1877 at the request of Mahārāja Ranbīr Singh of Jammu and Kashmīr, Government restored to Rāja Ran Singh the *jāgir* in Jaswān, originally held by Rāja Umed Singh, consisting of 21 villages in the Jaswān Dun, and the family garden at Amb, as well as the buildings at Rājpūra, formerly the palace of Rāja Umed Singh. He died in 1892, and was succeeded by his son, Raghunāth Singh who died in 1918 leaving a son, Lakhshman Singh, who is under the Court of Wards and resides at Amb in Jaswān and Rāmkot in Jammu.

SIBA STATE.

The State an off-shoot from Guler.

Sība State was an offshoot from Guler as Guler was from Kāngra. In the fourth generation after Hari Chand, a younger brother of the ruling chief of Guler, named Sibarn Chand, made himself independent in a tract to the south of the Biās, about A.D. 1470.

The capital.

There he founded his capital and called it Sība after his own name, and in accordance with ancient custom the name was also applied to the State. *Taluqa* Siba, in the Kāngra District at the present time represents the exact dimensions of the former State. The clan name is Sibaia.

Very little is known of its subsequent history, but Sība is mentioned in Jahāngīr's Memoirs, on the occasion of his visit to Kāngra in A. D. 1622.[1] The State seems to have preserved its independence all through the Mughal period, under its own Rājās, of whom there were 26 down to the time of its extinction.

Gobind Singh.

It was subject to Sansār Chand of Kángra from 1786, till the Gurkha invasion in 1806, and the Rāja of that time was Gobind Singh. Availing himself of the disorder then prevailing, Rāja Bhūp Chand of Guler in 1808 invaded Sība and annexed it. Ten years later Ranjīt Singh retook it, and in 1830 restored it to Rāja Gobind Singh. Amid the ruin that befel the other hill States in Kāngra, Sība alone escaped. It is said that Ranjīt Singh had

[1] Jahāngīr marched through Siba State on his way to Kāngra accompanied by Nur Jahān Begam and her father, I'timád-ud-Daula, and the latter died in the camp at the village of Bahlwan in the end of January A. D. 1622. *Cf. Tuzuk-i-Jahāngīri*, Volume II, pages 221-22.

"When the imperial camp was at Sibeya the Emperor set out with only his personal retinue to pay a visit to Kangra" *Ma'asir-ul-Umara*, II, 130. Jahāngīr turned back on hearing of I'timad-ud-Daula's grave condition.

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doomed it to destruction, but it was saved owing to the fact that Rāja Dhiān Singh, the Minister, had obtained two princesses of the Sība family in marriage, and through his intervention the danger was averted. A tribute of Rs. 1,500 was imposed and the principal fort had to be surrendered.

The State was then reduced to the status of a *jāgir* and divided between the two cousins, Rāja Gobind Singh and Miān Devī Singh, lands worth Rs. 20,000 (subject to tribute) to the former, and Rs. 5,000 (*taluqa* Kotla) to the latter. On the death of Devi Singh, the grant to Gobind Singh was reduced to Rs. 15,000.

Rām Singh.

Rāja Gobind Singh died in 1845 and was succeeded by his son, Rāja Rām Singh. During the second Sikh war he drove the Sikhs out of the Sība fort, and also ousted his cousin, Bije Singh, son of Devī Singh, from his *jāgir*, but was obliged to restore it. Rāja Rām Singh died without heirs in 1874 and his *jāgir* was re-granted to Bije Singh and his heirs male in perpetuity, with the title of Rāja, subject to an annual tribute of Rs. 1,500. He was followed by Rāja Jai Singh who died in 1920 and Rāja Gájendar Singh who died in 1926. The present head of the family is Rāja Sham Singh. The State is generally spoken of as Dāda Sība (or *vice versa*) from the two principal places within its bounds.

DATARPUR STATE.

Datārpur State was an offshoot from Sība as Sība was from Guler.

The State an off-shoot from Guler.

In the seventh generation from Sibarn Chand, the founder, Sība was ruled by Mānak Chand who had three sons, Narmudah Chand, Rām Chand and Lakhudah Chand. The third son had his residence in Dāda within the Sība State. To him in the third generation was born Datār Chand, the founder of Datārpur State, a tract now in the Dasūya Tahsil of Hoshiārpūr.

Origin of the State.

This tract was originally in the possession of a local Chief who called in Datār Chand to help him against his enemies. Having overcome them he seized the territory and made himself its ruler c. A. D. 1600. He gave his name to the new capital which he founded, and from it the State also received its name.

Clan-name.

The clan-name of the family is Dadwāl from Dāda—their original home.

Gobind Chand.

Nothing is known about the subsequent history of the State till it came under the control of Sansār Chand of Kāngra. Gobind Chand, the tenth in descent from Datār Chand, was then in power, and joined the Gurkhas on their invasion of Kāngra. In 1809 the State became subject to Mahārāja Ranjīt Singh, by whom it was reduced to the status of a *jāgir*.

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Jagat Chand.

Gobind Chand died in 1916 and the Mahārāja then decided to annex the territory. Accordingly Rāja Jagat Chand was held in durance till he consented to accept a *jāgir*. This he continued to hold till 1848, when he rebelled along with the Katoch princes and was deported to Kumáon, where he died in 1877. His son Miān Devī Chand, born in 1838, was permitted to return to Kángra at the request of the Rāja of Mandī. He died in 1883 leaving two sons, Surma Chand, residing in Jammu and Raghbir Chand in Mandī. A younger branch, descended from a third son, Udham Singh, resides at Pirthipur in the Hoshiárpūr District.[1]

KUTLEHR STATE.

Location of the State.

Kutlehr State in later times consisted of two provinces Chaukī and Kutlehr, hence the double name by which the State was generally known. It was situated among the Jaswān hills and its name and limits are still preserved in the present *taluqa* of Kutlehr. It was the smallest of all the principalities in the Kángra area. Forty generations of Rājās are said to have ruled the state. The progenitor of the family was a Brahman but on acquiring regal power he was recognised as Rājpūt. Mr. Barnes states that he came from Sambhal near Moradábád but the family records trace his descent from a Rāja of Poona.

The capital.

About the tenth or eleventh century the then head of the family, named Jas Pāl, conquered the *taluqas* of Talhati and Kutlehr and fixed his capital at Kot Kutlehr. The two small States of Bhajjī and Kotī in the Simla Hills are said to have been founded by his second son and his grandson respectively.[2]

Extent of territory.

The extent of territory under their rule varied from time to time, and in the reigns of the early Mughal Emperors they held Chaukī, Kutlehr, Mankchandi in Nadaun and Talhati now in Hoshiárpūr.

Mughal Sanads.

The State is not mentioned in the histories of the time but the ruling family possess *Sanads* granted by the Mughal Emperors, addressing them as Rai and recognising their rights as rulers of the tracts named, on payment of tribute and under the condition of military service.

Loss of territory.

They probably enjoyed tranquil possession of their territory all through the Mughal period, but in later times the aggressions of the neighbouring States reduced their country to its present limits.

In 1758, Ghamand Chand of Kāngra was appointed Governor of the hills by Ahmad Shah Durānī, and soon afterwards annexed Chaukī, the northern province of the State, and when Sansār Chand came into power in 1786 Kutlehr also was seized and the Rāja was completely dispossessed, but during the Gurkha

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[1] Mian Baldeo Chand, son of Raghbir Chand has a residence in Datārpur, but the old palace is no longer habitable. He is now the head of the family.

[2] The clan name is Kutlehria.

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Annexation by the Sikhs.

invasion all his territory was restored. From 1809 the State was subject to the Sikhs and in 1825 Ranjit Singh determined to annex it and laid siege to the strong fort of Kotwalbah. The defence was conducted by Rāja Narain Pāl in person and for two months the siege made no progress.

A promise was then made of a *jāgīr* of Rs. 10,000 if the fort was surrendered and to this the Rāja agreed.

During the first Sikh war Rāja Narain Pāl expelled the Sikhs from Kotwalbah, and later, in consideration of his services, he was awarded a life grant of Rs. 10,000 in addition to the *jāgīr* of like value, and this was afterwards confirmed to his heirs in perpetuity.

He was also allowed three-fourths of the forest income within his *jāgīr*.

The original *jāgīr* was in Hoshiārpūr but was afterwards exchanged for villages in the Kutlehr *taluqa* of Kāngra.

Rāja Narain Pāl died in 1864 and was succeeded by his son, Rāja Ram Pāl, the present head of the family.

NURPUR STATE.

State limits in ancient times.

Nūrpūr State in ancient times included Pathānkot, Shāhpur and Kandī and a large tract on the plains; in addition to the whole of the present Nūrpūr Tahsīl, except the *tappa* of Gangot. A small tract to the west of the Rāvī, called Lakhanpur, now in Jammu, was also within the State in later times.

Original capital.

The original capital was at Pathānkot of which the ancient name was *Pratishthāna*, meaning "the firmly established place." In later times it became Paithān. There is another Paithān on the Godavarī[1]—the later capital of the Āndras (B. C. 220 to A. D. 236), of which the Sanskrit name is known from the copper plates of Govinda III to have been Pratishthāna.[2] There was also a third Pratishthāna on the left bank of the Ganges, not far from the junction with the Jamna, which is repeatedly mentioned in Sanskrit literature.

It is thus evident that the name was well known in ancient times, and in its modern form it has no association with the Pathāns of the North-West Frontier. Parallels for the addition of 'Kot' (fort) are found in many other place-names.

Ancient name of the district.

[3] The ancient name of the whole district was probably *Audumbara* or the country of the Udumbaras, and coins have been found at Pathānkot, bearing this superscription. It was a tribal name and is found in the Mahābhārata. The date of the

[1] *Ancient India*, Rapson, page 174.

[2] Epigraph Ind. Volume III, page 103.

[3] Arch Survey Reports, Volume XIV, pages 115-119.

coins is about B C. 100. Pratishthāna was probably the capital of the ancient State, of which the name of one Rāja has come down to us, on whose coin is found the following legend :—

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Mahadevasarana Dharaghoshasa Odumbarisa, meaning "(coin) of the Great Lord, King Dharaghosha Prince of Audumbara." This legend is on both the obverse and reverse of the coins, and in the Kharōshtī and Brāhmī characters, respectively, which were used concurrently in that region of the Punjab [1].

Pathānkot an ancient site.

Pathānkot is probably one of the oldest sites in the Punjab, and it must always have been a place of great importance, situated as it is at the foot of the hills between the Rāvī and the Biās. Many ancient coins have been found on the site, some of them dating from the early centuries of the Christian era. The ancient city stood on the ridge to the east of the fort, where ancient remains have been found. The modern town was founded in the 15th century. The fort, in which the Rājās resided, is now in ruins, having been demolished after the annexation of the Punjāb in 1849. The bricks were of large size, a certain proof of great age.[2]

Jhēt Pāl, c. A. D. 1000. Foundation of the State.

The founder of the Nūrpūr State was Jhet Pāl, a cadet of the Tunwar or Tomar royal line of Delhi. He is also called Rāna Bhet in the records. He is said to have conquered the country from the previous ruler, probably about A. D. 1000 and made Pathānkot his capital, hence the clan-name, Pathānia, by which the family is known. They are of Pāndava descent and Chandarbansī race.

Early history.

The early history of the State, from its foundation to the time of Akbar, is obscure, but from that time onward a great amount of historical material is available in the works of the Mughal historians, and the date of each reign can be accurately fixed.

Jas Pāl, A. D. 131[illegible]

Jas Pāl, the fourteenth Rāja, is said to have ruled from A. D. 1312 to 1353, and to have been contemporary with Alāuddin Khilji (1295-1316).

Kelās Pāl, A. D. 1353.

Kelās Pāl, ruled between A. D. 1353—97 and is recorded to have wounded and defeated a famous Muhammadan general—Tātār Khān, probably governor of the Punjab under Muhammad Tughlak. A popular couplet confirms the tradition :—

"*Jo mukh dekhan ārsi sise dil-kananda*"
"*Mathe phat Tatar Khān Kailāse āda.*"

"When he looks at his face in the heart-rending mirror, Tātār Khān sees on his forehead (the scar of) the wound inflicted by Kelās"

[1] *Ancient India,* Rapson, page 155.
[2] In the *Ain-i-Akbari,* Paithān is the name of a *pargana* of the Bārī Doāb which yielded a revenue of 7,297,015 *dam* (40 *dams*=1 Akbari rupee), and furnished 250 horse and 2,000, foot.

Dhameri yielded 1,600,000 *dams* and furnished 60 horse and 1,300 foot.

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Kelās Pāl is said to have constructed the Ranki *Kūhl*, or irrigation channel, from the Rāvī to Pathānkot, which is still flowing.

Nāg Pāl, A. D. 1397

Nāg Pāl (1397-1438) succeeded. He was so named, it is said, because a snake was born along with him. The snake was afterwards put into a well and is regarded as the *Kulaj* or family deity of the Pathānia Rājās. Of the next Rāja, named Prithvi Pāl, we know nothing. He is said to have reigned from A. D. 1438 to 1473.

Prithvi Pāl, A. D. 1438.

Bhīl Pāl, A. D. 1473

Bhīl Pāl A. D. 1473 to 1513, was a contemporary of Sikandar Lodi and assisted him in his wars, receiving an accession of territory. Traditionally the boundaries of the State are said to have extended far into the plains and in the opposite direction to the borders of Chambā and Kāngra.

Bakht Mal, A. D 1513.

With the accession of Bakht Mal in A. D. 1513 we are in touch with contemporaneous history. Like his father he attached himself to the Lodī dynasty,

On the rise of Mughal power in A. D. 1526, the State must have come under their control, but on the flight of Humāyūn and the accession of Sher Shāh Sur, Bakht Mal cast in his lot with the Sur dynasty, to which he remained faithful to the end. The famous fortress of Maukot was erected within State territory by Salīm Shāh Sur, also called Islām Shāh, second son of Sher Shāh Sur, on the Mau range of low hills running to the east of the Chakki.[1]

It was situated about half way between Pathānkot and Nūrpūr, near Rāja ka Bāgh, and is frequently referred to by the Muhammadan historians down till the reign of Shāhjahān, when is was demolished.

[2] On the return of Humāyūn in A. D. 1555, he was opposed at Sirhind by Sikandar Shāh Sur, nephew of Sher Shāh, who was defeated and fled into the Siwālik hills around Nūrpūr, and finally took refuge in Maukot. Bakht Mal supported him and assisted in the defence of the fort, which was besieged for six or eight months by the Mughals under the nominal command of Akbar, then fourteen years of age. On the surrender of the fort in A. D. 1558, Bakht Mal was taken to Lahore and executed by Bahrām Khan, the Mughal general, and his brother Takht Mal was put in his place.

[1]Firishta, Briggs translation, Volume II, 1909, page 190. *Cf. Akbarnamah* page 616, paragraph 337. Bakht is from Skr. *Vashata*.

[2]Firishta Brigg's translation, Volume II, 1909, page 190-91.

[1] It was on this occasion and during the siege that the incident occurred which accentuated the estrangement between Akbar and his famous general, Bahrām Khan. Two elephants while fighting for Akbar's amusement got entangled among Bahrām Khan's tents, and threw some of them down, and this was taken as an intentional affront.[2]

The fort of Shahpur on the Rāvī was built by Bakht Mal and so named after the Shāh Sur family.

Takht Pāl, A. D. 1558.

Pahāri or Bihāri Mal is called Takht Mal by the Muhammadan historians. The two names, Bakht Mal and Takht Mal, are often reversed, but the order here given seems to be the correct one. Of Takht Mal's reign we have few details and it seems to have passed in comparative quiet.

Remembering his brother's fate, the Pathānia Chief probably found it to his advantage to give no trouble. Being subject to the Mughals and realising the danger of having his capital so near the plains, he is said to have formed the design of transferring it to Nūrpūr, then called Dhameri, but died before the change could be carried into effect.

Bās Dev, A. D. 1580.

Bās Dev, who succeeded in A. D. 1580 is mentioned in the *Akbarnāmāh,* where he is called Rāja Bāsu and is designated as "*Zamindār* of Mau and Paithān".[3] Soon after his accession he carried out his father's design by transferring the capital from Pathānkot to Dhameri, which his son, Jagat Singh, afterwards renamed Nūrpūr in honour of the Emperor Jahāngīr, whose name was Nūr-ud-Dīn. Cunningham is incorrect in stating that the name was given in honour of Nur Jahān Begam, as the true origin of the name is confirmed by the Emperor himself in his Memoirs. It was given in A. D. 1622 on the occasion of Jahāngīr's visit to Kāngra.[4]

The old name *Dhameri* is well known in the District at the present time, and is the "Temmery" of the old travellers. The name is spelt in many different ways, and the earliest reference is in Alberuni's *Indica* (A. D. 1017-31), where it is called Dehmal. From this it is clear that, like Pathānkot, it was an ancient place. The Nūrpūr Fort, now partly demolished, was built by Rāja Bāsu and added to by succeeding Rājās, but it is probable or

[1] Elphinstone, *History* 1857, page 432, *Tabaqat-i-Akbari,* Elliot's History, Volume V, page 255.

[2] "Salīm Shāh Sur, younger son of Sher Shāh, completed the fort of Rohtas and founded Maukot in the Siwāliks as a refuge for himself." *Cf. Akbarnāmā,* page 616.

[3] Also in *Ma'asir-ul-Umara* and *Bādshahnāma.*

[4] *Bādshahnāma,* Volume II, page 287, and Tuzuk-i-Jahāngiri translation, Volume II, page 226.

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even certain that a fort previously existed on the site. Cunningham states, that it was captured by Ibrahim Ghaznavī (A. D. 1088-89) after a long siege.

Revolts of hill Chiefs.

For a short time after his accession Rāja Bāsu was wholly submissive, but in A. D. 1585 he rebelled and Hassan Beg Sheikh Umari was appointed by Akbar to invade his territory. When the Imperial army reached Paithān he made his submission on the receipt of a letter from Rāja Todar Mal, and went to Court.

Such rebellions were of frequent occurrence among the Punjāb hill Chiefs, and the Pathānia Rājās were specially turbulent.

In the 35th year of Akbar (A. D. 1589-90) a general rising of the hill Chiefs took place, led by Rāja Bidhī Chand of Kāngra, in which no fewer than thirteen were involved, including Rāja Bāsu. The Mughal Army under Zain Khān Koka, Akbar's foster-brother, entered the hills at Pathānkot, and marched to the Satluj and on their submission all the Chiefs accompanied him to Court [1].

In the 41st year of Akbar (A. D. 1594-95) Bāsu "once more through his evil disposition turned his head away from obedience to commands." Akbar therefore granted Paithān and the neighbouring lands to Mirza Rustam Qandāhārī and sent him to quell the revolt, assisted by Asaf Khan.

As the Commanders did not work in unison Mirza Rustam was recalled and replaced by Jagat Singh, son of Rāja Mān Singh (of Amber). Mau-kot, into which Bāsu had retreated, was invested and held out for two months, and on its surrender he was pardoned, but the Pathānkot pargana was annexed.[2]

[3] In the 47th year of Akbar (A. D. 1602-03) Bāsu was again in revolt, but soon submitted and " on the petition of the Prince (Jahāngīr) the pen of forgiveness was drawn across his offences". But even then Rāja Bāsu's turbulent spirit was not completely subdued and in the 49th year (A. D. 1603-04) he again gave trouble. Yielding once more to necessity he came to Court in the train of Jahāngīr in the hope of being pardoned. While he was still at some distance and before the Prince could plead for him Akbar ordered his arrest. But Bāsu had timely warning and made his escape.

Bāsu enjoyed a *mansab* of 1,500 under Akbar which was increased to 3,500 under Jahāngīr with whom he was a favourite. Finch, the traveller who visited Lahore in A. D. 1611 must have

[1] *Ain-i-Akbari*, Volume I, page 144.

[2] *Ma'asir-ul-Umara*, Volume II, pages 167-70.

[3] Rāja Bāsu's stand against Akbar is the theme of a *bar* or song in the hills.

seen Rája Bāsu and calls him "a great minion of Shāh Salīm. (Jahāngīr).

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Though Rāja Bāsu gave Akbar so much trouble, he was loyal to Jahāngīr, and it was to him the Emperor turned for help when his son, Khusrū, rebelled in A. D. 1606. Khusru was captured at the Sodhra ferry on the Chenāb, but what share Bāsu had in the capture we do not know. To Bāsu also was entrusted a political prisoner who had been in rebellion, named Rām Chand Bandela. He was brought up in chains which by the Emperor's order were struck off from his legs and a robe of honour was conferred on him and he was made over to Rája Básu to be set at liberty,—generous treatment for a rebel. Rāja Bāsu does not seem to have been employed on active service during Akbar's reign, but in A. D. 1611 he held a high command in an army for the invasion of Mewār (Udaipur) and his *mansab* was raised to 4,000. In the following year a sword of honour was sent him by the Emperor as a special gift, and in A. D. 1613 he died in the *thana* of Shāhābād, now in Jhālawār State. He planted a garden of mango trees on the plain near the fort of Maukot, referred to in the Bādshāhnāmāh, which still bears the name of "Rāja-ka-Bāgh".[1]

Suraj Mal, A. D. 1613.

[2] Rāja Básu had three sons:—Suraj Mal, Jagat Singh and Mādhu Singh. Jahāngīr had much hesitation in allowing Suraj Mal to succeed owing to his unruly disposition. He had caused so much trouble to his father that on one occasion at least he had been imprisoned. The other sons too had shown "no marks of nobility of character." But as there was no alternative and probably out of consideration for his father's memory he was granted the title of 'Rāja' with the *mansab* of 2,000, and the rule of the State.[3]

As the siege of Kāngra Fort began soon afterwards Suraj Mal was ordered to join the Mughal army under Murtaza Khān Sheikh Farīd, along with his contingent. It was not his intention, however, to render any help, and when he saw that the surrender of the fort was imminent he tried to hinder the operations and make them a failure. Sheikh Farīd, therefore, sent in a complaint against him, charging him with disloyalty and he was recalled to Court. Soon afterwards Sheikh Farīd died at Pathānkot and the siege "fell into the knot of abeyance." Suraj Mal was then appointed to Shāhjāhān's army, about to march for the conquest of the Dakhan.

[1] *Tazuk-i-Jahāngīrī*, translation, Volume I, pages 200 and 252.

[2] *Ma'asir-ul-Umara*, translation, Volume II, pages 176-78.

[3] *Tazuk-i-Jahāngīrī*, translation, Volume I, pages 389-392-3.

Note.—Suraj Mal is called Chauper Mal in the *Waqiat-i-Jahāngīrī*.

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[1]On his return from the Dakhan in A. D. 1617 he sent a letter to Shāhjahān asking permission to reinvest Kāngra fort and promising to capture it within a year. The proposal was approved by the Emperor on Shāhjahān's advice. The Prince was placed in charge of all the arrangements for the expedition and the force was put under the joint command of Suraj Mal and Shāh Qulī Khān Muhammad Taqī the Princes Paymaster, or Bakhshi. There were some among the Mughal officers who distrusted Suraj Mal and disapproved of his appointment, but they remained silent. Soon after reaching Kāngra, Suraj Mal began to quarrel with Muhammad Taqī and succeeded in having him recalled by Shāhjahān on the ground of incompetence. While awaiting the arrival of another commander Suraj Mal first reduced the strength of the army by dismissing many of the local contingents from neighbouring States to their homes, on the pretence of re-equipment. He then broke out into revolt, defeated and killed a Mughal officer who opposed him and ravaged the country along the foot of the hills, then in the *jāgīr* of 'Itimād-ud-daula (father of Nur-Jahān Begam) and carried away everything he could lay his hands on.

[2] On the news reaching the Emperor, a strong force was at once despatched under Sundar Das Raī Raiyān, afterwards known as Rāja Vikramājīt. On its approach Suraj Mal tried to gain the favour of Sundar Das by flattery and deceit, but failed, and then made an attack and was defeated. He then took refuge in Maukot which was captured by a *coup-de-main* and he escaped and fled into Chambā territory, and finally to Chamba where he died shortly afterwards.

Mādho Singh, his brother, who was in command of the Kotla fort, which was taken after three days fighting, also fled to Chambā and was surrendered to the Mughals along with Suraj Mal's property, by the Chambā Chief.

Jagat Singh, A. D. 1619.

[3]Jagat Singh was in Bengal at this time and was recalled by the Emperor "in great haste." He was appointed Raja with a *mansab* of 1,000 personal and 500 horse, and received in presents Rs. 20,000, a jewelled daggar, a horse and an elephant. He was then sent to assist in the siege of Kāngra fort, which capitulated on 6th November A. D. 1620.

[4] Jahāngīr visited Kāngra in the spring of A. D. 1622 and returned by Nūrpūr. So fascinated was the Empress with the place, it is said, that she ordered the erection of a palace for herself. This was not at all to Jagat Singh's liking, so he fell upon a cunning device to prevent it. He issued orders that only workmen

[1]*Tuzuk-i-Jahāngiri*, translation, Volume I, pages 388-92-3.
[2]*Ma'asir-ul-Umara*, Volume II, page 78. Also *Bādshāhnāma*.
[3]*Vide Ain-i-Akbari*, translation, page 413, for an account of Rāja Jagat Singh.
[4]*Tuzuk-i-Jahāngiri*, translation, Volume II, page 226.

of ugly appearance and suffering from goitre should be employed on the work, and, in a district where that disease is so prevalent, there was no difficulty in finding such workmen. Later on an officer was sent from the Court to see and report and on his return Nur Jahān was told of the deformity and that it was due to the climate of the place. She thereupon ordered the work to be stopped.

Jahāngīr states in his Memoirs that he granted a lakh of rupees from the Imperial treasury "for the construction of good mansions worthy of the place." This may have been done at the request of Nur Jahān Begam, and more or less confirms the tradition.

[1] In A. D. 1623 Shāhjahān rebelled against his father and Jagat Singh was sent by him to stir up trouble in the hills. A force was sent against him and he fortified Maukot, but was soon forced to surrender. He was pardoned through the intercession of Nur Jahān Begam on his behalf. The Emperor has the following in the Memoirs :—"Helplessly he then sought for patronage, and begged the protection of Nur Jahān Begam, expressing shame and contrition, and sought a refuge in her mediation. In order to please and satisfy her, the pen of forgiveness was drawn through the record of his faults."

Three years later he was again in trouble but the matter seems to have been quietly settled. Encouraged by his influence at the Mughal Court, Jagat Singh early in his reign formed the design of bringing the neighbouring hill States under his control. Chambā was conquered in A. D. 1623, and Basōhli probably at an earlier date, and references in the annals of Guler, Suket and Mandī point to similar attempts on the freedom of these States.

[2] Before Jahāngīr's death Jagat Singh had been raised to a *mansab* of 3,000 personal and 2,000 horse. On the accession of Shāhjahān he was confirmed in his rank and in the eighth year (1634) he was appointed Thānadār of Lower Bangash (Kurram) and two years later was sent to Kābul. There he distinguished himself by capturing Karīm Dād, the son of Jalāla the Tārīkī, then in rebellion. In the 11th year of Shāhjahān (A. D. 1637) Qandahār was betrayed to the Mughals by the Persian Governor, Ali Mardan Khān, and Saíd Khān was sent from Kābul to oppose the Persian forces. On this occasion Jagat Singh was put in command of the *harával* or vanguard. On arriving at Qandahār he was sent to conquer Zamīn-i-Dāwar, and afterwards accompanied the Mughal army to Bust where he did good service.

[1] *Tuzuk-i-Jahāngīri*, translation, Volume II, page 288 *f*.

[2] *Ma'asir-ul-Umara*, Volume II, page 239.

In the 12th year (A. D. 1638-39) he returned to Lahore, received presents from the Emperor and was appointed Faujdār of Lower and Upper Bangash (Kurram and Kohāt).

[1] In the same year his elder son, Rājrūp, who was in Nūrpūr, had been appointed Faujdār of the Koh-i-dāman of Kangra and collector of the yearly tribute from the hill Chiefs.

While Jagat Singh and his son held these high offices they were, for some reason not clearly known, engaged in plotting rebellion against the Emperor. Court intrigues against him are hinted at by Jagat Singh.

On rumours reaching Shāhjahān in Kashmīr a high officer was sent to make inquiries. Meantime Jagat Singh had been permitted to return to Nūrpūr on the pretence that he would punish Rājrūp if appointed Faujdār in his place. The officer's report confirmed the truth of the rumours, and the Emperor at once ordered the concentration of three army corps at Paithān (Pathānkot), under the command of his youngest son, Prince Murād Bakhsh.

[2] Jagat Singh had been preparing for such an emergency and had put the three forts in his territory, Maukot, Nūrpūr and Taragarh, in a state of defence and furnished them with every necessary weapon of war.

In these he made a brave stand against the Mughal force. The siege of Maukot began early in October A. D. 1641 and by the middle of December the position was untenable. Jagat Singh then escaped with his two sons to Taragarh, and Nūrpūr Fort was also abandoned two days after the fall of Maukot, the garrison escaping by night.

After some delay Taragarh was also invested by the Mughals and the siege was pressed so vigorously that in the middle of March Jagat Singh was compelled to capitulate. He then with his sons submitted himself to the clemency of the Emperor, and they all appeared before him in Lahore with halters round their necks to beg for pardon. This was at once granted and they were not only forgiven but had all their honours restored. The site of the Mughal Camp at Tāragarh is still pointed out and traditionally the siege is believed to have lasted for twelve years [3].

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[1] *Bādshāhnāma*, Volume II, pages 237-38 *ff*.

[2] The *Bādshāhnāma* contains a detailed account of the siege of Maukot, Nūrpūr and Taragarh. *Bādshāhnāma*, II. 236—278.

[3] The strength of Maukot is reflected in the saying which has come down to our time, "Mau ki muhim, yaro, maut ki nishāni hai". The Mau expedition, friends, has death as its goal. Tāragarh is in Chamba, but was built by Rāja Jagat Singh, about A. D. 1625—30.

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An interesting incident occurred during the siege of Maukot. Jagat Singh becoming afraid sent a message to Prince Murād Bakhsh through a Mughal officer, begging permission for his son, Rājrūp, to be received in audience. This was granted under a safe conduct and Rājrūp came as a penitent without arms and with a *fautah* (waist band) round his neck.

The Prince promised to intercede with the Emperor and a petition was sent to Lahore, but unconditional surrender was demanded and Rājrūp was sent back to the fort.

The Bādshāhnāmah gives a full account of the rebellion, which is very interesting and graphic as the following free translation, retaining many of the quaint expressions of the original, will show:—

Siege of Maukot and Nūrpūr.

"In the twelvth year of the blessed accession (of Shāhjahān) (A. D. 1638) when the capital of Lahore was embellished with the brilliance of the gilded crescent on the flag spears of prosperity, Rāja Rājrūp, eldest son of the ill-starred Jagat Singh, obtained an order appointing him Faujdār of Kāngra and Collector of the *Nazarana* from the *Zamindārs* (petty chiefs) of those parts. In the third year of the cycle (A. D. 1640) when the court was in the pleasant country of Kashmir, owing to the secret conspiracy which the unworthy son had with the wicked father, the signs of rebellion were manifest. When the matter became public, the infamous Jagat Singh sent a petition through some servants of the Imperial carpet to the effect that if the Faujdāri (of Kāngra) were conferred on him he would undertake to capture Rājrūp, punish him for his misdeeds and collect the four lakhs of rupees from the *Zamindārs* as *nazarana*. When the petition had been granted and he had reached his native territory Jagat Singh, trusting to the height of the mountains, the narrowness of the passes, and the denseness of the forests, while outwardly professing obedience to the royal commands and prohibitions, was secretly busy preparing means for opposition and rebellion. He strengthened all his forts, especially that of Taragarh erected by him on the summit of a high mountain, which he had filled with arms and weapons of defence, preparing it in accordance with his foolish judgment as a refuge for an evil day; but like his brother, Sūraj Mal, he only brought about his own fall and ruin.

When the news of this event reached the Emperor an order was issued for his citation. As he forwarded a petition indicating certain reasons for non-attendance, and besides had never before been disobedient to the Imperial Commands, Shahjahān sent Sundar Kabrai to make inquiries into his affairs. If he was nourishing the thought of rebellion from ignorance and misunderstanding he should be warned of the evil consequences of disloyalty. A second order was at the same time issued for his citation. After an interview with Jagat Singh, Sundar Das reported as follows :—"He pretends to be overcome with fear and begs that he may be allowed to stay for another year in his native territory and he will send Rājrūp to beg pardon for his own and his father's crimes, with orders to remain faithful to the sublime vestibule. But in reality he has deviated from the path of obedience and is trying to dispose the means of his own ruin."

As the suspicion which had crept into the minds of the nobles of the court proved to be true, three armies under three competent and loyal commanders were appointed to root out that traveller in the desert of distraction.

The first army was under the command of Sayyid Khān Jahān Bārhā, supported by Nazar Bahadur Kheshagi, and his son Shams-ud-dīn Zul-Fiqar Khān, Rāja Amar Singh of Narwar, Sayyid Lutf Ali, Jalāl-ud-Din Mahmūd, Rao Dan Singh Bhadauriya, Mīr Buzurg, Sarmast, son of Itimad Rai, and a number of other officers (*Mansabdārs*), and Ahadis* of archery and musketry and *zamindārs*. The second

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**Ahadis* were respectable men who enlisted in the imperial army one by one, of their own free will and were not included in the contingents of the *Mansabdārs*. *Mansabdārs* were the nobles of the Mughal Empire—Muhammadan or Hindu—of whom the higher grades were called *Amirs*, any *Mansabdār* might be promoted to the rank of *Amir*.

Zamindars were the petty hill chiefs.

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army was commanded by Sa'id Khān Bahādur Zafar Jang, with his sons and relations, Rāja Rai Singh, Iltifat Khān Safavi, Gokal Dās Sisodia, Rai Singh Jhala, Kripa Rām, Nād Ali and Chait Singh with other *Mansabdārs* and Ahadis of archery and musketry, and Mushki Beg, Bakhshī (paymaster) of the King's eldest son (Dāra Shikoh), with one thousand horsemen of the Prince's contingent.

The third army was under Asālat Khān with his brother Abdul Kafi; Muhammad Amin and Muhammad Mumin, sons of Shah Quli Khān, other *Mansabdārs* and Ahadis, Khusru Beg, the servant of Yamin-ud-Daula (Asaf Khān, Khān-i-Khānān, brother of Nur-Jahan and father of Mumtāz-Mahal), with one th usand horsemen of Aslām Khān, under his paymaster. The command of the three armies was conferred upon the high-born prince (Murād Bakhsh), and orders were issued that he with Rāja Jai Singh, Rao Amar Singh, Jān Sipār Khān, Akbar Quli Sultān Gakhar, Hari Singh Rāthor, Chandar Mān Bandela, Daulat Khān Qiyām Khāni, Rai Kāshi Das, Khizr Sultān Gakhar and Khalīl Beg with 700 Ahadis, Nahu Solanki, Baba-i-Kheshagi and other *Mansabdārs* should start from the province of Kābul to Paithān by way of Siālkot.

In dismissing the three armies on the 17th Jamād-ul-Awwal A. H. 1051 (14th August, 1641), the Emperor ordered S yy d Khān Jahān and Sa'id Khān Bahādur Zafar Jang to assemble at Raipur and Bahrāmpur and await the arrival of the Prince. Asā'at Khān was d rected to hasten to Jammu and collect the Zamindāri contingents of that district. On the arrival of the Prince, all three were to proceed with him to Paithān and prosecute the campaign to the utmost of their ability. The Emperor presented Sayyid Khān Jahān with a *khilat*, two horses from the royal stable, one with a golden and the other with a gilt saddle, an elephant from his own enclosure with a female elephant and one lakh of rupees in cash. Khān Bahādur Zafar Jang received a *khilat*, two horses from the royal stable, one with a golden and the other with a gilt saddle, and an elephant from his own enclosure with a female elephant. Asālat Khān, Rāja Rai Singh, Iltifāt Khān, Nazar Bahādur Kheshagi, Zul-fikār Khān, Shams-ud-Din, son of Nazar Bahādur, Rāja Amar Singh Narwāri, Gokal Das Sisodia and Rai Singh Jhālā each received a *khilat* and a horse, and some of the officers a horse only. Sultān Nazar was appointed war reporter with the army of Sayyid Khān Jahān and Qāzi Nizāma with that of Sa'id Khān Bahādur Zafar Jang. When Prince Murād Bakhsh reached Paithān from Kābul he was met by the var ous Commanders, who had till the end of the rainy season been awaiting his arrival to begin the c mpaign. Sa'id Khān, Rāja Jai Singh and Asālat Khān were ordered to invest the fort of Mau, while Prince Murād Bakhsh remained at Paithān to forward supplies and other requisites for the army.

On the 2nd Jamād-us-Sani (29th August, 1641), Sayyid Khān Jahan, in accordance with orders, started from Rāipur, where he had been encamped, towards Nūrpur by way of the Balhāvan hill, but on reaching the foot of the hill he found that Rājrūp, the elder son of Jagat Singh, had blocked the way and was lying in ambush. Najābat Khān, the leader of the vanguard, engaged the enemy and routed them. The barricades which had been erected in the pass were torn down, and the hill having been captured, Khān Jahān moved on with all speed to the Machhi Bhawan hill. There, too, stockades had been erected to block the way, but a hillman pointed out an unknown and difficult path which had not been blocked, and by it the army on the 14th of Rajab (9th October, 1641) reached the summit of a hill half a *kos* from Nūrpūr and commanding the fort. The houses outside the fort were looted, and next morning the army advanced to the foot of the fort. Khān Jahān then found that the place was strongly fortified and garrisoned with a force of 2,000 hill men and fully equipped with the munitions of war. As it could not be taken without a siege, he distributed the sides of the fort among his officers and ordered them to erect batteries for the assault.

In the meantime Sa'id Khan had marched along the skirts of the Hara hills and Rāja Jai Singh and Asālat Khān by the way of the Chakki river, and both, met in the vicinity of Mau and encamped on a level spot near the garden of Rāja Bāsu. The jungle around the fort was so dense that a bird could hardly spread its wings within it, and the paths were all blocked with barricades of wood and

stone, on which bastions and fortifications had been erected, defended by musketeers and bowmen. Batteries had therefore to be erected and every means used to destroy the barricades, which were obstinately defended by the enemy.

[1]On the 17th Rajab (12th October), Qilij Khân and Rustam Khân joined the Prince at Paithân, and in accordance with the Emperor's orders the former was sent to Mau and the latter to Nûrpur. As it was reported to the Prince by some of the loyal *zamindârs* (petty chiefs) that the occupation of an eminence near Rûpar and commanding Mau would reduce the besieged to straitened circumstances, the question was referred to the Emperor (then at Lahore). He issued orders, that Sa'îd Khân Bahâdur Zafar Jang should hasten in that direction and that from the army at Nûrpur, Nijâbat Khân, Nazar Bahâdur Kheshgi, Akbar Quli Sultân Gakhar, and Râja Mân Gwâliârî (Guleria) should accompany him. Najâbat Khân was appointed to the vanguard.

On receiving these orders Sa'îd Khân started on the 15th Shabân (9th November, 1641) from the foot of the Nûrpur hill, blocked up the Rûpar path near Mau and sent his two sons, Sa'idullah and Abdullah, with a number of his own followers, to ascend on the right and Zul Fiqar Khân with his followers on the left, in order to fix a site for the camp. On reaching the summit they found that an encampment could be arranged only by cutting down the trees, and they sent a message to this effect to Sa'îd Khân and awaited his orders. Taking advantage of this opportunity, the enemy to the number of four or five thousand came down from a neighbouring hill and attacked them. Sa'îd Khân, hearing of this, at once despatched his son, Lutf Ullah, with reinforcements, and after him, Shaikh Farid and Sarandaz Khân with more auxiliaries. Before reaching his brothers, Lutf Ullah was attacked by a body of rebels concealed in the forest, and received a sword wound in the right shoulder and a spear wound in the left arm. As they were about to disable his horse he was rescued by Khwâja Abdur Rahmân, son of Abdul Aziz Khân Naqshbandi, and carried off the field. Zul Fiqar Khân and his comrades drove off the enemy and then retreated to Sa'îd Khân, and soon after Sa'dullah and Abdullah also returned. Next day Sa'îd Khân reached Rûpar and began to clear the jungle for a large camp, which he fortified with a ditch and a thorn fence to guard against night attacks. The enemy then gathered in large numbers, in order to obstruct the path leading to the eminence commanding Maukot. For this purpose they erected strong fences and bastions. Sa'îd Khân, therefore, resolved to clear the jungle by degrees and advance slowly. On the 21st Shahbân, Najâbat Khân with the vanguard reached an eminence commanding the stockade erected by the rebels near Râja Bâsu's garden, which was attacked on one side by Zul Fiqâr Khân and the imperial artillery, and on the other side by Nazar Bahâdur Kheshagi, Sheikh Farîd, Akbar Quli Sultân Gakhar, Sarandâz Khân and Râja Mân. A number of men of Najâbat Khân's and Raja Mân's forces, putting planks on their heads, instead of shields, ran forward and raised a wall of wood and planks opposite to the stockade, and showered bullets on the enemy. Many on both sides were killed and wounded.

On the night of the 29th Shabân (22nd November) Râja Mân sent about a hundred footmen of his contingent to capture the fort of Chhat. On arriving at the fort they killed and wounded a considerable number of the enemy who had come out to engage them, including the commander of the fort, who with several of his relatives was slain. A small garrison was left in the fort and the remainder returned to the army.

On the same date a bastion of the Nûrpur Fort was blown up. This happened as follows:—Zulf-i-A'hunzan and Aqa Hasan Rûmi had dug seven mines towards the sides of the fort, but the besieged discovered six of these mines and flooded them. The seventh mine, which started from the trenches of Sayyid Khân Jahân's troops, had been carried forward towards the base of the tower, only two or three yards remaining to be dug. But Sayyid Khan Jahân's son and his men fearing that this mine also would be discovered, and thinking it sufficiently near the tower, filled it with powder and sent word to Khân Jahân that the mine was ready. The Khân then ordered all the men of the neighbouring trenches to be ready for the assault, which was to be made by scaling ladders through the breach, and then directed the mine to be fired. This was done in the early part of the Asr, or third prayer, (that is, after 4 P.M.) but owing to the mine being incomplete only one side of the bastion was blown up, and the other sunk in the ground.

[1]The three divisions of the Mughal army were composed of 30,000 horsemen. The Ahadis were probably additional, and also the *Zamindari* contingents.

But the besieged had cunningly built a wall behind each tower, joined at each end to the main wall of the fort, with a passage at the top leading into the bastion. This w ll was uninjured and so there was no way into the fort. Seeing this, Sayyid Lutf Ali and Jalāl-ud-Dīn Mahmūd, who had hurried forward with the assaulting party, called for pioneers to pull down the wall. The besieged, imagining that a breach had been made, retreated to the inner fort, but soon discovering the true state of matters they returned in force and began to shower down arrows and bullets from the wall on the besiegers. Some of the latter tasted the *sharbat* of martyrd m and a few beautified the cheeks of valour with the cosmetic of wounds, among the latter being Sayyid Lutf Ali who received a bullet wound in his hand. As night was now drawing on and all the efforts of the assailants to pull down the wall had failed they had to retire.

In the end of Shabān, Bahādur Khān, acting under the orders of the Emperor, moved from Islāmpur and joined the Prince at Pathān. His army on being mustered for review was found to number nearly three thousand horse and as many foot.

On the last day of the same month, Damtāl was taken by Bahādur Khān, and Tihāri by Allah Virdi Khān. The Emperor also sent an order that Asālat Khān should hasten to Nūrpur and take part in the siege, and Sayyid Khān Jahān. Rustam Khān, and others, with Bahādur Khān, who led the *harawal* or vanguard, should proceed to the fort of Mau by way of Gangthāl, and try to take it. If Mau were captured Nūrpur would soon follow. It was also ordered that the Prince should leave Rao Amar Singh and Mirza Hasan Safavi at Pathān and go to Mau, camping on the eminence which had formerly been occupied by Abdullah Khān Bahādur Firoz Jang, and should use every effort to take the fort.

In compliance with these orders the Prince on the 1st of Ramzān (24th November) set out from Pathān for Mau. Jagat Singh, hearing of the arrival of these armies and of he Prince himself, became afraid and through the medium of Allah Virdi Khān sent the following message, requesting that his son. Rājrūp, might be received in audience "I am much abashed and ashamed at my rebellious conduct which was caused by loss of understanding and drowsiness of fortune. As, owing to the hatred of rivalry, some of the servants of the exalted Court had nothing in view but the destruction of my nation and family and the ruin of my life and property, I was unwilling to fall an easy victim, hence according to my ability I did everything in the way of exertion and effort, to display my spirit as a Rājput and my sense of honour as a soldier. Now that the light of the eye of royalty (Prince Murād Bakhsh) had been entrusted with the task of bringing this war to an end, I see no remedy but to traverse the path of obedience to this awe-inspiring government. I hope, therefore, that you will release me, an ashamed criminal, from terror, and permit me to see you." An interview was granted under a safe conduct and on 5th Ramzān (28th November), Rājrūp came to the Prince as a penitent criminal without arms and a *fautah* (waist band) round his neck.

The Prince promised to intercede with the Emperor and accordingly a petition was submitted containing Jagat Singh's requests. As these were not acceptable and an unconditional surrender was demanded, Rājrūp was sent back to Mau, and the siege was resumed. Sayyid Khān Jahān and Bahādur Khān with their forces were now sent by way of Gangthāl to Mau. They were daily engaged in clearing the jungle and open ng up a road and driving the enemy before them. But their adv nce was slow, as many barricades in the way had to be destroyed. When they came close to Mau, Jagat Singh advanced to oppose them and kept up the fight for five consecutive days with the help of his family, clansmen and other people of the hills. Sayyid Khān Jahān, Bahādur Khān and the other officers with their men paid no attention to the bullets and poisoned arrows of the enemy and even used the heaps of the slain as scaling ladders to reach the barricades. In those five days nearly 700 of Khān Jahān's men and as many belonging to the other commands were killed or wounded; while crowds of the enemy were "sent to hell" All the officers exerted themselves gallantly, but those deserving of special mention were Sayyid Khān Jahān and Bahādur Khān and Rustam Khān.

As the war was making slow progress, His Majesty issued an order that as Sayyid Khān Jahān and Bahādur Khān had attacked the fort and advanced like a flood as far as the foot of Mau, so, the other divisions should also exert themselves in a similar manner, and entering the jungle by force advance on their side and

storm the fort. When the imperial commands reached him the Prince (Murād Bakhsh) proceeded to put them into execution.

On the morning of the 20th Ramzān (13th December) he went up the eminence commanding most of the entrenchments and ordered the leaders of the imperial forces with their *Bakhshis* (paymasters) to make an assault. At the same time an order was sent to Sayyid Khān Jahān and Sa'īd Khān that they too should advance from their side and storm the fort. Saīd Khān delayed, but Sayyid Khān Jahān, being a man of energy, acted promptly and made brave exertions. His companions, Rustam Khān, Bahādur Khān and others displayed their valour by conspicuous deeds. They on one side and Rāja Jai Singh, Qilij Khān and Allah Virdi Khān on the other, had firmly resolved to capture the fort, and they gave their whole attention to it.

Rāja Jai Singh and Allah Virdi Khān went by the way of the pass, while Qilij Khān moved to the left, and others to the right, and entering the jungle succeeded in reaching the summit of the hill. During the five days of continuous fighting Sayyid Khān Jahān and Bahādur Khān had reduced the enemy to great straits, and Jagat Singh's army had become so weakened that he had to call in some of the troops which he had posted in certain places to resist the advance of the imperialists. For this reason, Rāja Jai Singh, Qilij Khān, Allah Virdi Khān and the others, being near the fort and finding the way into it easy, owing to the smallness of the force opposed to them, reached the fort before the arrival of Sayyid Khān Jahān and Bahādur Khān. Jagat Singh had before this sent away his family and property to Tāragarh and was alone at Mau. And now seeing the superiority of the Imperial forces he took his sons and dependents who had escaped the sword and fled.

Two days later, (15th December, 1641), Asālat Khān reported to the Prince that the defenders of Nūrpur Fort, on hearing of the fall of Mau, had at midnight evacuated the fort and escaped.

When the news of these events reached the Emperor he promoted Sayyid Khān Jahān and Rāja Jai Singh by 1,000 each. The former reached the *mansab* (rank) of 6,000 with the actual command of 6,000, with two and three horses apiece. The latter attained to the *mansab* of 5,000 with the actual command of 5,000 horsemen, with two and three horses apiece. Bahādur Khān also received an increase of 1,000 in rank, making his *mansab* 5,000 with the actual command of 4,000 horsemen, with two and three horse apiece. Rāja Mān Singh Gwāliāri (Guleria) who had rendered distinguished service in the expedition, received a *khilat* (dress of honour), an inlaid dagger, a horse, and an elephant. In short, to every one who had taken part in the campaign the Emperor showed special favour.

On the 23rd Ramzān (16th December, 1641) the Prince by the Emperor's orders sent Prithi Chand, Zamindār of Champa, whose father had been killed by Jagat Singh, and who was at this time enrolled among the royal servants on the recommendation of the ministers of the State, to the royal threshold, along with Allah Virdi Khān and Mīr Buzurg who had gone to bring him. The charge of Mau Fort was given to Rāja Jai Singh, that of Tihāri to Qilij Khān, that of Dumtāl, to Gokal Das Si odia, and of Paithān to Mirza Hasan Safavi, a number of other imperial servants with daggers and axemen were told off to cut down the jungle around Mau and widen the roads in the vicinity, and in other places.

Siege of Tāragarh.

Then the Prince in obedience to orders took with him Bahādur Khān and Asālat Khān and returned to Court. He had an audience of the Emperor on 20th Ramzān, A.H. 1051—22nd December 1641, and presented a *nazar* of 1,000 gold coins. On the 1st Shawāl (December 23rd, 1641) Prince Murād Bakhsh received a splendid *khilat*, from the Emperor's wardrobe and a *nadiri* (kind of cloth,) two horses from the royal stables, one with an enamelled golden and the other with a plain golden saddle, and two lakhs of rupees in cash. He was then dismissed with orders to bring in Jagat Singh alive or dead, and to clear the hills by extirpating the root and cutting down the branch of that thorn-bush of sedition. Prithi Chand, the Zamindār of Champa, was honoured with a *khilat*, an inlaid dagger, the title of commander of one thousand and with the actual command of 400 horsemen, the title of Rāja and a horse. As the mountain on which Jagat Singh had built the fort of Taragarh was in Chamba, and had been taken by force, and as the back of the fort was contiguous to the above mentioned territory and had in that

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direction an eminence commanding it, the possession of which was essential to its capture, he was ordered to go home and collect his forces, so as to seize the eminence and reduce the besieged to straitened circumstances.

On the 5th Shawāl (27th December, 1641) the Prince, along with Khān Jahān and other officers, reached Nūrpur and encamped there. According to orders he sent Sa'īd Khān and his sons to Jammu, and Bahādur Khān and Asālat Khān, with nearly 12,000 men, to lay siege to Tāragarh. He also ordered Rāja Mān Singh (of Guler) the mortal enemy of Jagat Singh, to join Prithi Chand with his forces, and both together to take up a position on a hill at the back of Taragarh.

In spite of the height and impregnability of this fortress, the difficulty of the roads and the impossibility of entry and exit, all of which were such that the wisest would not undertake its reduction, yet the royal army, relying on God's aid and the Emperor's good fortune, bound up their loins firmly for the enterprise. The garrison on their part strengthened their defences and began to shower arrows and bullets on the troops in their passage. Some were sent to the fires of hell by the swords of the Ghāzis, while on the other side a few obtained the high dignity of martyrdom. Among these were Khusru Beg, the Bakhshi (paymaster) of Yamin-ud-Daula, Āsaf Khān, Khān-i-Khānān, who by the Emperor's orders had been sent with 1,000 horsemen to serve under the Prince. After Yamin-ud-Daula's death the Emperor raised Khusru Beg to an important rank, as he was brave and energetic and a native of Gurjistān (Georgia). The account of his martyrdom is as follows :—On the 14th Shawāl, Bahādur Khān and Asālat Khān sent him on ahead with a force to acquire a knowledge of the country and fix a site for the camp so that the army might advance next morning. The force broke up and each section took a separate direction. Seeing this the commanders sent a messenger to tell them to return and on no account to go further. The others came back but Khusru Beg sent an answer that he could pass the night where he was. As he had only 300 or 400 men with him the leaders again sent an order to return. He started on his way back to the main army, but meanwhile the rebels had observed the smallness of his force and fell upon him. He held his ground and showed prodigies of valour, but after receiving fourteen wounds he attained to the dignity of martyrdom. About 100 of his men were also slain.

As Bahādur Khān, Asālat Khān and others on one side, and Rāja Prithi Chand, Zamindār of Champa, and Rāja Mān Singh Gwāliāri, with their forces from the rear, had assaulted the fort and were determined to take it, Jagat Singh began to abandon his pride and feel ashamed. He began to reflect that although the capture of such a fortress was a difficult matter yet to place reliance on a strong fortress and rebel against a patron who enjoyed the divine favour, was simply to deliver himself up to destruction. After all his territory had been occupied how was it possible for him to hold out longer. Forced by these reflections he resolved to make his submission and cast himself on the Emperor's clemency. He, therefore, made a communication to Khān Jahān and at his request the Prince held out hopes of pardon. As Jagat Singh knew that the servants of the dynasty were men of honour who never violated a covenant, he petitioned the Prince to obtain for him the pardon of his crimes and an order for the security of his life.

The Emperor on hearing of the surrender, replied that as that misguided man now professed contrition for his offences and asked for pardon, this was accorded to him. But he must not act in the same way again, or he would be expelled from his territory, Taragarh must be evacuated and razed to the ground. Jagat Singh accepted these terms. The Prince, however, obtained an order that some of the houses in Taragarh might be left standing, for the use of Jagat Singh's family, and for his goods The rest of the houses as well as the three forts were to be destroyed. The Fort of Mau which was only a walled enclosure with trees around it and the fort of Nūrpur were also to be demolished as a warning to other Zamindārs.

On receiving this order Jagat Singh submissively sent word to Sayyid Khān Jahān to come in person and destroy the forts of Taragarh. Sayyid Khān Jahān came to the fort and stayed two days. He appointed a body of men to demolish the enclosing wall and left his son-in-law, Sayyid Firoz, and his troops, with orders to throw down the *Sherhaji*[1] and the defences, and level them with the

ground. He then returned to the Prince (at Nūrpur) taking Jagat Singh with him on the 19th Zul Hijjah (11th March, 1641) and by the Emperor's orders the government of the hill country was entrusted to Najābat Khān.

The great gateway of Nūrpur had ravines on three sides and was inaccessible on these sides. Jagat Singh had erected a strong wall here, and several yards in front of it he had made a *Sherkaji*[1] (out-work) with bastions and curtains. The Emperor ordered that the Prince should leave Bahādur Khān and Asālat Khān behind at Nūrpur to destroy the said wall and out-work down to the ground. The dwelling houses were to be left as they were. The Prince himself was directed to come to Court with Sayyid Khān Jahān and the remaining officers, and to bring with him Jagat Singh and his sons.

On the 25th Zul-Hijjah (17th March, 1641) Prince Murād Bakhsh, Sayyid Khān Jahān, Rāja Jai Singh, Rustam Khān, Rao Amar Singh, Mirza Hasan Safavi, Nazar Bahādur Kheshagi, and other nobles and officers accompanying the Prince, were received in audience by the Emperor. The Prince presented 1,000 gold coins. He then brought in Jagat Singh and his two sons with their *fautah* (waist-bands) round their necks, and they prostrated themselves in all humility. The Emperor overlooked their offences. The Prince received a *khilat* and his *mansab* was raised from 10,000 personal and 8,000 horse to 12,000 personal and 9,000 horse; 2,000 of them to be two-horsed and three-horsed."

Having been restored to favour Jagat Singh was in the same year (1642) given a military command and placed under the orders of Dāra Shikoh with whom he marched to Qandahār. There he was appointed Commandant of Fort Qalāt.

Two years later he was transferred from Qalāt and probably returned to Nūrpur.

[2]In A. D. 1646 Jagat Singh was recalled to Court and presented with a *khilat*, a sword with gold enamelled mountings and a horse with silver mounted saddle, and was appointed to the Army under the Amir-ul-Umarā (Ali Mardān Khān) for the conquest of Balkh and Badakhshān.

At Kabul he was placed in full command of a force whose chief strength lay in a body of 14,000 Rājpūts, raised in his own country and paid by the Emperor. This force advanced into Badakhshān and gained several victories over the Uzbeks and a wooden fort was erected, provisioned and garrisoned to hold the country.

On his retirement in November the Rāja left his son Rājrūp in command of the fort, and forced his way back in the face of the enemy over snowy passes to Peshawār.

[3]This expedition has received special mention from Elphinstone, the historian. He was under the impression that Jagat

[1] The earth from the ditch thrown up on the inner side to a considerable height so as to form a protection for the foot of the wall, in place of a *glacis*.

Note.—On 10th April 1642, Jagat Singh and his two sons were restored to their former rank and re-instated in all their possessions.

[2] *Vide* Journal Punjab Historical Society, Volume VI, No. 2, pages 117 to 127.

[3] *Ma'asr-ul-Umāra*, trans. Volume II, page 239.

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Singh of Kotah was referred to, but contemporaneous history and local tradition leave no doubt that Jagat Singh of Nūrpur was the hero of the campaign. He says :— "The spirit of the Rājpūts never shone more brilliantly than in this unusual duty. They stormed mountain passes, made forced marches over snow, constructed redoubts by their own labour, the Rāja himself taking an axe like the rest, and bore up against the tempests of that frozen region as firmly as against the fierce and repeated attacks of the Uzbeks."[1]

Jagat Singh was then well advanced in years and he died soon after reaching Peshāwar, in January A. D. 1646.

Under Jagat Singh Nūrpur State attained to the zenith of its prosperity and his name is still a household word in the hills. He was in many respects a remarkable man, and his warlike exploits find honourable mention in the records of the time and are still commemorated in song by the hill bards. They form the subject of a poem, *The Rhapsodies of Gambhir Rai* (A. D. 1650), written a few years after his death. Many popular rhymes about him are also current in the hills such as the following :—

> "*Jagata Rāja bhagata Rāja, Bās dev ka-Jāya,*"
> "*Sindu māre, Sāgar māre, Himachal dera pāya.*"
> "*Akās ko ārba kita, tān Jagata kahāya,*"

"Jagata Rāja, the devotee Rāja, son of Bās Dev.

He conquered the country beyond the Indus, he pitched his camp on the snow mountains, and pointed his guns toward heaven, therefore he was called Jagata".

He is said to have possessed great influence with Nūr Jahān Begum and addressed her as *Beti* (daughter).

Rājrūp Singh.
A. D. 1646.

On hearing of Jagat Singh's death Sáhjahān at once despatched a *khilat* to Rājrūp and advanced his *mansab* to 1,500 personal and 1,000 horse. He also received the title of Rāja and was reappointed to the command of the fort in Badakhshān, where he then was.

On Prince Murād Bakhsh's arrival with a large force to complete the conquest, Rājrūp was given a command under him and an increase in his *mansab* to 2,000 personal and 1,500 horse, with the gift of a jewelled dagger and a pearl *goshwarah* (ear-ring). In A. D. 1647 his *mansab* was raised to 2,000 personal and horse, and he was also granted kettle drums. For the next nine years he was engaged in the campaign for the recovery of Qandahār from Persia and in other duties on the frontier, and his *mansab* was increased to 3,000 personal and horse. In

[1] Bádshahnāma, trans. Volume II, page 463. *Cf.* Elphinstone History, 1857, page 511.

A. D. 1656 he was recalled to court, having been absent for more than ten years, and was permitted to return to Núrpur. Rāj-rūp also played a part in the fratricidal war between Shāhjahān's four sons. He was first won over by Dāra Shikoh in Lahore and promised to raise a force, for which he received ten lakhs of rupees.

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With this money he retired to Nūrpur, but shortly afterwards a letter was sent him by Aurangzeb and he failed to keep his promise to Dāra Shikoh.[1]

[2] Under Aurangzeb his rank was increased to 3,500 personal and horse. He was placed in command of one of the detachments sent in pursuit of Sulaimān Shikoh, son of Dāra, who had escaped into Garhwāl, and was then recalled and was present at the battle of Kokilla Pahāri near Ajmer, in which Dāra Shikoh was finally defeated. In the same year (1659) he was again sent at the head of a force into Garhwāl to compel the surrender of Sulaimān Shikoh, who was given up to Aurangzeb.

Rājrūp's last appointment was that of Thānādār of Ghazn in 1661 and there he died soon after his arrival.

Shāhpur State.

Bhao Singh, younger son of Jagat Singh, did service in the campaign in Badakhshān, and after his father's death passed a long time in charge of the outpost at Ghorband, west of Kābul. In 1650 he received from Shāhjahān, as a fief, the portion of the Nūrpur State, between the Chakki and the Rāvī, including the taluqās of Shāhpur, Kandī and Palahi, but not Pathānkot which had been annexed by Akbar. The capital of the State was at Shāhpur on the Rāvī. In 1686 Bhao Singh embraced Islām, receiving from Aurūngzeb the name of Murīd Khān, which became a surname in his family. This small State was overturned by the Sikhs in 1781, and the descendants of the ruling family now reside at Sujānpur, near Mādhopur.[3]

Māndhāta, A. D. 1661.

Mā dhāta succeeded his father and was recognized as Rāja by the Emperor. The greater part of his reign was spent in Mughal service in which he held high offices.

In his father's life time he was appointed to the charge of Bāmian and Ghorband, eight days' journey beyond Kābul. Twenty years later he was again raised to the same position and his *mansab* was increased to 2,000 personal and horse. When not engaged in his official duties he seems to have been much in attendance at Court.

[1] Manucci *Storia do Mogor*, Volume I, page 310, trans. by W. Irvine.
[2] *Alamgir namah*, trans. pages 190—199.
[3] It is probable that the *taluqas* of Shāhpur, Kandi and Palahi were annexed by Shāhjahān after the war of 1641-42 having till then been under Nurpur.

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Dayadhata, A. D. 1700.

He was the last Pathānia Rāja to hold office under the Mughals. On his demise in 1700, his son, Dāyadhāta, succeeded and had a long reign, but unfortunately no records have been preserved. He had four sons, all by different Rānis; Prithvi Singh, Indar Singh, Mahān Singh and Sundar Singh.

The first two having been born about the same time, there was some doubt as to which of them should be heir-apparent. Indar Singh, however, married a daughter of the Rāja of Kāngra and settled in that State, becoming the ancestor of the Reh branch of the Pathānia family.

Prithvi Singh, A. D. 1735.

Rāja Dayadhata died in 1735, and was followed by Rāja Prithvi Singh, who also had a long reign extending over a critical period in the history of the Punjāb. The Mughal Empire was in the throes of dissolution and in 1752 the province was ceded to Ahmad Shāh Durāni, including the supremacy over the hill States, but this was never more than nominal.

In 1770 Jassa Singh Rāmgarhia made several of them tributary and Nūrpur was probably one of these. In 1775 the supremacy passed into the hands of Jai Singh Kanhiya, who retained it till 1785-86. In that year another transfer occurred in consequence of the defeat of Jai Singh on the plains, and the rise of Rāja Sansār Chand of Kāngra to supreme power in the hills. Unfortunately our records tell us nothing about the happenings in Nūrpur during this eventful period, but its proximity to the plains must have laid the country open to frequent invasion by the Sikhs.

[1] An interesting reference to Nūrpur occurs in Forster's *Travels*. He travelled in 1783 through the outer hills from Nāhan to Jammu *vid* Nūrpur and Basōhli, in the disguise of a Muhammadan trader. He remarks that 'Nūrpur then enjoyed a state of more internal quiet, was less molested by the Sikhs and governed more equitably than any of the adjacent territories.' The State boundary then extended to the Rāvi, as the Shāhpur *taluqa* was resumed on the extinction in 1781 of the small State ruled by the descendants of Bhao Singh, younger son of Jagat Singh. About the same time, Nūrpur seized a small tract across the Rāvi called Lakhanpur and Chandgaon, now in Jammu.

The *taluqa* of Kotla, belonging to Guler State seems to have come into the possession of Nūrpur in the reign of Rāja Bās Dev and continued State territory till about 1618, when it was seized

[1] Forster's *Travels*, Volume I, pages 218 and 283.

Note.—The route through the outer hills was used owing to the disturbed condition on the plains. It entered the hills at Nāhan and crossed the Sutlej at Bilaspur, and passed through Nādaun, Jwalamukhi and Nūrpūr to the Ravi at Basōhli and on to Jammu. Forster had to diverge to the west in Kāngra owing to the war between Sansār Chand and the Rāni of Bilāspur who was in league with the Mughal Commander of Kāngra Fort.

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by the Mughals, on the rebellion of Rāja Suraj Mal, and the fort garrisoned with imperial troops. On the decline of Mughal power it again reverted to Nūrpur. In 1785 it was seized by Dhiān Singh, Wazir of Guler, who made himself independent, and continued to hold the fort till 1811, when it was captured by the Sikhs under Desa Singh Majithia and granted to him in *jāgīr* by Ranjīt Singh.

Bīr Singh, A. D. 1789.

Prithvi Singh had one son, Fath Singh, who died in his father's life time, leaving a son named Bīr Singh who succeeded his grandfather in 1789, probably as a minor.[1] Things seem to have gone on quietly in the State till the Gurkha invasion, and the transfer of Kāngra Fort and the supremacy over the hill States to Ranjīt Singh, who soon began to disclose his hostility to the hill Rājās. In 1812 he came to Dīnanagar to exact tribute and Nūrpur was called upon to pay Rs. 40,000.

But darker days were near at hand. In the autumn of 1815 Mahārāja Ranjit Singh summoned all his Sirdars and feudatory chiefs to a great military assembly at Siālkot. The Rājās of Nūrpur and Jaswān failed to attend, and a fine was deliberately imposed upon each which it was impossible to pay. The Rāja of Jaswān quietly surrendered his State, receiving a small *jāgīr*, in exchange. Bīr Singh was cast in a firmer mould. He did his utmost to meet the unjust demand, even to the mortgage and sale of his family idols and sacrificial vessels of silver and gold. But even this did not suffice and he was sent back from Lahore under charge of a Sikh force, and compelled to make over the State. A *jāgīr* was offered him, which he indignantly declined. He escaped and his people rallied to him, but he was completely defeated by the disciplined battalions of the Sikhs and fled in disguise by mountain paths into British territory. In the latter part of 1816 he was at Ludhiāna plotting with Shāh Shuja, the exiled Amīr of Kābul, against Ranjīt Singh. On a complaint being made, Bīr Singh was asked to go elsewhere, and he then settled in Arki—one of the Simla Hill States, where he lived for ten years. But all the time he was in secret communication with his old officials, and in 1826 he returned to Nūrpur in disguise. Again his faithful subjects gathered around him and he laid siege to the fort, but on the approach of a relief force from Lahore he fled to Chamba. Fearing the consequences, the Chamba Chief surrendered him to Ranjīt Singh, and he was imprisoned in Govindgarh Fort at Amritsar for seven years. Bīr Singh had as his queen a sister of Charhat Singh of Chamba, and partly by her solicitations and partly, it is said, out of compunction for his own act, he at length secured Bīr Singh's release by the payment of Rs. 85,000. A *jāgīr* of Rs. 12,000 value at Kathlot—a fertile tract on the Rāvi, was again offered and declined.

[1] Cunningham gives Fateh Singh a long reign but the vernacular history states that he predeceased his father.

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Mr. Barnes refers to another offer of a *jāgir* of Rs. 25,000 yearly value about this time. The offer was made through Rāja Dhiān Singh of Jammu, Prime Minister of the Sikh Kingdom. "Dhiān Singh had a *sanad* or patent in his possession duly signed and sealed, under the sign manual of the Mahārāja, and, before making it over he wished to extort from Bir Singh the coveted salutation of "Jaideya", accorded to a ruling chief, the offering of which by Bīr Singh would have been an acknowledgment of Dhiān Singh's regal status and of his own inferiority. This he refused to do. He was a Rāja by hereditary right, while Dhiān Singh held the title only by favour of Ranjīt Singh, and the proud Rājpūt would not compromise his honour even for the sake of affluence, nor accord a salutation that would have involved a degradation of himself in the eyes of the brotherhood. He had therefore to retire again into exile, and took up his residence at Dhamtāl, on the edge of the plains, while his Rānī and infant son continued to reside in Chamba on an allowance from the Rāja of Rs. 500 a month". Before 1835 he had again retired to Chamba and there Mr. Vigne—the traveller—met him and heard from his own lips the account of his misfortunes.

The story of Bīr Singh's last effort to regain his kingdom is full of pathos. Time passed and in the autumn of 1845 the Sikh Army crossed the Sutlej and invaded British territory. The news of their defeat spread throughout the hills and Bīr Singh's hour had come. Once more his people rallied around him at his summons and he laid siege to the Nūrpur Fort, the ancient home of his family. But the strain was too great for one of his years, with a frame already enfeebled by privation and suffering, and he died before the walls. The only consolation granted him was that his enemies had been overthrown, and that to this extent at least his wrongs had been avenged.

Bīr Singh left a son about ten years old, named Jaswant Singh, and when Nūrpur came under British control in 1846, after the first Sikh War, the question of a pension for the family came up for consideration. Sir Henry Lawrence, then the Agent to the Governor-General, was inclined to be generous and a *jāgir* of Rs. 20,000 was offered to the young chief on condition that he should not reside at Nūrpur, which his officials foolishly declined. The offer was then reduced to Rs. 5,000, and this the Rāja had to accept a year later, but in 1861 it was doubled in consideration of the antecedents of the family and the Rāja's loyal attitude during the Mutiny.[1]

Jaswant Singh died in 1884, and was succeeded by his son Rāja Gagan Singh born in 1882. He resides at Nūrpur.

[1] See pages 112-3-4 for an account of the revolt of the hill chiefs in 1848-9 in which Nurpur was involved.

BANGÁHAL STATE.

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Ancient limits of the State.

The Bangāhal State included Bara Bangāhal in the Rāvī Valley and all the territory now lying between Kāngra and Kulū, called Chhota Bangāhal ; also in all probability the area between Chhota Bangāhal and the Biās river, now in Mandi. Paprola, Lanōdh and Rajehr, now in Kāngra, also originally belonged to Bangāhal State.

The capital.

The capital of the State was at Bīr in Bīr-Bangāhal. The early history of the State is unknown as all records seem to have perished. There is indeed a reference in the Kulū chronicle at an early period, but its authenticity is doubtful.

Early history.

The founder of the State is said to have been a Brahman. who ranked as Rājpūt on becoming a Rāja, and his descendants are said to have ruled the State for twenty generations previous to Prithvi Pāl who was murdered in 1728.

Allowing twenty years to a reign, the usual average we may assume that the State was founded about A. D. 1300, but it is probable that it came into existence at an earlier period.

Previous to this the whole territory was probably under the rule of petty chiefs called Rānās and Thākurs, as was the case in Kulū, Mandī and Kāngra. In the Suket *Chronicle* we read that Rāja Madan Sen (*c.* A. D. 1240) led an army across the Biās—then his boundary—and subdued the Rānās of Drang and Guma—probably within the Bangāhal State.

Names of early Rājās not known.

The names of the early Rājās have not come down to us but their suffix was Pāl, and they were of Chandarbansi race. The clan name is Bangāhālia.

Encroachments on the State.

The peculiar situation of the State and its proximity to its three powerful neighbours, Kāngra, Mandī and Kulū, must always have afforded a strong temptation to encroachments, and we find that these began at an early period. When Mandī acquired the territory to the south of the Biās from Suket, another invasion took place, in the reign of Sahib Sen (*c.* A. D. 1554), and Drang and Guma were annexed. The districts of Chuhār and Kodhsawār to the east had also passed into the possession of Lag, a small principality in Kulū, afterwards absorbed by that State in the reign of Jagat Singh.

Prithvi Pāl, c. A. D. 1700.

About A. D. 1687 Sūraj Sen of Mandī sought to extend his border northward and invaded Bangāhal. He was opposed and driven back by Jagat Singh of Kulū, who as the price of his assistance seized a portion of the State territory adjoining his own. But the greatest loss sustained by Bangāhal was in the reign of Sidh Sen of Mandī (A. D. 1684—1700). At that time Prithvi Pāl was Rāja of Bangāhal, and son-in-law to Sidh Sen, while his sister was married to Man Singh of Kulū. Sidh

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Sen cast covetous eyes on his son-in-law's principality and sought to annex it by treachery. On some pretext Prithvi Pāl was invited to Mandī. On his arrival he was received with all honour, but within a month he was inveigled into the Damdama palace and murdered. His body was burnt, but his head was buried in front of the palace, on a spot now marked by a pillar in the middle of a tank, on which a light is kept burning every night.

Sidh Sen then sent an army against Bangāhal, and Prithvi Pāl's mother appealed to Mān Singh of Kulū for help. The Mandī forces were driven back, but Mān Singh annexed a large portion of the State to Kulū, including Bara Bangāhal. In the end Mandī gained little by the treacherous deed. The story of Prithvi Pāl's tragic death is the subject of a popular ballad.

Raghunāth Pāl, c. A. D. 1720.

Prithvi Pāl was succeeded by his son, Raghunāth Pāl, who on two occasions repelled an invasion by Mandī.

Dalel Pāl c. A. D. 1735.

Dalel Pāl, the next Rāja, was also successful in defending what remained of his ancestral possessions, most of the territory having been taken by Kulū, but before his death the *taluqa* of Bir was also lost. Mandī had then extended her boundary to her present border, and all Chhota Bangāhal had passed to Kulū.[1]

Mān Pāl, c. A. D. 1750.

Mān Pāl, the last ruling chief, succeeded only to the *taluqas* of Lanodh, Paprola and Rajehr. He died on his way to Delhi, about A. D. 1750, where he was going with the object of securing help from the Mughal Emperor. In his absence the Rājās of Kāngra and Guler seized all that was left of the State—Lanodh and Paprola being attached to Kāngra and the remaining property to Guler. The State thus became extinct. The main line seems to have died out about 1854 and the head of a collateral branch resides in Bir Bangāhal of which Mian Prithvi Pal is the head.

Barnes. Later history of Kāngra.

The District was visited, as already stated, by both the English travellers, Forster and Moorcroft, during the period of native rule. Forster passed through it in 1783. His book of travels gives a vivid idea of the country at that time; the enthusiastic loyalty with which the people of one petty State welcome their Rāja returning to his capital from a foray on a neigh bour; the dread with which another Rāja, who amuses himself by having offenders torn to pieces by elephants in font of his palace, is regarded; the wonderful prestige of the Sikh horsemen, by whom Nadaun and Haripur were then overrun. At the approach of two solitary plundering Gurcharas the gates of a castle fly open, and the best of everything is humbly placed at the disposal of the intruders. Moorcroft was in the District in

[1] A letter exists in the Chamba archives recording a compact between Mandi, Kāngra and Chamba, to attack Makarsa (Kulū) and seize Bangāhal (then Kulū territory) and divide it equally among them. Dated 1 Magh Vik. 1834 (A. D. 1778).

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1820. He mentions that fine rice was then selling at Baijnāth for 36 pakka seers per rupee; coarse rice at 48; wheat at 40; yet there had been a poor harvest. Cattle fetched from four to six rupees a head. These prices are little more than one-tenth those which have prevailed during the last ten years.

The fate of the Kāngra princes is a remarkable contrast to the fortunes of the hill Chiefs across the Satluj.[1] There, the British power delivered the country from the yoke of the Gurkhas and restored the native princes without exception to independence. The knowledge of this generosity made the dethroned chieftains of the district look forward with anxious hope to the coming of the British rule, and converted them into desperate and discontended subjects when they found that the English Government intended its conquest for itself. So strong was this feeling of disappointment that three of the Kāngra princes, as will be hereafter related, actually rose in insurrection during the Punjab war in 1848-49.

Sikh War and establishment of British rule.

The first Sikh war ended in March 1846, in the occupation of Lahore and the cession to the British Government of the Jullundur Doab and the hills between the Satluj and the Rāvi. The occupation of this district, however, was not entirely unopposed. Notwithstanding the success of the British arms and in despite of the treaty dictated at Lahore, the Commandant at Kāngra, relying on the time-honoured prestige of the fort, refused to surrender. The garrison at Kotla also followed his example. The British Resident came up in haste, and Diwān Dinanāth, the Minister at Lahore, exercised both supplication and menace. But not until after a delay of two months when a British Brigade had invested the fort, did the resolution of the Sikh governor give way, and he then agreed to evacuate on condition of a free and honourable passage for himself and his men.[2] After the surrender of the fort, a native infantry regiment was sent to garrison it, and a detachment of eighty men, under a European officer, was posted at Kotla. A full corps of the line was also stationed at the fort of Nūrpur, and orders were received to raise a local regiment from the military population of the hills. For civil managment, the whole of the hill tract between the Satluj and Rāvi (excepting the Jaswān Valley) was constituted a separate District, of which Lieutenant Lake, Assistant Commissioner, was placed in charge.

At the beginning of 1848, the hills were supposed to be sufficiently peaceable to permit of a reduction of the Military force. The line regiment in occupation of Kāngra was removed altogether, and the hill corps, then organized and disciplined, was

[1] See Gazetteer of Simla District.

[2] A battery of artillery was brought from Ludhiāna by the Gaj nala to Kāngra.

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directed to receive charge of the fort. The garrison at Nūrpur was also reduced to three companies, detached from the head-quarters of the regiment at Haripur. When, however, in April of the same year, the Multān insurrection broke out, and the second Sikh war began, three companies of the line were ordered immediately from the 28th Regiment at Hoshiārpur to garrison the fort of Kāngra, and the hill regiment went back to their cantonment in the valley. As the insurrection spread in the plains emissaries from the leaders of the rebellion were sent into the hills, inciting the hill Chiefs to rise against the British Government, and promising them restoration to their hereditary kingdoms if the rebellion should prove successful. Disappointed at the conduct of the Government towards them, the hill Rājās were all disaffected; the Sikh overtures were favourably received, and promises of assistance were exchanged. At the end of August 1848, Rām Singh, a Pathānia Rājpūt, and son of the minister of the *ex*-Rāja of Nūrpur, collected a band of adventurers from the neighbouring hills of Jammu, suddenly crossed the Rāvī, and threw himself into the unoccupied fort of Shāhpur. That night he received a congratulatory deputation from the neighbourhood, and proclaimed by beat of drum that the English rule had ceased, that Dalīp Singh was the paramount power, and that Jaswant Singh, son of Rāja Bīr Singh, was Rāja of Nūrpur, and Rām Singh his Wazir. The news of this insurrection reached Hoshiārpur before it arrived at Kāngra, and a small force at once hastening to the spot invested the fort. During the night, the rebels fled and took up another position on a wooded range of hills close to the town of Nūrpur. Shortly afterwards, Mr. J. Lawrence, the Commissioner, and Mr. Barnes, the District Officer, came up with reinforcements. The position was stormed, Rām Singh routed, and obliged to seek shelter in the camp of the Sikhs at Rasūl. During his occupation of the hills he was joined by about 400 men from the surrounding villages, some of them Rājpūts of his own family, but principally idle, worthless characters who had nothing to lose.

In November of the same year, a band of four or five hundred plundering Sikhs under Basawa Singh besieged the fort of Pathānkot in the Gurdāspur District, and before the insurrection was finally quelled, intelligence was received that Rāja Parmudh Chand, Katoch, had raised the standard of rebellion in the eastern extremity of the district. The Deputy Commissioner of Kāngra, who had proceeded to Pathānkot, was ordered to retrace his steps as fast as possible, escorted by three companies of the hill regiment. In the meantime the hill Rājās of Jaswān and Datārpur, and the Sikh priest, Bedi Bikrama Singh,[1] encouraged by this example, spread revolt throughout the length

[1] See Gazetteer of Hoshiārpur District.

of the Jaswān Valley, from Haripur to Rūpar. Mr. Lawrence, the Commissioner, with a chosen force, undertook their chastisement in person. Meanwhile the proceedings of the Katoch Rāja became more clearly defined. He had advanced from Mahal Mori to Tira, the fortified palace of his ancestors, and had taken possession of the neighbouring forts of Riyah and Abhemanpur, from which the cannon and ammunition of the old Sikh garrisons had not been removed. A salute of twenty-one guns was fired from the rampart of Riyah, and the people were informed that their hereditary Chief had again assumed control of his dominions. The district officers used every exertion to bring the Rāja to his senses, offering still to procure him the pardon of Government and restitution of his *jāgīr*, if he would disband his forces and return peaceably to Mahal Mori. But his good offices were rejected, and on the 3rd December when the detachment from Pathānkot was within ten miles of Tira, intelligence was brought that an army of 800 Katoch followers had crossed the river, and intended to attack it on the march. Soon afterwards the insurgent force was descried on the opposite bank of a broad ravine, and there was scarcely time to collect the men, and select a position when it advanced to the attack. The insurgents were met by a well directed volley; their leader was wounded, and after a short engagement they retreated and were chased by the British detachment to within a few miles of Tira. Two days afterwards the Rāja's followers deserted him, and he sent over word to the British camp that he was willing to give himself up. Next morning he was taken prisoner; the fort of Riyah was dismantled, and four pieces of ordnance were seized.

Simultaneously with the overthrow of the Katoch Rāja, the force under Mr. Lawrence swept up the Jaswān Dun. The Datārpur Rāja was made prisoner without a blow. The Jaswān Rāja offered resistance. His two positions, one at Amb and the other at Kharot, were attacked together, and carried with some little loss. The Rājās were arrested, and their palaces fired and plundered. Bedi Bikrama Singh, frightened by these proceedings, fled to the Sikh camp of Sher Singh. His *jāgīrs* were attached, and his forts and palaces razed to the ground.[1] All, however, was not yet over. In January 1849 Rām Singh persuaded Rāja Sher Singh to give him two Sikh regiments, each 500 strong to make a second irruption into the hills. He took up a strong position upon the Dula heights a ridge which overhangs the Rāvi and presents towards the plains, the quarter from which an assailing force must proceed, a series of perpendicular blocks of sandstone varying from 50 to 100 feet high, and each forming in itself

[1] See Gazetteer of Hoshiārpur District.

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a strong and almost impregnable position. A force of all arms. under General Wheeler, marched to the attack, and the rebels were driven from their fastness with considerable slaughter, though not without loss to the British force. After the victory of Gujrât and the annexation of the Punjab, order was speedily restored. The insurgent Chiefs were banished to Almora. Rām Singh was transported to Singapur, every leader of note, except a Katoch Sirdar called Pahar Chand, was pursued, arrested, and placed in confinement and Kāngra subsided into a tranquil British province.

The Mutiny.

The following account of the events of 1857 is taken from the Punjab Mutiny Report. The peculiarities of this district were its mountainous nature, the number of rivers and streams that traverse it, and the number of petty chieftains and hill forts now in ruins, which were dispersed over its area, the first two causes combining to make communication difficult and uncertain, and the last rendering it imperative, especially in times of anxiety like those under review, that the district officer should be kept well informed of every event occurring anywhere. Very much of its tranquility depended on the preservation of the two strong fortresses of Kāngra and Nūrpur.[1] "He who holds the fort (of Kāngra)", say the country people, "holds the hills."

Major Taylor, the Deputy Commissioner, was compelled to entertain a very large number of men to watch the ferries and the *nakahs* or hill passes, and his anxiety was further increased by the manifestation in two instances of an uneasy feeling among the hill Chiefs. The first was by Rāja Partāb Chand of Tīra, who seemed inclined to raise troops on his own account. Major Lake with great promptitude removed the Katoch Thānādār of Tīra, who was one of his adherents, and substituted a Muhammadan, who afforded constant and true information regarding the Rāja's movements, and no outbreak took place. There was, however, one petty rising originated by a pretender, of unknown origin, to the extinct title and kingdom of the late Rai Thākur Singh of Kulū. Under the impression that British power was annihilated, this person endeavoured to excite a rising against Gyan Singh, the rightful heir, among the people of Kulū and Sarāj. Major Hay, Assistant Commissioner at Kulū, had, however, been on the watch, and on the first overt act apprehended the *soi-disant* Partāb Singh, and executed him, with five of his chief men. Sixteen other conspirators were imprisoned by the same officer. A large store of powder and arms found in his fort, most of which seemed to have been long buried there, was destroyed[2].

[1] Kāngra Fort was held by a garrison down to 1st June 1897.
[2] See Gazetteer of Kulū.

A great impression was made upon the people by the energy evinced by Majors Lake and Taylor in occupying the Kāngra Fort. This step was taken early on the morning of May 14th, when a party of Captain Younghusband's *sherdil* (or lion-hearted) police were marched into the citadel. This was further defended by a howitzer taken from the fort below. The bulk of the treasure was at the same time sent into the citadel and the remainder lodged in the newly fortified police station. Every house in Dharmsāla was guarded by a detail of police or new levies, a part of which was also detached as the Jail guard. The post office was brought under a strict surveillance, the ferries and passes guarded, and all vagrants seized and brought before the Magistrates for examination. When information of the mutinies of the native troops at Jhelum and Siālkot reached Kāngra, Major Taylor disarmed the left wing of the 4th Native Infantry with the aid of the men of the police battalion, and marched 34 miles the same night, with a part of the same body and some Sikh cavalry to Nūrpur to disarm the right wing of the same regiment stationed at that place. The men had, however, voluntarily surrendered their arms to their Commanding Officer, Major Wilkie, at his simple request, before Major Taylor could arrive. Regarding this Major Lake very truly observes that it was, "one of the most remarkable episodes of this eventful mutiny and one which contrasts most favourably with the horrible outrages recorded elsewhere."

Formation of the district and its sub-divisions.

The head-quarters of the District were first fixed at Kot Kāngra. There were many reasons which made the selection appropriate. There was a garrison in the fort, and a populous town esconced under the walls; but above all, there was the prestige attaching to the name. The same spot which had ruled so long the destinies of the hills still continued to remain the seat of local power. As time went on, however, it was found that outside the fort, which was fully occupied by the garrison, there was no sufficient room on the high ground for a civil station even, much less for a military cantonment, and the low ground near the rice-fields would have been very unhealthy. A cantonment was wanted for the hill regiments which Government was recruiting in the district, and some waste land on the slope of the Dhaola Dhār was selected for the purpose. The spot had been best known as Dhārmsāla, from an old building of that kind which existed there, so the name was transferred to the cantonment. The officers of the regiment built themselves houses, and their example was followed by some of the civil officers, who got away from Kāngra to Dharmsāla whenever they could, attracted by the many advantages of the latter place in point of climate and

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beauty of scenery. At length, in March, 1855, the civil head-quarters of the district were moved to Dharmsāla, only the Tahsildār of the *pargana* being left at Kot Kāngra. At this time, in addition to a small *bazar* which sprang up near the lines of the native regiment, and a few Gaddi peasants' houses scattered here and there in the forest, Dharmsāla contained only some seven or eight European houses, of which about half were in the higher ground commonly known as Bhāgsu.

As at first formed the District extended to the Rávi within the hills, and in the plains included 83 villages at the head of the Bāri Doāb and extending from the foot of the hills to Pathānkot, which had been included in the cession of 1846. These villages belong entirely to the plains. They do not constitute an original portion of the ancient hill principality of Nūrpur, nor at the cession of the hills did they at first appertain to the jurisdiction of Kāngra. But on the demarcation of the boundary between British territory and the dominions of Mahāraja Dālip Singh the villages, for sake of compactness, were made over to us. After annexation, when the whole Punjab fell under British rule, these villages clearly belonged to the district of Gurdāspur; and accordingly in 1852, after the completion of the settlement, they were transferred: while in 1861 the hill *talukas* of Kandi and Shāhpur belonging to the Nūrpur *parganah*, and lying between the Rāvi and the Chakki, a tributary of the Beās, were made over to the same District, in order to connect it with the sanitorium of Dalhousie. In the same year (1852) considerable changes were effected in the internal sub-divisions of the district. As arranged at the time of the first settlement of land revenue, the head-quarters of tahsil sub-divisions were fixed at Kāngra, Nūrpur, Harīpur and Nadaun. The head-quarters of the two Tahsils last named were now transferred to Dehra and Hamīrpūr. From the old tahsil of Harīpur, the *taluka* of Rāmgarh was transferred to the Kāngra jurisdiction; and the *talukas* of Changar-Balihār, Kaloha and Garli were transferred from the old Nādaun Tahsil to the Tahsil of Dehra. The Nādaun Tahsil has since gone by the name of Hamírpur, the name of the place to which its head-quarters were moved. In this way these two Tahsils were made more equal in size, more compact, and with their head-quarters more in their centres; there were also other reasons for the changes, for Harīpur was out of the way, being off the high road to the plains, and the town of Nádaun was in the *jāgīr* of Rāja Jodhbīr Chand, who about this time was invested by Government with the civil charge of his own territory. *Pargana* Kāngra, originally large, had now been increased by the addition of *taluka* Rāmgarh. It had always given much the most work, as it contains the richest tracts in the District; and this had so much

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increased that in 1869 it was found necessary to take a Nāib-Tahsīldār from *pargana* Hamīrpur, and to give him detached charge of the eastern part of the Kāngra *pargana*. At first he was stationed at Bhawārna, but in 1868 he was moved to the new station of Pālampur in the centre of the tea-growing tract. Finally, it was found necessary for administrative reasons to constitute Pālampur a separate Tahsil; the change was made in 1888, the three *talukas* of Pālam, Rājgiri and Bangāhal being formed into the new Tahsil. In 1867-68, the *talukas* of Bassi Bachertu, a long strip of country extending into the heart of the the Kahlūr territory, was restored to that State at a tribute equal to the land-tax then demandable. Shortly before the Sikhs ceded the Jullundur Doāb to the British Government, the Kahlūr Rāja had been compelled to grant this *taluka* in *jāgīr* to Sardār Lehna Singh, the *Sikh* governor of the hills; so on the principle which was followed of giving back to the hill Chiefs nothing which the Sikhs had taken, it had been treated as a *jāgīr*, held of the British Government, and therefore a part of the Kāngra District.

Old sub-divisions.

The Tahsils of Nūrpur and Harīpur, as originally constituted, contained little more than the areas of the old principalities, after which they are named; while the Kāngra Tahsil comprised, with few exceptions, that circuit of country which had been under the immediate jurisdiction of the fort. The large size of the Katoch dominions led to the separation of the Nādaun Tahsil, which was a new sub-division. In every *pargana* is comprised a number of minor sub-divisions called *talukas*. These *talukas* are of very ancient origin, contemporaneous probably with the first occupation of the hills. They all bear distinctive names, and their boundaries usually follow the natural variation of the country. Political or arbitrary considerations have seldom been allowed to interfere. A *taluka* in the plains is liable to constant alterations, and the ruler of to-day effaces the marks set up by his predecessor; but the bounds of a hill *taluka* remain as unchanged as the physical features which suggested them. Each *taluka* has its peculiar characteristics. In some instances, however, natural landmarks have been disregarded. *Taluka* Kotla, so called after the fort, is a circle of villages detached from the surrounding divisions and assigned in former times for the maintenance of the garrison. *Taluka* Rihlu, though a natural part of the Kāngra Valley, has distinct boundaries, because it belonged to a separate principality. *Taluka* Rājgīri, as first constituted, contained only thirty-eight villages; in the time of the emperors the number was increased to fifty-two by arbitrary encroachments on neighbouring *talukas*. The *talukas*

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as they at present stand have been detailed in Chapter I, A. On the subject of *talukas*, Sir J. B. Lyall wrote :—

"None of these changes involved any infraction of *taluka* boundaries, which remained just as Mr. Barnes fixed them. I have made two or three changes in the course of revision of settlement. but only for very good reasons. For instance, in *paragana* Harmirpur, I transferred *tappa* Sola Singhi from *taluka* Nadaun Khalsa to *taluka* Kotlehr, because it is almost separated from the former by the Nadaun *jāgir*, and runs with *taluka* Kotlehr, to which it anciently belonged. Again, in *pargana* Kāngra, for similar reasons, *mauza* Mant was transferred from *taluka* Santa to Rihlu and Lanod from Pālam to Bangāhal; the last named village was, *in some of Mr. Barnes'* papers, *classed as* belonging *to* Pālam, and in some as belonging to Rājgiri; by situation, character and ancient history it belongs to Bangāhal. It is, I think, important that these *taluka* boundaries should be recognized and respected in all administrative arrangements. The peasant proprietors of the hills, who are a mixture of every caste and class, have strong local feelings or prejudices, which assist them in working together. To be of the same *taluka* is felt to be a considerable bond of union among the headmen of villages: this is a sentiment which should be fostered, as it may be very useful hereafter."

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Under P. G. Notification No. 25-S. Revenue, dated the 26th May 1910, Brahmans (not including Bujru, Acharaj, Bhat, Saniasi, Gujrati, Bhojki Brahmans) are also members of an agricultural tribe but form a separate group of agricultural tribes from all the above.

Principal Jagirdârs.

The following is a list of the principal Jagirdârs in Kângra proper :—

No.	Name.	Jama.	REMARKS.
		Rs.	
1	Râja Baldeo Singh of Guler.	20,986	In perpetuity.
2	Col. Mahârâja Sir Jai Chand of Lambagraon.	42,549*	Ditto.
3	Râja Sham Singh of Dâda Siba.	16,824	In perpetuity subject to Rs. 1,500 nazrana.
4	Râja Narindar Chand of Nadaun.	30,097	In perpetuity.
5	Râja Râm Pâl of Kutlehr	13,005	Exchanged for a jâgir formerly held by the Râja in Hoshiârpur.
6	Râja Gagan Singh of Nûrpur.	2,403	Granted in exchange for part of the pension of Rs. 10,000 originally held by the family in perpetuity.
7	Râja Wali Ullah Khan of Rihlu.	20,156	The whole jâgir is of the nominal value of Rs. 20,156 and is divided among the whole family. The sum of Rs. 4,298-12-0 represents the Râja's share granted in 1863-64 in lieu of cash pension payable through Government by the Mahârâja of Jammu in perpetuity.
8	Chaudhri Malha Singh, Andauria, of Andaura (Chanaur).	1,126	In perpetuity, granted for good service before and during the time of the mutiny.
9	Miân Ragnath Singh of Reh	1,886	In perpetuity. Grand-nephew of Jeri Singh mentioned by Mr. Barnes and son of Shankar Singh to whom it was continued at one-fourth nazrana.

* This includes Rs. 544 as nazrana and 15 per cent. *talukdari* allowance.

No	Name.	Jama.	REMARKS.
		Rs.	
10	Wazir Jagat Singh, Pathā-nia, of [illegible].	1,608	In perpetuity.
11	Rāna Parshotam Chand ...	398	Ditto.
12	Miān Devi Chand of Bijapur	2,066 (472)	Granted in perpetuity to Molak Chand, grandfather of present holder.
13	Miān Suraj Singh and Jadu Singh of Bir (Ma[illegible]).	3,027	Granted in 1959 for good services to Government. The grant is situated in Chhota Bangāhal. In perpetuity.
14	Miān Amin Chand, Goleria, of Māja.	559	During pleasure of Government in perpetuity, at one-fourth nazrana.
15	Miān Amir Singh and others of Ba[illegible].	515	During pleasure of Government in perpetuity, at one-third nazrana.
16	[illegible] Singh and others, Jamwal, of Halli.	700	In perpetuity, at one-fourth nazrana.
17	Miān Hira Singh and others, Jamwāl, of Kot [illegible]	510	Ditto.

An agreement has been signed by the holders of the following jāgīrs that the jāgīrs shall descend by primogeniture :—Guler, Lambagraon, Siba, Nadaun, Kutlehr, Nūrpur, Reh, Chanaur Bir.

These political assignments are held by the descendants or connections of the ancient Hindu rulers of the country, and were originally granted by the Sikhs on their seizure of the hills; they have not been interfered with except to relieve the incumbents of services and payments of annual fines and bribes which, under the old dynasty, absorbed at least a fifth of their resources.

The Katoch clan.

The old Katoch Royal family with its offshoots is represented by Maharaja Sir Jai Chand of Lambagraon, Rāja Baldeo Singh of Guler, Rāja Sham Singh of Siba, Rāja Narindar Chand of Nadaun and Miān Devi Chand of Bijāpur.

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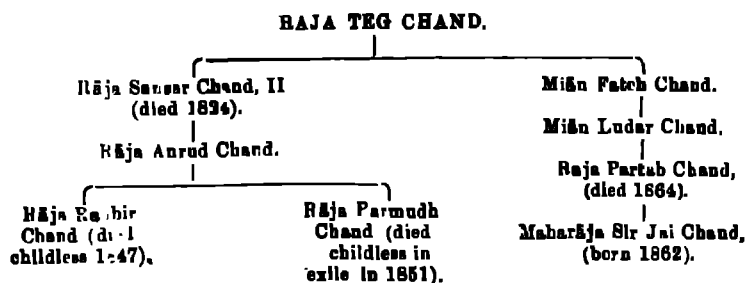
Colonel MahārājaSir Jai Chand of Lambagraon is the present head of the Katoch clan, being descended, as the following pedigree shows, from Miān Fateh Chand, a younger brother of the famous Sansar Chand :—

Parmudh Chand, the former chief of the house, enjoyed an independent jāgīr of Rs. 33,000 in the taluqa of Mahal Mori (Hamīrpur) but forfeited his possessions and his liberty in the insurrection of 1848-49. He died in exile at Almora in 1851.

The present chief's jāgīr comes to him by his descent from Mian Fateh Chand, who, when Rāja Anrud Chand threw up his kingdom and fled to Hardwār rather than consent to alliance with Dhian Singh, stayed and surrendered the territory into the hands of Ranjit Singh. His son further soothed the wounded pride of the minister by giving his daughter to his son, Hīra Singh. In consideration of these services, he received a jāgīr, originally much larger, but on the return of Anrud's son, Ranbīr Chand reduced to its present limits of Rs. 35,000. Mahārāja Sir Jai Chand resides at Lambagraon, a picturesque locality on the right bank of the Beās. At the time of his succession he was a minor, and the estate came under the management of the Deputy Commissioner as the Court of Wards. When taken over the estate was heavily encumbered, but was handed back to the present Mahārāja, on his majority in the year 1883 free of encumbrance. The Rāja was educated in part at the Ajmer Chief's College and in part by private tutors, served in the Black Mountain and Chitral Relief Expeditions and bears the honorary rank of Lieutenant-Colonel in the 37th Dogras. During the war he distinguished himself by his liberality in subscribing to various patriotic funds

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and rendering signal services in recruiting in consequence of which he was invested with the insignia of K.C.I.E., and was subsequently made a Mahārāja as a personal distinction. He had previously received the distinction of C. S. I.

He has no brothers and has only one son about 5 years old. He is the second Viceregal Darbari in the District, and is related by marriage to the Chiefs of Jammu, Sirmur and Bilāspur. In his jāgir he also exercises the powers of a magistrate of the first class and Sub Judge of the 3rd class, as well as being sub-registrar. There are no Government forests in the jāgir, which comprises *taluqa* Rajgiri of Pālampur Tahsil and *taluqa* Rajgiri of Hamirpur Tahsil (with the exception of a few *khalsa* tikas), all forests being wholly or in part owned by the Rāja.

Guler.

Rāja Baldev Singh of Guler is the representative of the elder branch of the old Katoch royal family. His ancestor, Hari Chand, emigrated to Guler as related above and built the town of Haripur for himself. Hari Chand's descendants are called Guleria.

Rāja Jai Singh was the older brother of Raja Raghunath Singh and successor of Rāja Shamsher Singh to whom the jāgir was confirmed at annexation. The present Rāja succeeded his father Raja Raghunath Singh in 1920. The fort of Harīpur was made over to Shamsher Singh by Government, but the present Rāja's principal residence is at Nandpur in his own jāgir. The estate has long been in an embarrassed condition and was in 1899 brought under the Court of Wards at the Rāja's own request. The Rāja is the first Viceregal Darbari of the District. He manages on behalf of Government the Government forests in the jagir.

Bhadwal.

Rāja Autār Singh Bhadwal of Tilokpur. Rāja Autār Singh, the 12th Provincial Darbari of the Kāngra District is the descendant of the *ex*-Rājās of Bhadu in Jammu territory His uncle Brij Raj Singh elected to reside in British territory on the cession of that country to Mahārāja Gulab Singh receiving perpetual cash pensions from Government in lieu of lands ceded for this special purpose by the Mahārāja.

The pension of the Bhadwal family was fixed at Rs. 5,000 per annum.

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Rāja Balbir Singh, Mankotia, is a grandson of Rāja Apurab Singh of Mankot who left Kashmir on its cession to Mahārāja Gulab Singh and was granted a perpetual pension of Rs. 1,500 in lieu of land annexed in British territory. The family has settled in the jāgir of the Rāja of Kutlehr with whom they are allied by marriage.

Miān Amar Singh, Kishtwaria of Tilokpur, is the grandson of Rāja Tegh Singh of Kishtwar in Kashmir, who elected to leave his home when the country was made over to Mahārāja Gulab Singh. As in the case of other Rājpūt exiles, an allowance was fixed for the maintenance of certain lands assigned by the Jammu Darbar. Although originally Hindus and still retaining the suffix of Singh the family have professed the Muhammadan faith for the last seven generations. M. Amar Singh receives a pension of Rs. 750 per annum. Lal Devi, widow of Sardar Singh receives a pension of Rs. 750 per annum and Hussain Bibi, sister of Amar Singh, Rs. 1,500.

Siba.

Rāja Sham Singh of Dāda Siba is the representative of a younger branch of the Guler family. His ancestor, Sibarn or Sibar Chand, was the younger son of the grandson of Hari Chand, the first chief of the Guleria family. Sibarn Chand founded the State of Siba in the fifteenth century which contains two forts, at Dāda and Siba. The present Rāja is a nephew of Rāja Gajendar Singh, who died in 1925. Of the whole jāgir, Rs. 14,200 (subject to a tribute of Rs. 1,500) were confirmed at the annexation to Rāja Ram Singh, a cousin of Bije Singh, and passed to the latter on Ram Singh's death without issue in 1874; the remaining Rs. 4,800 were confirmed to Bije Singh at the same time, and, though resumed for his complicity in the Katoch insurrection of 1848, were restored for the good services of his younger brother Gulab Singh in the mutiny and its seat is at Dāda within the State. The Siba territories escaped practically unimpaired by the Sikh annexation through the influence of the minister Dhian Singh who married two ladies of the family, and the jāgir comprises the whole of the hereditary possessions. He is the third Viceregal Darbari in the District. His grandfather was connected by marriage with the families of Jammu and Bilāspur. The forests in the *talqua* Dāda Siba are controlled by the Rāja on behalf of Government.*

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* Rāja Gajendar Singh died in 1925, and Rāja Sham Singh has succeeded Upendra Singh is also a claimant and there is a possibility of the dispute forming the subject matter of litigation. Raja Gajendar Singh died without issue.

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Nadaun.

Râja Narindar Chand, C.S.I., of Nadaun succeeded in 1890 his father, Râja Amar Chand, the son of Râja Sir Jodhbir Chand, K.C.S.I., who was a son of the great Râja Sansar Chand. Jodhbir Chand's mother was a Gaddin, and famous for her beauty; his two sisters, the issues of the same unusual union, were given by him in marriage to Ranjit Singh, and were the foundation of his fortunes; Ranjit Singh created him a Râja, and conferred upon him the present jâgîr. These two ladies immolated themselves on Ranjit Singh's decease. Jodhbir Chand was always conspicuous for his fidelity to the British Government; both in the Sikh war and in the Katoch insurrection he did good service, and his son, Pirthi Chand, won the order of merit in the mutiny. For his services generally he was made a K.C.S.I. in 1868. The present Râja resides at Âmtar on the left bank of the Beâs, close to Nadaun. He exercises the powers of a magistrate of the first class and Sub-Judge 3rd class and is fourth in the list of local Viceregal Darbaris. His son Tika Mahendra Chand is a magistrate of the 2nd class and Sub-Judge 3rd class, holding his court also at Âmtar.[1] The forests in *ta uqa* Nadaun (which comprises a few khalsa tikas as well as the rest of the jâgîr) are managed on behalf of Government by the Râja, who also is the owner of all *chil* trees standing on the land which is not Government forest.

Bijâpur.

Miân Devi Chand of Bijâpur represents a branch of the Katoch family founded by Narpat Chand in the eighteenth century, and holds the jâgir confirmed to his grandfather at annexation. He is a magistrate of the first class and resides near Jasinghpur in the Pâlampur Tahsil.[2] He is a Divisional Darbari.

Pathânia.

The Pathânia Family.—Râja Gagan Singh is the grandson of Râja Bir Singh, the last ruling chief of Nûrpur, and holds a small jâgir in part commutation of a pension granted to his father Jaswant Singh. The Râja was born in 1882 and educated at the Aitchison College, during his minority his estate was under the Court of Wards. He now exercises the powers of a magistrate of tho first class and sub-judge, 3rd class. His younger brother Miân Udham Singh, was an Indian Officer in the 29th Punjabis. Miân Raghunath Singh, son of the late Shankar Singh of Reh, and Jagat Singh, grandson of the late Wazir Suchet Singh of Ladauri, are also members of this family. The Râja possesses nearly five hundred acres revenue free of forest and cultivated lands in the Chhatroli, Khani, Jachb and Gahin Lagor villages of Nûrpur. The Jachb lands with a garden called Machhi Bhawan

[1] and [2]. He does not exercise these powers now.

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were assigned to his father in consideration of his loyal behaviour during the rebellion of 1857. He also holds in proprietary right about four hundred and fifty acres in village Bhadwar, Tahsil Nūrpur. He is the 6th Provincial Darbari of the Kāngra District. He was granted the title of Rāja as a hereditary distinction in 1908.

In 1919 he was given a grant of ten squares of land in the Montgomery District on payment of a fixed sum of money by instalments.

Kutlehr.

The Kutlehr Family.—Narain Pal, *Ex*-Rāja of Kutlehr, received from the Sikhs a jāgir in Hoshiārpur which was exchanged by the British Government for villages of equal value in the original territories of the family. His son and successor, Rāja Ram Pal, C.S.I. (who succeeded to the title in 1864) exercises the powers of a magistrate of the first and of a Sub-Judge 3rd class within the limits of *taluqa* Kutlehr and also manages on behalf of Government all the Government forests in the *taluqa*. The Rāja is moreover an honorary Extra Assistant Commissioner. The Jāgir itself comprises the four mauzas of Tira, Thara, Dhinighli and Hiru and is only a small portion of the whole *taluqa*. Rāja Ram Pal's son, Tika Rajendra Pal is an Extra Assistant Commissioner in the Punjab Provincial Service, and a grandson of his is a Ressaidar in the 13th Cavalary.

Rāja Ram Pal is fifth Viceregal Darbari in the District.

Rihlu.

The Rajauria Family.—Rāja Waliulla Khan, a retired Deputy Superintendent of Police, is the great grandson of Rāja Niamatulla Khan, the last chief of Rajaūri in Jammu, who was exiled to Rihlu by the Rāja of Jammu in 1846. He and the other descendants of Rahimullah Khan hold between them an extensive jāgīr in the Rihlu *taluqa* granted in 1863-64 in lieu of a cash pension payable through the British Government by the Rāja of Jammu. The value of the jāgīr now is Rs. 22,000 a year. Some members of the Rihlu family have rendered distinguished service to Government. The best known of them is Lieutenant-Colonel Rāja Ataullah Khan formerly British envoy at Kābul, who died in March 1902. In 1857 Rāja Hamidulla Khan gave assistance to Major Taylor, the Deputy Commissioner, when the right wing of the 4th Native Infantary was disarmed at Nūrpur. The earthquake of 1905 caused very heavy casualties to the family and altogether 29 persons were entombed in the ruins of the Rihlu Fort, including the late Raja and a brother, nephew and three sons of

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the present Râja. The present Râja Mirza Wallliullah Khan succeeded to the title on the 12th December 1911.

One branch of the family now resides in Wazîrâbâd in the Gujrânwâla District. A very high proportion of the male members of the family are in Government service.

Other leading families and persons.

Rai Sahib Barar Pâl of Bir was a descendant of the Râjâs of Bangahl. Nêhal Pâl, his great grandfather, inspite of Sansar Chand's help could not recover his patrimony of the Râjâs of Mandi and Kûlu. Ram Pal, eldest son of Nêhal Pal died in 1848. The efforts of Bahadur Pâl, his younger brother, to recover the family estate were opposed by the Râja of Mandi. The father of Barar Pâl obtained a pension of Rs. 500 for his cousin, Miân Bahadur Pal. Barar Pal was succeeded by his son Prithi Pâl, who is the present head of the family. The family holds 80 acres as proprietors in Bangâhal and Bîr yielding Rs. 2,200 per annum.

Rai Bahadur Chaudhri Malha Singh is the head of the Andaura Râjpûts. The family claim descent from a Katoch Prince. Chaudhri Gurbhaj, the great-grandfather of the present Chaudhri, was employed by Ranjit Singh in the management of the Nûrpur parganah. His son Tek Chand rendered good services during the rebellion of 1848-49 and again in the mutiny. As a reward for these services the village of Chanaur was conferred upon him and his descendants in perpetual tenure. His son, Chaudhri Malha Singh, received the title of Rai Sahib in 1906 and has also got ten squares of land in the Chenab Colony. He is a Provincial Darbari. He has established a High School at Andaura and has also made donations for a dispensary and a Veterinary Hospital* and has spent altogether more than two lakhs on this. He has recently received the title of Rai Bahadur.

Miân Raghunath Singh of Reh in Nûrpur Tahsil is a representative of a branch of the Nûrpur family which seceded from the parent house upwards of a hundred years ago. Indar Singh was a brother of Râja Pirthi Singh great-grandfather of the present Râja of Nûrpur and lived at Kângra as a pensioner of the Katoch Râja. Ishri Singh his grandson obtained a jâgîr in Nûrpur Tahsil by giving his daughter to Râja Dhian Singh. Ishri Singh was succeeded by his son Kishen Singh on whose death the *jâgir* expired under the terms of the grant. In consideration, however, of the high rank and lineage of the family a jâgîr of Rs. 1,800 per annum was released to Shankar Singh subject to payment of one-fourth of the revenue as *nazrana*. Shankar Singh was a General in the Kashmir Army and his son

*Steps are being taken to raise the High School to an Intermediate College as he has made a handsome donation for this purpose.

Raghunath Singh is the present head of the family. He is a Divisional Darbari, a Zaildar and a member of the District Board. The family owns about 697 ghumaons of forest and cultivated lands in the village of Reh and about 2,000 ghumaons in Riali both in the Nūrpur Tahsil. Mian Raghunath Singh also received a grant of 5 squares of land in the Chenab Colony.

Miān Hari Singh is a Risaldar in the 19th Bengal Lancers and the following members of the family are in the service of the Kashmir State :—

Sardar Nihal Singh is a General in the State Army. He was made a Sardar Bahadur in 1897.

Miān Raghbir Singh and Gandharb Singh are Majors and Miān Harcharan Singh is Aide-de-Camp to the Commander-in-Chief of the State.

Mian Bhikham Singh and Piar Singh are Forest Officers.

Wazir Bhup Singh was the grandson of Wazir Gossaun who was at the time of annexation the most influential man in these hills. He rendered valuable services during the mutiny of 1857. As a reward a jāgīr of the annual value of Rs. 2,000 in Pālampur Tahsil was granted to him and his lineal male heirs in perpetuity. The family resides mostly in Mandi. Bhup Singh has been succeeded by his two sons.

The Kayasths of Nagrota are members of an influential family in the District. Yograj, the father of Lal Singh and Kishen Lal was a Tahsil Kanungo and so was his second son. The family enjoys several petty muafies granted by the Rājās of Kāngra and some of them were continued during the pleasure of Government on condition of service as Kanungo—a peculiar condition. Considerable lands are owned by the family in Pālampur and Kāngra Tahsils. Rai Sahib Mangat Ram was Wazir of Rāmpur Bushahr and now resides at Bandla in Pālampur Tahsil. His brother Mr. Moti Lal is a Barrister-at-Law, and Honorary Secretary of the Municipal Committee of Dharamsala.[1]

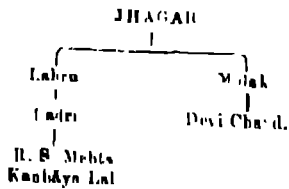
The Mankotia Rājpūts of Tiara and Shamirpur are among the leading families of the District. Miān Randhir Singh was a Jamadar in the army, his father Sardar Bahadur Gurbhaj Singh was a distinguished military officer. The latter was appointed a Subedar in the 2nd Sikh Infantry with a direct commission in 1847 and during the Afghan War of 1878 distinguished himself for bravery. He pays about Rs. 3,000 as land revenue and owns also 18 squares of land in the

[1]NOTE.—He is also Vice-President of the District Board since 1912.

colonies. Several members of the family have held high positions in the army:—Major Subedar Wazir Singh, Miān Sunder Singh, Pensioner Leiutenant, Miān Parmodh Singh, Pensioner Risaldar and Miān Karam Singh, retired A. D. C. to His Excellency the Viceroy.

Pandit Sridhar of Narwana who owns a slate quarry in addition to about 180 acres of land and pays more than Rs. 800 as land revenue and his brother Kalidas belong to the well-known family of *Hakims*. Srikanth was a Zaildar but on his death none of the family was appointed Zaildar. The family was once an influential one in the Tahsil.

The Manhas Rājpūts of Duhk in Alampur (Tahsil Pālampur) claim to be Jamuwal Rājpūts and have now been recorded as such. Yograj was Prime Minister to Rāja Sansar Chand who gavo the villages of Bichlwai and Panapari to the family as jāgīr. Ranjit Singh a younger brother of Indar Singh was in charge of the Kutchery at Kāngra as Jamadar during the mutiny. Miān Amar Singh was a Tahsildar and received the title of Rai Bahadur. The family enjoys a jāgīr of the land revenue of the village of Bichlwai.

Rai Sahib Mehta Kanhaya Lal of Paprola comes of a family which wielded a good deal of influence during the early days of the British rule in this District. Mehta Devi Chand was of much assistance to Lord Lawrence and Mr. Barnes. The family used to receive during the Muhammadan rule 2 seers of grain per maund and one rupee at each harvest from every village in Pālam as Chaudhriat. This sum came to a big amount per annum. During the Sikh times the amount was reduced. The family was almost in the same position as the Chaudhris of Chetru and Tiara.

Rai Sahib Mehta Kanhaya Lal rendered useful services during the earthquake of 1905 and received the title of Rai Sahib for these services. The family is losing its influence owing to its pecuniary troubles.

·Pandit Wazira, Zaildar of Paror, has established a position for himself after the valuable services rendered by the people of this *zail*. He was granted several rewards

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Pandit Sarb Dyal, Zaildar of Sulah and Chaudhri Ganga Das, Zaildar of Banuri, are the chief representatives of the Brahman landowners of the Pālampur Tahsil. The latter comes of the family which exercised a good deal of influence as Chaudhris during the Moghal and Sikh times. Chaudhri Parma Nand, Lambardar of Banuri, belongs to the same family.

In Kāngra Tahsil Chaudhri Sital Ram comes of the well-known family of Chaudhri Shiv Dyal. They own more than 200 acres of land in the District and pay about Rs. 1,092 as land revenue. For his services during the war he was granted a jāgīr of Rs. 250 per annum. Chaudhri Kirpa Ram is an Honorary Lieutenant in the Territorial army and Chaudhri Salig Ram is a Naib-Tahsildar.

The Bakhshis of Nūrpur were the paymasters of the Rājās of that place. They acquired considerable land, and several of them own it still. Bakhshi Sohan Lal was a member of the Provincial and Imperial Council for several years. His nephew Bakhshi Tek Chand has built up for himself a lucrative practice as a leading lawyer of the Lahore High Court. He is also an important landowner of the District.

Rai Bahadur Jai Lal is a Sud of Pragpur in Dehra Tahsil. He has had a remarkable career. He was a leading lawyer of Simla when he was appointed Assistant Legal Remembrancer. Subsequently he was appointed Government Advocate and is now a temporary Judge of the High Court.

The Katoch Rājpūts of Khaira, Laht, Majheran and other places in Pālampur Tahsil are men of considerable influence. During the war several families have attained high positions which it is hoped they will maintain in future.

Rai Sahib Ishar Das and Mehr Narain Lal of Hamīrpur Tahsil did good work during the Great War.

The Rānās and Thākurs.

The oldest traditions in the hills refer to a time when petty chiefs bearing the title of Rāna or Thākur exercised authority either as independent rulers or under the suzerainty of a paramount power. The period during which they ruled is spoken of as the Aphtakuri or Thākurain, while the territory of a *Rāna* was called *Ranhun* and of a Thākur *Thakuri*. The word *Rāna* seems to be derived from *rājān* or *rājānaka* and Rānas were of the Khshatrayā caste. The word Thākur was probably introduced by some foreign tribe purely as a title, meaning 'lord.' It would seem that the two titles implied a difference of caste, the Thākurs ranking lower than the Rānās socially. As a caste, the Thākurs rank below the Rājpūts in the hills. In Kāngra most of the old families appear

to be Rānās. Mr. Barnes has the following remarks about them "Another class of Rājpūts who enjoy great distinction in the hills are the descendants of ancient petty chiefs or Rānās whose title and tenure is said to have preceded even that of the Rājās themselves. These petty chiefs have long since been dispossessed and their holdings absorbed in the larger principalities, still the name of Rāna is retained and their alliance is eagerly desired by the Miāns." After their subjection the Rānās and Thākurs ranked as feudal barons under the Rājās, and from turbulent chieftains were converted into assiduous officials. In the Baijnāth eulogies (A. D 1204) we read of a baronial house which ruled at Kiragrama, the modern Baijnāth for eight generations and made allegiance to the Rājās of Trigarta.

In their relations with one anther the Rānās appear in a less favourable light. By each of them his neighbours seem to have been regarded as natural enemies with whom the only possible relationship was one of mortal feud. When not opposing a common foe they were engaged in oppressing and despoiling one another.

The title of Rāna like that of Thākur is now a caste name. The original form of the caste name was Ranaputra = Ranautra as found in an inscription, and analogous to Rajaputra.

The Thākurs marry within their own caste or with Rathis and other similar castes.

The principal Rāna families in Kāngra are Chari, Gharoh, Kaniara, Pathiar, Habrol, Sambar, Dhatwal and others. The Rānās of Kaniara claim descent from the royal family of Suket. When Mushan Varma of Chamba, A. D. 800, returned from Suket to recover his kingdom from the Kira invaders he was accompanied by the Duthain or second brother of the Suket Rāja, Mushan Varman being then only 10 or 12 years old. After driving out the invaders the Duthain was requested to remain in Brahmour to protect the Rāja and probably act as Regent, and was also addressed as Rāja. This title continued in the family for three generations, and was then changed to Rāna and the family jāgīr seems to have been in the Chanota *parganah*. The family tradition speaks of two *gaddis* having been set up, one in Chamba for Mushan Varman and the other in Brahmour for the Duthain of Suket, each of whom bore the title of Rāja. This, however, is improbable as the lower Rāvī valley was not conquered from the Rānās till about A. D. 900. After several generations Rāna Rattan Sain, the then head of the family, left Chanota and crossing the Dhaula Dhār settled in Kaniara which was then probably a part of the Brahmaur State. His residence was at a higher level than Kāngra and at night the light of the Kaniara Fort could be seen from

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the royal palace at Kāngra. This annoyed the Kāngra Rāja and he sent a force against the Rana, who was absent from home but his younger brother agreed to close the window through which the light was seen, and thus the matter was settled. On his return, however, the Rāna re-opened the window and the country was again invaded by Kāngra, and all the members of the Rāna family killed except one Rāni who concealed herself in a broken wall. She was pregnant, and on the departure of the Kāngra Army was taken by some Bhat Brahmans to Harīpur in Guler and there she gave birth to a son named Hari Singh. When he grew up he was offered a jāgīr by the Rāja of Guler to whom he was related through his mother, but the Rāja of Chamba, who had then recently recovered Rihlu and Pālam from the Mughals, offered Hari Singh the old family possession at Kaniara, on condition that he would not raid the territory on the north side of the Dhaula Dhār. When the Gurkhas invaded Kāngra in 1805, Raja Sansar Chand sent his family for security to Kaniara. This annoyed the Chamba Rāja with whom Kāngra was then at war, and an army composed in part of Rohillas was sent against Kaniara. The Rāna with his family fled and found a refuge with Sansar Chand, who granted them jāgīrs in Kāngra, but after a few years Kaniara was restored to them by Chamba and they returned to their old home where they have resided ever since.

The Rānās of Chari and Gharoh are of one ancestry and claim descent from the Pandus. The family originally came from Delhi where they had been long settled and seized the *ilaqa* of Chari, taking the title of Rāna. Some generations later a younger brother of the then head of the family occupied Gharoh. A tradition exists in Chari similar to the Suhi tradition in Chamba, that a former Rāna is said to have offered up his own daughter-in-law, a Rāni, as a sacrifice at the opening of a watercourse, and she is still worshipped and commemorated.

Appearance.

The hill people are a good-looking race. Their complexion is fair and the expression is almost invariably mild and prepossessing. Their features are delicate and well-formed. In stature they seldom exceed the middle size, and cannot compare with the inhabitants of the plains for vigour and manly strength. The gradations of caste are strongly marked in the appearance and aspect of the people, and the higher the social position the more pure and elevated become the features. Among the Brahmans and Rājpūts there are generally to be found the distinguishing marks of a long and unsullied descent, and their faces bear the impress of true nobility. The agricultural classes are less refined and attractive, but they all possess the amiable and ingenuous expression which is characteristic of the whole race.

CHAPTER II, E.

Economic—Arts and Manufactures.

SECTION E.—Arts and Manufactures.

Cotton.

The local varieties of hand made cloth are legion. The commonest is *khaddar*, a coarse white cloth with a single warp and weft which is made in almost every village in the province. The coarse yarn of the Punjab mills is generally used for it, but in many Districts especially those of the Delhi Division much home spun material is also woven for the cultivators' own wear. In the Kāngra District, and also in the large cities, such as Multān and Amritsar, the local production of *khaddar* is not equal to the demand and it has to be imported.

Batāla used to make a lot of *khaddar* and much of it was exported to the Kāngra Hills but the trade has long ceased.

Dodan (soapnut) tree.

Near *Dari* some Siālkot bullock traders were found buying a large quantity of soapnuts at a shop, where there was a store of several maunds. The shopkeeper explained that the sale price was Rs. 3 per *pakka* maund and these nuts had not had the stones removed so that this price includes the heavy but valueless stone kernel.

The shopkeeper stated that a tree will produce 2 to 5 *pakka* maunds per annum so that the produce of a tree at this rate is worth Rs. 6 to Rs. 15 per annum.

It is the external rind which is used as soap, the large keenel being of no use.

It is probable that practically every *dodan* tree in the District has been planted as the *dodan* does not appear to grow spontaneously in the forests.

The price of soapnuts is now generally 16 seers *pakka* to the rupee—it used to be 20 to 25.

Woollen industries.

The amount of cotton grown in the District is small, and a considerable amount of cotton cloth is imported from Hoshiārpur and Amritsar. The Gaddis wear woollen coats and blankets of home manufacture. Nūrpur was formerly the seat of a considerable manufacture of Kashmiri shawls and *pashmina* but the industry has declined considerably since 1870. *Lohis* are still made on a small scale at Nūrpur, and also at Indpur and Sujānpur.

Mr. Lockwood Kipling, Principal of the Lahore School of Art, furnished the following note on some of the special industries of the District for the Gazetteer of 1883-84 :—

"The art manufactures of Kāngra are few. Nūrpur has for years been declining in importance as a seat of *pashmina* manufacture, which indeed would appear to be waning throughout the

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Economic—Arts and Manufactures.

province. At Kāngra, silver ornaments, such as finger and toe-rings, necklaces and ornaments for the brow, head and ears, connected by chains, are decorated with dark blue and green enamel. The patterns sometimes include figures drawn with the Polynesian rudeness which seems to characterise all hill work, but the distribution of parts is very good, and there is a distinct and not unpleasing character in the work. It is not unlikely that at some former period Kāngra produced better work than any now seen there. Kāngra *ki qalm* is a phrase occasionally heard among native draughtsmen, who profess to be able to distinguish the *qalm*, meaning touch or style in this case—of a sort of school of illumination and picture-painting that is supposed to have flourished at Kāngra. The enamelled silver is now the only product that shows artistic skill. Tinsel-printed cloths are a speciality of the place, and they are certainly more neatly done here than at Delhi. Silver on Turkey red is the favourite form."

Sericulture.

The history of the attempt to introduce the culture of silk into the District is given in the Monograph on the Silk Industry of the Punjab prepared by Mr. (now Sir) W. M. Hailey, C.S., in 1899. Exhibitions were held yearly from 1878 to 1886; and on the death in 1879 of Mr. F. Halsey (who had been one of the chief movers in starting the industry in its first years) his plant and interest were taken over by the firm of Lister and Co., who announced their intention of attempting silkculture on a large scale in the District. Disease however appeared among the worms due to overcrowding and want of care. Messrs. Lister, after heavy losses, had to retire from the field, and the industry is now extinct in Kāngra.

There is a certain amount of glass made, the Kāngra *kanch* which, like that of Hoshiārpur, is used for bottles, &c., besides *churis* are made from a mixture of lac, charcoal, *sajji*. Soap is manufactured, both for local use and for exportation, in the towns of Hamīrpur, Dehra and Nadaun.

CHAPTER IV.

SECTION A.—PLACES OF INTEREST AND ARCHÆOLOGY OF KANGRA PROPER.

Baijnath.

Baijnath.

Baijnath (the ancient Kira-grama) is the name of a Mauza or a group of Tikas scattered over a large area and what is known as Baijnath Proper is situated on the Palampur-Kulu Road and is now the terminous of the motor and lorry service between Pathankot and Baijnath. The population of the whole Mauza was 6,825 in 1921. There is a dâk bungalow at a beautiful spot commanding the Khad below and a cool breeze blows there all the year round. In fact Baijnath is one of the few places noted for its breeze in the whole District. There is also a spring known as Kathog a little above the bank of the Binnun river and the water of that spring is said to possess peculiar virtues. It is said Raja Sansar Chand used to get his drinking water from this spring even while he was in places far away. Down below is another spring known as Khir Ganga, a dip in which is looked upon as an act of religious merit by the pious orthodox Hindu. All round the spring, however, the place has been made dirty by the bathers and the smell is sometimes intolerable.

The Hindu temple of Vaidyanath here bears two inscriptions in the ancient Sarada character dated A. D. 1204 which give the pedigree of the Rajanakas or princes of Kira-grama who were kinsmen and feudatories of the kings of Jalandhara or Trigarta. Vaidyanath was originally the name of the temple only and Kiragrama that of the village. A Sanyasi Hindu fakir has recently built close to this temple another temple after the name of the god Kidarnath. He has also established there a Pathshala in which Brahmin boys are taught Sanskrit.[1]

Bangáhal.

Bangáhal.

Bangahal is a remote canton of the outer Himalaya lying between Kángra Proper and the outlying sub-division of Kulu in 32° 15′ to 32° 29′ N. and 76° 49′ to 76° 55′ E. The Dhaulá Dhar divides the canton into two main valleys, the northern of which is called Bara or Greater Bangáhal, and the southern Chhota or Lesser Bangáhal. The former, with an area of 290 square miles contains but a single village, with a few Kanet families, lying 8,500 feet above sea-level. The river Ravi has its source in this valley and is a considerable stream before it issues into the State of Chamba. The mountains rise steeply from its banks into peaks of 17,000 and even 20,000 feet, covered with glaciers and

[1] See also pages 501—504 of this volume for an account of the temple.

CHAPTER IV.

Places of Interest and Archæology.

perpetual snow. The lower ravines contain much pine forest, and the upper slopes afford grazing for large flocks. Chhota Bangáhal is again divided by a range, 10,000 feet in height, into two glens. In the eastern, which contains 18 scattered hamlets of Kanets and Daghis, rises the Uhl river, and the western, known as Bir Bangáhal, resembles the higher valleys of Kángra Proper.

Chari.

Chari is a village near Kot Kángra. In 1854 the foundations of a temple with an inscribed pedestal (since lost) were discovered here. The inscription contained the formula of the Buddhist faith, and from the figures of seven boars carved in the front of the pedestal it appeared that the statue to which it belonged was that of the Tantric goddess, Vajravarahi. (Archæological Survey Reports, V page 177).

Dehra Gopipur Tahsil

Dehra Gopipur is a Tahsil lying 31° 40′ and 32° 30′ N. and 75° 55′ and 76° 32′ E., with an area of 495 square miles. Its population was 124,638 in 1921 as against 126,525 in 1911. It contains 145 villages including Dehra Gopipur, the Tahsil headqaurters, Haripur and Jwálamukhi, and the land revenue including cesses amounted in 1925-26 to Rs. 2,12,233.

Town of Dharmsála.

Dharmsála is a hill station, a municipality of the first class, and the administrative head-quarters of the District. Dharmsála lies on a spur of the Dhaula Dhar, 11 miles north-east of Kángra, in the midst of wild and picturesque scenery. Latitude 32° 15′ 42″ North, longitude 76° 22′ 46″ East. Population in 1921, 4,904 (2,996 males and 1,908 females). Of these 1,839 were enumerated in cantonments. It originally formed a subsidiary cantonment for the troops stationed at Kángra and was first occupied as a station in 1849, when a site was required for a cantonment to accommodate a Native Regiment which was at the time being raised in the District. The fort at Kangra was fully occupied by its garrison; the high ground around it scarcely afforded sufficient space for the requirements of the civil station while the low ground of the surrounding valleys would have been unhealthy. A site for the cantonment was, therefore, found on the slopes of the Dhaula Dhar, in a plot of waste land, upon which stood an old Hindu sanctuary, or *dharmsál*, whence the name adopted for the new cantonment. The civil authorities of the District, following the example of the Regimental Officers, and attracted by the advantages of climate and scenery, built themselves houses in the neighbourhood of the cantonment; and in March 1855, the new station was formally recognised as the head-quarters of the District. At this time it contained, besides the cantonment buildings and bazar, only some

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seven or eight European houses, of which about one-half were situated at a higher elevation on the Bhágsú hill.'

At the present day Dharmsála is a straggling place. As one goes up the motor road, one sees on the right the High School, the Jail and the Police Lines. Above these are the various public offices and a number of habitations, the Depôt Bazar (named from the fact that long ago a Gurkha battalion had its Depôt near here), the Civil Bazar and many modern houses which have sprung up on Government land sold for this purpose since the earthquake. A little higher up is the main Post Office, the Police Station, the Hospital and Dispensary, and above this comes the Kotwali Bazar. The houses of most of the District staff are on the level between the Kotwali Bazar and the Police Station. Only those of the Deputy Commissioner and the Civil Surgeon lie just above the Kotwali Bazar. Not far from the Kotwali Bazar and a little higher up is the present Sessions House built upon the site of the old District Kutcherry. The old Treasury strong room, one of the few buildings which withstood the earthquake of 1905 still stands in the compound of the Sessions House. Three miles higher up by the cart road are the lines of the second Battalion of the 1st K. G. O., Gurkha Rifles, and another mile higher up are the lines of the 1st Battalion which moved up to the upper station in 1895-96 after the cholera scare of 1890-91. The right wing of the 2nd Battalion came up here in 1886 to the lines the 2nd Battalion now occupy. The left wing was kept down in the lower station below the Police Parade Ground, which was then the first Battalion parade ground, until more barracks were built up here and this left wing moved up to the present 2nd Battalion lines in 1886 or 1887.

The Forsythganj Bazar is just outside the Cantonment and consists of a row of shops on both sides of the main cart road. Further on on this road stands the Church and the Macleodganj bazar with its rows of tall trees. (For an account of the devastation caused by the earthquake of 1905 see chapter 1-A., pages 89 to 99.)

The upper and lower stations are connected by numerous roads, one of which, at a gentle gradient and passable by carts, is five-and-a-half miles in length. The other roads are steep paths down the hill-side. In the upper station are three level roads cut in parallel lines along the side of the hill, the lowest of which, called the Mall, is about two miles in length,

and is terminated one way by what used to be the Public Gardens and the Gurkha Mess and the other way by the Mcleodganj Bazar, so called in honour of the late Sir D. Mcleod, formerly Lieutenant-Governor of the Province. It is connected with the upper roads by paths, most of which are steep ascents, against the face of the hill.

The Church is beautifully situated in a recess of the mountain. The church yard contains a monument erected to the memory of Lord Elgin, who died here in 1863. Immediately above the station rises a hill, known as Dharmkot, the summit of which is a favourite resort. There are also some picturesque waterfalls within a walk at Bhágsúnath. At a greater distance, but still within reach of an excursion from Dharmsála, are several places of interest in the higher hills, of which the most notable is the Kareri Lake 10,000 feet above the sea.

	Feet.
Sadar Bazar ...	4,550
Mcleodganj	5,700
Forsythganj ...	5,650
Church	5,690
Assembly Room site	5,790
Depot Bazar and Deputy Commissioner's Court ...	4,100
2/1st Gurkha Lines	5,240
Top of hill north-east of the 'Dal' (Survey Station)	7,112
Mount Vernon ...	6,260
The "Dal" (an artificial lake) ...	6,020
The Post Office ...	41,00

The elevation of the principal points is given in the margin.

The scenery of Dharmsála is peculiarly grand. The station occupies a spur of the Dhaula Dhar itself, and is well wooded with oak and other forest trees.[1] Above it the pine-clad mountain side towers towards the loftier peaks, which, covered for half the year with snow, stand out jagged and scarred against the sky. Below, in perfect contrast, lies the luxuriant Kángra Valley, green with rice-fields, a picture of rural quiet. Of the station itself, perhaps the best view is to be obtained from the old Mess House. Much has been done of late years to render Dharmsála more accessible. Cart roads connect it with the plains *viá* Hoshiárpur on the south and *viá* Pathánkot on the west; there is a motor service from Pathánkot and a Telegraph line connects Dharmsála and Pálampur with Amritsar and Lahore. The rainfall at Dharmsála is very heavy, and the atmosphere is peculiarly damp during the three months of the rainy season. The average annual rainfall is officially returned as 148 inches, by far the highest figure reached at any point of observation

[1] The *Ban* (*Quercus incana*), the *Chil* (*Pinus longifolia*) and rhododendron are the prominent trees. The undergrowth is rich in flowering shrubs, among which barberry (*Berberis vulgaris*) daphne (*D. Cannabina* and *D oleoides*) and the creeping rose (*Rosa Moschata*) are conspicuous.

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in the Province. In January, February, and March also, storms are very frequent. Trade is confined to the supply of necessaries for the European residents, Government officials and their servants. The Dal fair is held at the Dal Lake, close to cantonment, in September, and is largely attended by the Gaddis and other Hindus. The famous temple of Bhágsunath is two miles to the east of the station, and Dharmsála itself is known to the natives as Bhágsú. Owing to the excessive rainfall Dharmsála has a damp and relaxing climate, and is not a popular hill resort. For an account of the Dharmsâla Municipal Committee see pages 456 to 459.

The rainfall at Dharmsâla during January, February, March, April, July, August, September, during the last five years has been as follows :—

Year.	Months.						
	January.	February.	March.	April.	July.	August.	September.
1920	1·82	4·61	6·09	·45	35·45	27·64	5·06
1921 ...	5·00	·62	·20	1·18	20·39	41·98	17·61
1922 ...	5·58	3·10	1·30	·85	49·89	54·20	28·47
1923	5·74	8·51	2·29	·92	17·47	44·14	6·16
1924 ...	2·34	7·38	2·04	1·41	40·25	31·68	14·19

Hamirpur.

Hamírpur.

Hamírpur is a Tahsil lying between 31° 25′ and 31° 58′ N and 76° 9′ and 76° 44′ E., with an area of 620 square miles. It is bounded on the south by Bilaspur State and on the east by Mandi State. Its population was 168,504 in 1921 as against 166,701 in 1911. It contains 64 villages including Hamírpur the Tahsil head-quarters, and Sujánpur, and the land revenue including cesses amounted to Rs. 2,03,598 at the last settlement and 203,625 in 1925-26.

Haripur.

Haripur.

Haripur is situated on the left bank of the Bánganga, a tributary of the Beás, in latitude 32° North and longitude 76° 15′ East. It was founded in the 15th century by Hari Chand, Rája of Kángra, whose brother had succeeded to the throne of Kángra on the Rája's supposed death. Hari Chand had really fallen into a dry well when out hunting, and when he was extricated and heard of his brother's accession he resigned his right and founded the town and fort of Haripur

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opposite Guler, making it the head-quarters of a separate principality. The fort of Haripur occupies one of the most picturesque situations in the District. Haripur is now only a straggling village and is of no importance. The Municipal Committee was abolished in 1888. There is a Police Station, Post Office, Police Rest-house, and School house.

Jwálamukhi.

Jwálamukhi is a famous temple of the goddess Jwálamukhi, " she of the flaming mouth (31° 52′ N. and 76° 21′ E.) It lies in the valley of the Beás and is built over some natural jets of combustible gas, b lieved to be a manifestation of the goddess, Devi. Another legened avers that the flames proceed from the mouth of the demon Jalandhára, the Daitya King whom Siva overwhelmed with mountains and who gives his name to the Jalandhar (Jullundur) Doab. The building is modern, with a gilt dome and pinnacles, and possesses a beautiful folding door of silver plates, presented by the Sikh Rája Kharak Singh. The gilt roof was presented by Mahārāja Ranjít Singh in 1815. The adjacent village is surrounded by remains which attest its former size and wealth.

The interior of the temple consists of a square pit about 3 feet deep with a pathway all round. In the middle the rock is slightly hollowed out about the principal fissure, and on applying a light the gas bursts into a flame. The gas escapes at several other points from the crevices of the walls of the pit. It collects very slowly, and the attendant Brahmans, when pilgrims are numerous, keep up the flames with *ghi*. There is no idol of any kind, the flaming fissure being considered as the fiery mouth of the goddess, whose headless body is said to be in the temple of Bhawan.

The incomes of the temple, which are considerable, belong to the Bhojki priests, as to whom see Chapter I, C. At one time the Katoch Rájás appear to have appropriated the whole or the greater part of the income ; and under Muhammadan rule a poll-tax of one anna was levied upon all pilgrims. The number of these in the course of the year is very great ; and at the principal festival in September—October as many as 50,000 are said to congregate ; many coming from great distances. Another festival of scarcely less importance takes place in March. Six hot mineral springs, impregnated with common salt and iodide of potassium, are found in the neighbourhood.*

There is a Police Station, Post Office, and a School-house at Jwálamukhi. A *sarai*, erected by the Rája of Patiála, is attached to the temple, and there are also eight dharmsálas or sanctuaries with rest-houses for travellers. The Municipal Committee was abolished in 1888.

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* See also page 203 (Chapter I. C.).

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Kángra Tahsil.

Kángra is a Tahsil lying between 31′ 54′ and 32°23′ N. and 76°8′ and 76°41′ E., with an area of 417 square miles. It is bounded on the north by the Dhaula Dhar range which separates it from Chamba. Its population was 118,974 in 1921 as against 119,628 in 1911. It contains the towns of Dharmsála (4,904) and Kángra (3,581) its head-quarters, and 134 villages, of which Kaniára and Chari are of archæological interest. The land revenue including cesses amounted in 1925-26 to Rs. 2,22,594.

Kángra Town.

Kángra.- (Nagarkot: Kot Kángra). The town of Kángra, anciently called Nagarkot[1] is a Small Town under the Small Towns Act, formerly the head-quarters of the District, and still the head-quarters of the Kángra Tahsil. Lying in 30° 5′ N. and 761° 7′ E on the northern slope of the low ranges which run through the centre of the District; it faces Dharmsála and commands a fine view of the Kángra valley. In the suburb of Bhawan is the temple of Devi Vajreshvari, whose gilded cupola was a conspicuous land-mark[2] before the earthquake of 1905 and which contained a Sanskrit inscription of about 1430 A. D., dedicated to Jwālāmukhi and mentioning Sansar Chand, 1, the Katoch king of Kāngra.[3]

On the left ridge south of and above the town is Kot Kángra or "the fort Kángra." The fort, surrounded on three sides by inaccessible cliffs, was an imposing structure of stone and in its highest part were the dwellings and temples of the old Katoch kings of Kángra, but the earthquake of 1905 destroyed the whole structure and now nothing but its surrounding wall in left.

Kāngra is not the name of a Mauza or *tika*. The old town is in *tikas* Bankala and *tika* Kila Nandrul, while Bhawan is in *tikas* Haler Khurd, Halur Kalan, and Chakban.

Public Institutions.

The public buildings are a Sessions-house, Tahsil, Police Station, Charitable Dispensary, Post Office, Mission School, Staging Bungalow and *sarai*. The fort was finally evacuated in 1897. The Church Missionary Society is established at Bhawan and has a small church and a school for girls attached to it. The vicissitudes of fortune which have befallen Kángra under successive rulers have been already detailed. Often attacked, it has seldom been taken by storm. Gurkhas and Sikhs alike failed in their attempts upon it. The former raised the

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[1] Nagarkot appears to have been the name of the town and Kángra, of the fort Thus Abul Fazal in the *Ain-i-Akbari*, Gladwin's Translation, II, page 109 "Nagarkot is a city situated upon a mountain with a fort called Kángra." The Nagarkotia Brahmans derive their appellation from this old name of Kangra.

[2] Ep. Indica, I, page 190

[3] For an account of the earthquake see pages 33 to 39 of Chapter I-A. and for that of the temple see pages 202—203 (Chapter I. C.). Also pages 504—507.

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siege after four years effort, and the latter only gained possession by capitulation; and many striking illustrations of the prestige attaching to its possession have been already related. It is probable that during the occupation of the Muhammadan Emperors, Kángra was far more populous than it is now, for the fort was certainly occupied by a strong garrison, sufficient to enable the last Muhammadan Governor to maintain possession long after he had become completely isolated from the Delhi Empire. The Sikhs affected the suburb of Bhawan, the population of which is said to have increased largely during their rule, at the expense probably of the older town. The temple of Devi, situated in this suburb of Bhawan, is among the most ancient, as it was once one of the most renowned shrines of Northern India. It finds historic mention in Ferishta's account of the fourth invasion of India by Sultan Mahmud A. D. 1009 and again in A. D. 1360, when for a second time it was plundered by the Emperor Firoz Tughlak. In the time of Mahmud, if Ferishta is to be at all credited, the riches of the shrine were enormous. Elphinstone, who draws his account from Ferishta, described it as "enriched by the offerings of a long succession of Hindu princes and the depository of most of the wealth of the neighbourhood." [1] The treasure carried off by Mahmud is stated to have been 7,00,000 golden *dinars*, 700 *mans* [2] of gold and silver plate, 200 *mans* of pure gold in ingots, 2,000 *mans* of unwrought silver, and 20 *mans* of jewels, including pearls, corals, diamonds and rubies.[3] The shrine is largely resorted to by pilgrims from the plains at the great festivals held in April and October. The old temple having been destroyed by the earthquake of 1905 it has been rebuilt by the Kangra Temple Restoration Committee with the aid of subscriptions raised throughout the country. A family of Surgeons resident at Kángra were famed for skill in a curious operation, having the object of restoring the nose to any face which has had the misfortune to lose that appendage. They are said to have drawn down a flap of skin from the forehead as a covering for the new nose, thus restoring the beauty of many a marred countenance. A humorous wood-cut taken from a native drawing at p. 267 of Powell's "Punjab Manufactures," illustrates the various stages of the operation.

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[1] History of India (fifth edition).

[2] The commonest *man*, that of Tabriz, is 1 lb. The Indian *man* (maund) is 80lbs.

[3] As to the priests of the Kángra temple, see *ante* Chap. I, C. The local version of the well-known legend of the demon Jalandhara is that when slain by the goddess Devi, the giant fell prostrate on his breast with his head at Baijnáth, his navel at Kángra, his shoulders at Trilok Nath and Jwálamukhi and his feet at Kathran in Guler, covering 48 *kos* of country. In answer to his dying prayers, Devi granted pardon for sin to all who should die within the limits of the tract which he covered. For another version, see Gazetteer of Jullundur.

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Kángra includes both the old town near the fort and the place known as Bhawan containing the tahsil and Civil Courts buildings. The population of the former is 1,745 and of the latter 1,886. There is no octroi there but a residential tax is levied by the Small Town Committee. The tax varies with the income of the person ass ssed. Total income during 1923-24 was 8,691 of which 2,179 consisted of taxes. The expenditure during the same year was 8,621. Conservancy costs about Rs. 895 and the Chaukidars Rs. 642. Six members form the Committee of whom 5 are elected. The boundaries of the town were fixed by Punjab Government notification No. 18094, dated 29th April 1924. The tax was imposed by notification No. 23254, dated 14th December 1917 when Kángra was a Notified Area.

The income and expenditure during the last 5 years were as follows :—

Year.	Income.		Other Income.	Total.	Administration.	Expenditure.		Other expenses.	Total.
	Tax.	Property				Police.	Conservancy.		
1918-19	1,688	662	2,050	4,334	213	568	788	1,551	3,111
1919-20 .	1,601	696	601	2,998	254	585	676	1,606	3,121
1920-21 ...	1,700	609	502	2,811	313	540	749	1,455	3,057
1921-22 ..	1,387	714	546	2,647	336	540	816	1,345	3,037
1922-23 .	[illegible]	[illegible]	1,907	4,019	356	540	816	2,073	3,785

Kaniára.

Kaniára on the Chauran stream, 4 miles east of Lower Dharmsála, deserves notice for two inscriptions, dating from the second century A. D. which have been found on boulders some 90 yards apart, about half-way between Kaniára and Dharmsála. According to Mr. E. C. Bayley the inscriptions read—

(1) *Krishnayasasa drama*, in Arian Pali ; and

(2) *Krishnayasasa drama Medangisya*, in the square Indian character. Both mean the "Garden of Krishna." The word *yasas* "glory" shows that Krishna had at that period been admitted into the Hindu pantheon. *Medangisya* in the second inscription means corpulent.[1] Dr. Vögal, however, considers the name to be possibly a corruption of Krishnavihara, and that the inscription, cut on two massive granite blocks in the Brahmi and Kharoshthi scripts, would appear to prove the existence of a Buddhist monastery (*dráma*) at this place in the 2nd century A. D.[2]

[1] Journal of the Asiatic Society of Bengal, Vol. XXIII, page 57, Archæological Survey Reports V, page 175.

[2] Archæological Survey Reports V, page 177 and Ep. Indica, VII, page 116.

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The place is now a burning *ghât*, and in the midst is a large flat stone, called a *bhutsila*, to which the following legend attaches.

A Brahman *chela* charmed a *bhut* or *baitāl* (demon) and made him plough his land for him and obey his commands. He fed the *bhut* on ordure and *sobal* (a kind of scum found on rivers), but one day when he was away his women fed the *bhut* on festival-food which was poison to him, and so he went and sat on the *bhutsila* and began devouring every living thing that came in his way. When the Brahman returned he nailed the *bhut* down to the stone and the words engraved on it are the charm he used in so doing. There is now a shrine of Indru Nág, who brings rain and assists in time of trouble, at Kaniára.

Nadáun.

Nadáun is a petty town situated in latitude 31°46′ N. and longitude 79° 19′ E., on the left bank of the Beas, 20 miles south-east of Kángra town. The head-quarters of the *jagir* of Rája Narindra Chand, grandson of Rája Sir Jodhbir Chand, it was a favourite residence of Rája Sansar Chand, who built himself a palace at Amtar, on the river bank, one mile from the town, where he held his court during the summer.

Núrpur Tahsil.

Núrpur is a Tahsil lying between 31° 58′ and 32° 24′ N. and 75° 36′ and 76° 9′ E., with an area of 519 square miles. It is bounded on the north-east by the Dhaula Dhar range which divides it from Chamba. Its population was 95,470 in 1921 as against 100,041 in 1911 and 104,895 in 1891. The town of Núrpur is the tahsil head-quarters, and there are 191 villages. The land revenue including cesses amounted to Rs. 1,72,086 in 1925-26.*

Núrpur Town.

Núrpur is the head-quarters of the Núrpur Tahsil. Lying in 32° 18′ N. and 75° 55′ E., 37 miles west of Dharmsala on the road to Pathánkot, it is picturesquely situated on the western side of a hill which rises sharply from the plain. A considerable shawl-weaving industry used to be carried on here by Kashmiris who had fled from Kashmir in the famine of 1783, but the industry perished during the Franco-German War of 1870 and the town has never recovered its prosperity.

Núrpur was anciently called Dhameri (or Temmery by the old travellers) and was re-named Núrpur in honour of the Emperor Nur-ud-din, whose title was Jahángir. The Rájás of Núrpur are known to Muhammadan historians as the *Zamindars* of Mau and Paithan, and Núrpur became their capital in the time of Akbar

Núrpur is a Small Town under the Small Towns Act. Its boundaries were fixed by Punjab Government notification

* For an account of the fort at Núrpur see page 507. The Núrpur town consists of parts of Mauzas Jachh and Bárol and a part of Tika Lagor Khas of Mauza Gahin Lagor.

No. 9781, dated 29th March 1924. Its population is 3,421. Six members form the Small Town Committee. Of these 5 are elected. There is no octroi there now, but a residential tax is levied by the Committee in accordance with Punjab Government notification No. 29255, dated 14th December 1917 when Núrpur was a Notified Area. For the year 1923-24 the total income was Rs. 3,693 and the expenditure Rs. 3,211. The Residential tax varies with the income of the person assessed.

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Income :—

			Rs.
Residential tax	..	..	2,104
Pounds	..	..	1,418
Servant	..	..	110
			41
Miscellaneous	..	..	20
	Total	.	3,693

Expenditure :

Administration	..	..	3,693
Police	..	..	894
Conservancy	..	..	889
Slaughter House	.	..	12
			161
Public Works	..		520
Printing charges	..	..	49
Miscellaneous	..	..	500
	Total	..	3,211

Núrpur has a large bazar, which presents a comparatively busy appearance. The Tahsil, the Police station, the Post office, the Dispensary, the Staging Bungalow commanding a beautiful view and the forest Rest House are the chief buildings. The fine old fort erected by Rája Basu is now in ruins.

Pálampur Tahsil.

Palampur is a Tahsil lying between 31°49′ and 32°29′ North and 76°23′ and 77°2′ E., with an area of 523 square miles. It is bounded on the north by a crest of the Dhaula Dhar range. Its population was 137,052 in 1921 as against 132,688 in 1911. It contains 113 villages of which Pálampur is the tahsil head-quarters, and the land revenue including cesses amounted in 1925-26 to Rs. 2,26,744.

Pathiar.

Pathiár.

Pathiar is a small village some 12 miles from Dharmsála. Two inscriptions of a primitive type, cut in both the Brahmi and Kharoshti scripts, in letters of remarkable size, recording

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the dedication of a garden and tank, probably in the 3rd century B. C., have been founded here.

Sujanpur Tira.

Sujánpur-Tira is a town on the Beas (31° 50′ N. and 76° 33 E.) which derives the second part of its name from the Tira, or palace, commenced by Abhaya Chand, the Katoch King of Kángra, in 1748 A. D. Ghamand Chand founded the town and Sansar Chand, the great Katoch Ruler, completed it and held his court here. The township is picturesque, with a fine *chaugan* and grassy plain surrounded by trees, but the palace, a highly finished building of regal proportions, has fallen into disrepair since the Katoch family took up its residence in Lambagráon. There are five old temples at Tira and Sujánpur. The shops and houses in the latter form a sort of circle along a beautiful and open plain, on one side of which is the Civil Rest House. It contains the tomb of Nawab Ghulam Muhammad of Rampur, who having left his own country sought the protection of Rája Sansár Chand. The Tira palaces were the winter residence of Raja Sansár Chand and the Alampur palaces on the other side of the river were his summer resort. The temple, Gauri Shankar, also called Sansar Chandreshwar, was built during the time of Rája Sansár Chand in 1793 A. D. (Samvat 1851) and a *muafi* of Rs. 1,600 was attached to this temple. The temples of Murli Manohar and Narbadeshwar were also built in his time in 1790 and 1823 A. D. respectively (Samvats 1848 and 1881) and a *muafi* of Rs. 1,100 was fixed for each of these temples. It is said the temples owe their origin to his Ráni, Suketan. Raja Pramodh Chand came from Mahal Mori to Sujánpur Tira in 1848 A. D. when he raised the standard of revolt. The Rája's army was defeated by Mr. Barnes at Gawal-tilla between Thurl and Tira and when Mr. Barnes arrived at Tira, the Raja surrendered.

Bhawarna.

Bhawarna.

Bhawarna is almost a town in Pálampur Tahsil. It has a long line of shops which supply the wants of the villages in the neighbourhood. The place is only 6 miles from Pálampur. A *kuhl* runs through the *bazar*, and the shops are well stocked. There is a Police rest-house and a Police outpost here, also a Primary school and sub-post office.

(B).—ARCHÆOLOGY OF KANGRA PROPER

Kángra proper, the ancient Trigarta. is singularly rich in antiquarian remains belonging to the Brahmanical, Buddhist

and Jain religions. Notwithstanding the repeated Muslim invasions and the disastrous earthquake of the 4th April 1905 ancient Hindu temples are better preserved here than in any other district of the Panjab. This is no doubt largely due to the former inaccessibility of the District. From the account of the Núrpur rebellions it is evident that in the 17th century the Kangra valley was still largely covered with dense and impenetrable jungle.

Earliest in date are the rock-inscriptions of Pathiár and Kaniára,[1] which are of the same type, though probably separated by some four centuries. Both are short dedicatory records each consisting of only two or three words, cut into the rock in bold letters.

The Pathiár inscription, which for palæographic reasons may be assigned to the third or second century B. C. records the construction of a tank (*pukarini*) by a person called Váyula, and the Kaniára inscription (2nd or 3rd century A. D.) the founding of a monastic *árâma* by an individual of the name of Krishnayasa. The interesting point regarding these two epigraphs is that each of them is written in two different scripts, *viz.*, the ancient Bráhmí from which all the later Indian alphabets have been derived, and the Kharoshthi which was used in the Panjab and the Trans-Indus country from about 300 B. C. to about 300 A. D. It would appear from the inscriptions in question that both these scripts were known in the lower Beas valley.

It is impossible to decide to which religion the rock-inscriptions of Pathiár and Kaniára are to be assigned; but in the case of the Kaniára inscription we may surmise that it refers to a Buddhist monastery unless the word *árâma* were to be taken in its ordinary meaning of "a garden."

Undoubted Buddhist remains have come to light at two places in the district, *viz.*, at Chari situated 8 miles to the east of Nagarkot, and just 1 mile to the north-east of Nagarota, and at Chetru, 3 miles from Bhagsu and 5 miles from Nagarkot. At the former place were found the foundations of a temple built of large-sized stones which were fastened together with iron clamps. An inscribed pedestal which once must have supported the image of the boar-headed goddess Marichí or Vajravaráhí ("the She-boar of the Thunder-bolt") proves that the temple

[1] The inscription of Kaniára, 3 miles east of lower Dharmsála on the bank of the Manjhi torrent, was discovered by Sir E. C. Bayley and edited by him in 1854. *Vide* also Sir Alexander Cunningham's *Archl. Survey Report*, Vol. V (1875), page 175. It was re-edited by Dr. Vogel in the *Epigraphia Indica*, Vol. VII, pages 116—119, together with the Pathiár inscription then edited for the first time. Pathiár lies 9 miles south of Kaniára on the bank of the Buner rivulet at a distance of about one mile from the Dádh Travellers' Bungalow.

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in question must have been a Buddhist shrine. The inscription, which contained no date, may be attributed to the 5th or 6th century A. D.[1]

The remains at Chetru consisted of the ruins of a *stúpa*, locally known as Bhím Tila and measuring some 830 feet in circumference, situated at the confluence of the Mánji and the Gúrlu *nálás*. The Buddhist character of this monument appears from the discovery of a Buddha image and a detached Buddha head now preserved in the Lahore Museum[2]. Neither of these sculptures betrays any great skill or artistic merit.

An object of excellent workmanship is the Buddha statuette (height nearly 12") wrought in brass and inlaid with other metals which was obtained from a *dharmsála* at Fatehpur in the Núrpur Tahsíl, and purchased for the Lahore Museum[3]. The elaborate pedestal bears a dedicatory inscription, from the character of which it may be concluded that the image must belong to the 6th century. But in the case of a portable object like the present it is impossible to tell whether it originally belonged to the district in which it was discovered. A brass statuette of the four-armed Vishnu, provided with a short inscription in a late type of Sáradá, was acquired from the same locality and deposited in the Lahore Museum.

We have the testimony of the Chinese pilgrim Yuan Chwang (Hiuen Tsiang), that in the first half of the 7th century there were in the kingdom of Jalandhara (to which Kángra belonged) no less than 50 convents harbouring about 2,000 monks who were students both of the Great and the Little Vehicle.

Among the shrines of the Brahmanical faith we must mention in the first place the remarkable group of rock-cut temples at Masrúr, which stand on the summit of a sandstone range of hills, here some 2,500 feet in elevation. While by path only 8 miles from the small, but ancient town of Haripur and some 12 miles from Nagarkot, only rough inter-hamlet tracks provide the sole access to it. Its inaccessibility explains why it escaped notice until the year 1913 when it was first noticed by Mr. H. L. Shuttleworth, I.C.S., and subsequently surveyed by Mr. H. Hargreaves of the Archæological Survey.[4] The temples of Masrur are especially remarkable, because rock-hewn shrines, so common

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[1] Cunningham A. S. R. Vol V, page 177 f., pl XLII, attributes the inscription to the 7th or 8th century. The original has disappeared.

[2] Annual Progress Report, Superintendent, Archl. Survey, Punjab and United Provinces (Northern) Circle for 1904-05, page 191 and for 1905-06, pages 2, 16 and 36.

[3] Archl. Survey Report for 1904-05, pages 107 ff., pl XXXV

[4] H. L. Shuttleworth, Indian Antiquary, Vol XLIV (1916), pages 1 ff., and H. Hargreaves, Archl. Survey Report for 1915-16, page 39 ff. pl. XXVII - XXXIV.

in Western and Southern India, are wholly unknown in the Himalayan regions. They form a group of fifteen shrines of the well-known *sikhara* type of Indo-Aryan architecture, profusely decorated with sculptural ornament. The main shrine is known as Thákurdvára (the name by which Vishnu temples are generally designated) and contains three stone images, said to represent Ráma, Lakshmana and Sítá. But these were recently introduced. The presence of the figure of Siva, in the centre of the lintel of the main shrine, affords a strong presumption that the temple was originally dedicated to Mahádeva. There is no inscription to fix the date of construction of the Masrúr temples, but on the evidence of style Mr. Hargreaves concludes that the monument can hardly be assigned to an earlier date than the 8th century of our era and may possibly be somewhat later.

One of the most remarkable monuments of the Biás valley is the temple of Baijnáth.[1] The village of that name is situated 23 miles east of Nagarkot, as the crow flies, close to the Mandi border and on the main road which leads from the Punjab plains through Kangra, Kulu, Lahul, and Ladákh to Central Asia.

Baijnáth is in reality the appellation of the chief temple dedicated to Siva Vaidyanátha ("Lord of Physicians") by which the village itself has become known. The original name of the village was Kiragráma. This we learn from the two extensive Sárada inscriptions incised on stone slabs which in elegant and florid Sanskrit verse give the history of the foundation of the temple by two local merchants. "There is in Trigarata," we read in the inscription, "the pleasant village of Kíragráma, the home of numerous virtues where the river called Binduká, leaping from the lap of the mountain, with glittering wide waves resembling playing-balls, merrily plays, like a bright maiden in the first bloom of youth. That village is protected by the strong-armed Rájanaka Lakshmana." The river Binduká, so well described by the poet, is the modern Binnu, a tributary of the Beas.[2]

At the time of the Baijnáth inscriptions the village of Kiragráma had for at least eight generations been the seat of a feudal chief or Rana (Sanskrit *rájánaka*) who owed allegiance to the Kings of Trigarta or Jalandhara. The site of the castle, in which the

[1] The Baijnáth temple has been described by Cunningham, A. S. R. Vol. V., pages 178, Pl. XLII and XLIV, and by Fergusson, *His. of Indian and Eastern Archt* (London 1899), pages 414 ff., revised ed. (London 1910) Vol. I., pages 297 ff., fig. 165. The inscriptions were edited by Dr. G. Bühler, *Epigraphia Indica*, Vol. I, page 97, ff. Cf. also the author's paper *Archl. Survey Report*, for 1905-06, page 17 ff., pl. V-VI and fig. 5.

[2] The name of the river in question has sometimes been rendered as Binoa (Moorcroft) and Binwa (Cunningham), but the correct form is Binnu, derived from the ancient Bindhu(ká).

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barons of Baijnáth resided, is still pointed out in a locality known as Jhakhpur and now occupied by the Dák Bungalow. Old men remember having seen remnants of walls and tanks on the spot, and small copper coins are said to have been found there in great numbers.

Lakshmana, the Ráná of Kíragráma, was a vassal of Jayachandra, the Ruler of Trigarta. It is stated in the inscription that the Ráná's mother, Lakshaná, was a daughter of Hridayachandra of Trigarta. The fact that Lakshmana's father had received a daughter of his liege-lord in marriage shows the political importance of these barons of the Mountains. The epigraph thus acquaints us with the names of two Rájás of Kángra: Hridayachandra and Jayachandra, who, as we shall see, must have lived in the second half of the 12th century. It is interesting to find that these rulers of Kángra bore names composed with the word *chandra* (=moon), as was customary with the Katoch dynasty of later times.[1]

The inscription further records that in Lakshmana's barony there lived " a well-known merchant, named Manyuka, the son of Siddha, whose younger brother, undivided from him in property and solely intent upon pious works, is called Ahuka and whose blameless wife is called Gulhá. By him, a bee in the park of Devotion, and by his brother, has been erected this temple of Siva, at the door of which stand the statues of Gangá, Yamuná[2] and other deities, together with a *mandapa.* The high-minded son of Asika, named Nayaká, who is at the head of the masons, came from Susarman's town to this village, likewise Thodhuka, the son of Sammana. By these two together has the very lofty temple of Siva been fashioned with the chisel as well as the *mandapa ;* it has been constructed in accordance with the opinion of Samu and on it glitter the figures of the crowd of the Ganas."[3] It is interesting to find that the architects employed by the two merchants came from Kángra town. For there can be little doubt that Dr. Bühler was right in identifying Susarmapura with that place. Súsraman is the name of the ruler of Trigarta in the Mahabhárata.

[1] Two earlier Rulers of Trigarta, Prithvichandra and his son Bhuvanachandra who are mentioned in the *Rájatarangini* (V. 143-147) as contemporaries of King Sankararvarman of Kashmir (A.D. 883-902) have likewise names ending in *chandra.*

The Chronicle further mentions a King of Jalandhara, named Induchandra, who was contemporaneous with King Anantadeva of Kashmir (A. D. 1028-63).

[2] The sacred rivers Ganges and Jumna represented as goddesses. The images of these two deities usually stand on both sides of the entrance of Hindu temples.

[3] The animal-headed followers of Siva, of which Ganesa (or Ganapati), as his name indicated, is the leader.

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The date of the two inscriptions is expressed both in the Saptarshi and in the Saka eras. The Saka date was first read by Cunningham as 726, corresponding with A. D. 804. The true date, however, must be the Saka year 1126 corresponding with A. D. 1204.[1]

The Baijnath temple is orientated due west. It consists of a *pur*, or adytum, 8 feet square inside and 18 feet outside, surmounted by a spire of the usual conical shape, and of a *mandapa* or front hall, 20 feet square inside, covered with a low pyramid shaped roof. The adytum which contains the *linga* known as Vaidya-natha is entered through a small ante-room with two pillars in antis. The roof of the *mandapa* is supported by four massive pillars connected by raised benches which form, as it were, a passage leading up to the entrance of the sanctum. The architraves resting on these pillars divide the space of the ceiling into nine compartments each of which is closed by means of corbelling slabs.

In front of the *mandapa* rises a stately porch resting on four columns. "The shafts of these pillars," Fergusson remarks "are plain cylinders, of very classical proportions, and the bases also show that they are only slightly removed from classical design. The square plinth, the two toruses, the cavetto or hollow moulding between are all classical, but partially hidden by Hindu ornamentation, of great elegance but unlike anything found afterwards." The capitals of the pot-and-foliage type are discussed by the same author at considerable length.

Both the south and north wall of the *mandapa* are adorned with a graceful balcony window. The four corners are strengthened by means of massive buttress-like projections in the shape of half engaged miniature *sikhara* temples, each containing two niches in which image slabs are placed. Smaller niches in slightly projecting chapels are found between the corner projections and the entrance and balcony windows.

The outer walls of the sanctum are enriched with three pillared niches enclosed in projecting chapels, each flanked by two niches of smaller size. The central niche in the east wall contains an image of the sun-god Súrya wearing a laced jacket. It is placed on a marble pedestal which originally must have belonged to a figure of the Jina Mahávira, as appears from a

[1] The question of the date has been fully discussed in the author's paper, [illegible] Survey Report for 1905-06, page 19[illegible].

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Nágari inscription dated in the Vikrama year 1296 (A. D. 1240[1]).

It was assumed by Cunningham and Fe gu son that the Baijnáth temple had undergone a thorough restoration at the hands of Rája Sansár Chand Katoch (A. D. 1776—1824). But Sir Aurel Stein, who had the advantage of personally inspecting the temple in December 1892, expressed the opinion that the building "has not undergone such very great alterations as the earlier describers state." He points out, that the doorway of the adytum is still decorated with the images of the river goddesses mentioned in the inscription. Only the roof seems to be modern ; and according to the statements of the local priests it was renovated in the days of Rája Sansár Chand, II.

The temple of Baijnáth, although situated at no great distance from the centre of the earthquake of the 4th April 1905, suffered but slight injury from that catastrophe. The neighbouring smaller temple of Sidhnáth, on the contrary, completely collapsed.[1]

The various buildings belonging to the historical fort of Kángra were nearly all seriously damaged by the earthquake of 1905. The whole fort was turned into a mass of ruins. Its rock-built ramparts, which it took the hosts of Hindústán many months to scale, were hurled down in a few seconds by the mighty hand of Nature.

The fort is entered through a small courtyard enclosed between two gates which are known as Phátak and only date from the Sikh period, as appears from an inscription over the entrance. These gates possess no archæological interest. From here a long and narrow passage leads up to the top of the Fort through the Ahaní and Amírí Darwáza, both attributed to Nawab Alif Khán, the first governor of Kángra under the Great Moghuls. Some 500 feet from the outer gate the passage turns round at a very sharp angle and passes through the Jahángírí Darwáza. Cunningham notes that this is said to have been the outer gate of the Fortress in Hindu times and that its original name is unknown. The Jahángírí Darwáza, however, has entirely the appearance of a Muhammadan building and, judging from its name, would seem to have been raised by Jahángír after his conquest of the Fort in A. D. 1620.

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[1] The inscription was edited by Dr. G. Bühler in the *Epigraphia Indica*, Vol. I., page 118-f. It mentions that the image was placed in a sanctuary (*chaitya*), of Mahávira. It was erected by two merchants who, according to Dr. Bühler, probably came from the province of Gujarat. Their spiritual preceptor, Suri Devabhadra, who consecrated the image, must have belonged to the Svetambras sub-division of the Jain community.

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There is some reason to assume that a white marble slab bearing a Persian inscription, of which two fragments were recovered in 1905, originally occupied a sunk panel over the gate in question.[1] It in all probability was a record of Jahángír's conquest of the Fort, an exploit on which he prides himself so much in his Memoirs.

The Amírí and Jahángírí Darwáza received serious injury in the great earthquake, but could be repaired. Not so the next two gates, called the Andhérí (or Handélí) and the Darsaní Darwáza which were completely ruined. The Darsaní Darwáza, when extant, was flanked by defaced statues of the river-goddesses, Ganga and Yamuna, and must date back to a time previous to the Muslim occupation of the Fort. It gave access to a courtyard, along the south side of which stood the shrines of Lakshmí-Náráyana, Sítalá, and Ambiká Deví. Between the two last-mentioned buildings a staircase led up to the palace, a structure of no architectural interest. The so-called temples of Lakshmí-Náráyana and Sítalá, by far the most valuable edifices in the Kángra Fort, were turned into a mass of ruins by the earthquake of April 1905.[2] They were square chambers profusely decorated with carvings. It is questionable whether they have been rightly designated as temples, as there was no indication that they ever contained any object of worship. Their ornamentation, however, left no doubt that they were originally intended for religious purposes.

The temple of Ambiká Deví is a much plainer structure, evidently of no great age. The only ancient portions seem to be the pillars and architraves of the *mandapa* or ante-room which originally must have been an open, twelve-pillared pavilion, roofed over in the corbelling fashion of Hindu architecture. By bricking up the intercolumnations the pavilion was converted into a square chamber now covered by a flat dome. The latter feature indicates that this reconstruction happened during the Muhammadan occupation. The adjoining building, used as the shrine proper, must have been a monument of the short period during which Sansar Chand held the Kángra Fort. The clumsy

[1] The obverse of each fragment is carved with a trident or *trisul* between a pair of footprints. Presumably the inscribed slab was removed from its original place and broken to pieces at the time when the Fort was captured by Sansár Chand in 1786 A. D. The fragments were then turned to Hindu worship. They were recovered in the temple of Ambiká Deví and were removed to the Lahore Museum shortly before the earthquake. For a transcript and reproduction of the fragmentary Persian inscription, *vide Archl. Survey Report* for 1905-06, page 13, fig. 1. The gate, as it was before and after the earthquake, is shown in plate 1.

[2] These buildings, before and after the earthquake, are shown in *Arch. Survey Report* for 1905-06, pl. II.

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shape of the spire bears ample evidence of its late date. It is a curious example of the capricious action of the earthquake, that this building was destroyed, whereas the adjoining *mandapa* did not show any sign of injury.

To the south of the Ambiká temple there are two small Jain shrines, facing west. One of them contains merely a pedestal which must have belonged to a Tírthankar image. In the other is placed a seated statue of Adinátha with a partly obliterated inscription dated, according to Cunningham, in *Samvat* 1523 (A. D. 1466) in the reign of Sansár Chand I.

In the city of Kángra the only place of any antiquity is the small temple of Indreshvara.[1] It is ascribed to Rája Indrachandra the first member of whose name, according to a common practice, is coupled with that of the deity—Isvara; *i.e.*, Siva—to whom the shrine is dedicated. If Cunningham was right in identifying this Indrachandra with the Induchandra of Jálandhara mentioned in the *Rájátarangini* (VII, 150) as a contemporary of Anantadeva of Kashmir (A. D. 1028—63), it would follow that the Indresvara temple dates from the 11th century. The most valuable and at the same time the most delicate portion of the edifice, *viz.*, the open pavilion supported on four ornamental pillars which sheltered Siva's bull Nandi, collapsed in the earthquake. To the east of this pavilion is the shrine containing the *lingam* which forms the object of worship. It measures only 9 feet 2 inches square outside. The floor is 2 feet below the level of the paved street which shows the amount of accumulation that has taken place since the temple was built. To the south of the pavilion is another chamber which seems to have been the original shrine. On both sides of its entrance are two Jain images described by Sir Alexander Cunningham.[2] One of these images represents the Tírthankhar Adináthá, as is indicated by the effigy of a bull on the pedestal. It bears, moreover, a Sárada inscription, dated in the year 50 of the Lokakála or Saptarshi era. Dr. Buhler, who edited the inscription, believed it to be nearly contemporaneous with the Baijnáth eulogies on account of the similarity of the character.

The most celebrated sanctuary of the Kángra District, though by no means foremost in antiquarian interest, was the temple of the goddess Vajreshvarí or Mátá Deví at Bhawan, the suburb of Kángra town, about half-way down the northern

[1] Cunningham, *Archl. Survey Report*, Vol. V, page 164. f. *cf.* also A. S. R. for 1905-06, pp. 15-f., pl. III.

[2] *Epigr. Indica*, Vol. I, page 120. The Abhayachandra mentioned in the inscription was not a ruler of Kángra, as Cunningham supposed, but a Jain teacher.

slope of the Malkera Hill. There can be little doubt that from very remote times the spot was held sacred, but the temple which fell a victim to the earthquake of 1905 was not of very great age. An extensive Sanskrit inscription[1] preserved in the porch of the temple records that it was built in the reign of "Shâhi Mahammada" who has been identified by Cunningham with Muhammad Sayyid, who reigned at Delhi from A. D. 1433 to 1446. At the time of its foundation the Rája of Kángra was Sansar Chand I, the year of whose accession must have been A. D. 1429-30. The inscription also gives the names of his father Karam Chand (Skt. Karmachandra) and of his grandfather Megh Chand (Skt. Meghachandra).

The temple, the foundation of which is recorded in the inscription, was entirely renovated by Desa Singh, the Sikh Governor of Kangra. Before the earthquake it presented the appearance of a square tower decorated with balconies and kiosks in the gaudy style of the period and surmounted by a bulb-shaped, gilded dome which, according to Cunningham's informants, was gilded by Chand Kaur the wife of the Mahárája Sher Singh. That this pretentious structure still concealed the original shrine [illegible] the earthquake; for among the *debris* scattered over the courtyard could be seen the spire of the ancient temple which had come down in one solid mass of masonry.[2]

A place of considerable historical importance is the fort of Núrpur, once the seat of the Pathánia Rájas. By far the most interesting building in the Núrpur fort is the ruined temple which was excavated in 1886 by Mr. C. J. Rodgers of the Archæological Survey.[3] This temple, of which only the basement is extant, is a building of considerable size belonging to the mixed Hindu-Mughal style of architecture which came into vogue under the tolerant rule of Akbar. It is 117 feet long and 50 feet wide externally. It is built of red sandstone and consists of an ante-room or *mandapa* leading through a central chamber to the sanctuary which is octagonal in plan with recesses at the angles. Its general plan is very similar to those of the temples of Govind Deo at Bindraban and of Hari Deo at Goverdhan near Mathura (Muttra). A characteristic feature of the temple is the profuse decoration of the outer walls, exhibiting effigies of cows, milk-maids and a figure which most probably represents Krishna. Judging from the character of these figures, we may assume

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[1] The inscription, which was first discussed by Cunningham (*op. cit.*, page 167 f.), was edited by Dr. Bühler in *Epigr. Indica*, Vol. I, page 190 ff. It contains a eulogy in honour of Bhavání of Jwalamukhi. The character is partly a late type of Sáradá and for the rest Nágari.

[2] See *Archl. Survey Report* for 1905-06, pp. 1[illegible] f., fig. 3, and pl. IV.

[3] A full account of the Nurpur temple is given in *Archl. Survey Report* for 1904-05, page 110, ff. pl. XXXVI-XL.

that the temple was dedicated to Vishnu. In all probability it was built by Raja Básu (the founder of the fort, who died in A. D. 1613) and destroyed when the rebellion of his son and successor, Suraj Mall, was suppressed by the army of Jahángír in A. D. 1618.

Among the ancient monuments of secondary importance in the Kángra District we may mention the temple of Ambikeshvára at Haripur, profusely decorated with carvings and believed to be the oldest shrine of the place; the well-known sanctuary of Jwálámukhi, "the flame mouthed goddess," more renowned as a place of pilgrimage than for its architectural merits; a richly sculptured masonry tank or *naun* at Jowáli; and the Thakurdva a at Fatehpur which is adorned with frescoes relating to the legend of Krishna and ascribed to Rája Mándhátá of Núrpur (A. D. 1667—1700).

Moslem buildings of any note do not occur in the District, but attention may be drawn to the tomb of Rahmat Alí Sháh near Kángra town which has a Persian inscription dated in the Hijri year 1121 (A. D. 1743).

Principal Forts in Kángra District.	*Locality.*
Kángra Fort	Kángra.
Pathiár Fort	Pathiár.
Haripur Fort	Haripur.
Kotla Fort	Kotla.
Núrpur Fort	Núrpur.
Mankot Fort..	Man Hills.
Síba Fort	Siba.
Kutlehr Fort	Kutlehr.
Tira Sujánpur Fort	Tira Sujánpur.
Jowálí Fort	Jowálí.
Mastgarh Fort	Mastgarh.
Mangarh Fort	Mangarh.
Rattangíri Fort	Bír Bangáhal.
Chandar Bhan Fort	Chandar Bhan Tika.
Solah Singi Fort	Hamírpur.

List of Protected Monuments of Kángra District.

Serial No.	Description of monument.	Locality.	Tahsil.	Notification by which declared protected.	REMARKS.
1	Ruined Fort ...	Kángra .	Kángra ...	Punjab Government notification No. 649, dated 9th December 1909.	
2	Temples ...	Baijnáth and Sidh Náth.	Pálampur..	Ditto.	
3	Katoch Palace ..	Tira Sujánpur	Hamirpur...	Ditto.	
4	Ruined Fort ...	Núrpur ...	Núrpur ...	Ditto.	
5	Fort ..	Kotla	Do. ...	Ditto.	
6	Buddhist Stupa known as Bhim Tila	Near Chetru ..	Kángra ...	Ditto.	
7	Rock inscription.	Pathiár ...	Do. ...	Punjab Government notification No. 529, dated 22nd August 1916.	
8	Rock inscription.	Kaniára ...	Do. ...	Punjab Government notification No. 735, dated 1st December 1916.	
9	Monolithic temples with sculptures lying in and outside it.	Masrúr ...	Dehrá ...	Punjab Government notification No. 201, dated 12th February 1914.	
10	Lord Elgin's Tomb	Upper Dharmsála.	Kángra ...	Punjab Government notification No. 24847, dated 14th October 1921.	

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PUNJAB

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WITH MAPS.

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CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspects.

CHAP. I, A

Physical Aspects.

Boundaries and general configuration.

The State of Mandi, area some 1,200 square miles, lies on the upper reaches of the Beás between 31° 23′ and 32° 4′ N. and 76° 40′ and 77° 22′ E. It is bordered on the north by the Chhota Bangáhal Pargana of the Pálampur Tahsil of the Kángra District: on the east by the Kulu Valley or Kulu Proper, the Bhalán, Bunga and Plách Kothis of Kulu Tahsil and by the Saráj Tahsil of Kulu, on the south by the State of Suket, and on the west by the State of Biláspur and the Hamírpur and Pálampur Tahsils of Kángra. The eastern boundary is formed by the ridge of the Nargu Dhár as far as Bajaura, then by the Beás and Tirthan rivers to Manglaur, from which it runs almost due south to a point 5 miles south of the Jalauri Range when it follows the Bisna stream to the State of Suket. Its extreme length from Baijnáth on the north-west to the south-eastern corner on the Bisna is about 54 miles, and its breadth from the Dulchi Pass near Bajaura in Kulu to the Bilás-pur border is some 33 miles.

Natural divisions.

The Beás, which enters Mandi territory about the middle of the eastern border and leaves it a few miles north of the centre of its western boundary divides the State into two unequal portions of which the northern is the smaller. This part is again trisected by two great parallel ranges running north-west by south-east of which the eastern and higher called the Ghoghar-ki-Dhár is conti-nued across the Beás and extends down into the south-western corner of the State. The south-eastern corner is formed by the western end of the great Jalauri Range, which throws out three main spurs from its northern slopes and forms the tract known as Mandi-Saráj.

The main ranges.

Of the ranges the most important is the Ghoghar-ki-Dhár which enters the State at Harabágh at the centre of its northern border. It is a continuation of the great range which forms the western limit of Chhota Bangáhal. It is fertile and well-wooded, abounds in game and is famous for its honey. It also contains the salt quarries of Guma and Drang and slate is obtained in many places. The Nargu Range, which has an elevation of from 9,000 to 12,000 feet, is also well-wooded with pine, deodar, walnut, chestnut and box, and contains iron-mines which would be of great value were they more accessible

The Beás.

Almost the whole area of the State drains into the river Beás. It enters Mandi territory at the village of Larji where it is joined by the Sainj and Tirthan streams. Thence it flows westward with several sharp windings until it reaches the town of Mandi, the capital, which is situated on its left bank almost in the centre of the State. From the city the river after a northern course of a few miles again turns westward and leaves the State below Sandhol.

CHAP. I. A — Physical Aspects. Tributaries. North bank.

Its principal tributaries on the north bank are the Ul, Luni and Rena: and on the south bank the Hansa, Tirthan, Janjheli, Jiuni, Suketi, Ranodi, Son and Bákhar.

Rising in the snowy ranges of Bara Bangáhal the Ul drains the valley between the Nargu and Ghoghar-ki-Dhár and after a southerly course of some forty miles through the Chohár Waziri and the Drang iláqa falls into the Beás, 3 miles above the town of Mandi. As it runs in a deep gorge, between steep high banks its waters cannot be used for irrigation. The Luni rises on the western slopes of the Ghoghar-ki-Dhár, near Urla, and flowing southward for about 10 miles falls into the Beás a mile above the Rena. The Rena has its sources in the numerous streams which descend from Chhota Bangáhal and drains the valley which lies between the Ghoghar-ki-Dhár and its parallel range to the west, running southward in the State for about 10 miles through the Bangáhal and Ner Waziris.

South bank.—The southern tributaries are more numerous. To the extreme east of the State the Hansa (or Bah) forms the boundary between Mandi and Plách for some 8 miles, until it joins the Tirthan at Manglaur. Thence the united streams flow northwards, still forming the boundary of the State for another 6 miles, and fall into the Beás where it turns sharply eastwards at Larji. The Jhanjheli rising in the Mangru Range runs through Mandi-Saráj and Pindoh for 20 miles to meet the Beás at Bákhal. Rising in the hills of Kamru Nág in the Náchan iláqa the Jiuni irrigates some 800 ghumaons there and in the Pindoh Wazíri, and joins the Beás a few miles above Mandi town. The Suketi or Suket Khad enters the State from Suket territory and becomes after its junction with the Ratti and Kansa streams a considerable volume of water. It then flows north until it falls into the Beás close to the town of Mandi. The Ranodi rising in the Rúpru Hill irrigates some 150 ghumaons in the Tungal Wazíri and after a northern course of about 11 miles falls into the Beás at Báhí. The Son or Seon Khad (so called because gold is found in very small quantities in its bed) rises in the Saráka-Ghatta hill and running northward for some 15 miles enters the Beás at the Kanda ferry. It irrigates the Wazíris of Kamláh and Anantpur. The Bákkar Khad rises in the Dewiwah hills and flowing northward forms the boundary between the State and the Tahsil of Hamírpur, until it joins the Beás at Sandhol. There is a proverb about this stream :—

Bakkar Khad sab hí khaddán di Rání,
Heonda dhúp na teondi páni,
Barsáti kihán jind bacháni.

"The Bakkar is the queen of all the streams. There is no sun in winter nor water in summer, and in the rains how can one save one's life?"

CHAP. I, A.

Physical Aspects.

The Sikandar Range.

The Sikandár Range rises from the boundary of the Suket, Biláspur and Mandi States and runs northward for 50 miles being broken through by the river Beás two marches north of Mandi town. On its eastern slope some 3 miles from the Suket border is the temple of Murari Devi. A mile from the temple is the fort of Bair-kot and another mile beyond the fort is a "galu" or pass on the old road leading to Hoshiárpur. South-west of the pass there is a "pakka baoli" or tank with a spring sending forth water sufficient to quench the thirst of many hundreds. Tradition relates that about 375 years before Akbar's reign, Sikandar Lodhi marching to the conquest of Kángra arrived at this spring, and near it and close to the temple of Murári Devi he founded a cantonment which remained in existence for some time. Since then the range has been known as Sikandar Dhár. No monument, save (it is said) the ruins of a tomb near by, remains to mark the site. The correctness of this derivation, however, is disputed.

Story tells that in the tank south of the pass a stone bore the following inscription :—Sikandar dhár ná urár ná pár, "the hill of Sikandar is not on this side nor on that." The meaning of these words was not known, but was supposed to indicate hidden treasure. About 22 or 23 years ago a potter of Hoshiárpur came to these hills to sell merchandise. On his way back he halted for the night at a place west of the pass, and near the spring. While driving a peg to tether his mules he heard a hollow sound and accordingly pitched his tent over the spot. During the night he dug the place and is supposed to have found a hidden treasure, which he loaded on his animals and carried home. It is also said that cultivators in the neighbourhood, while reclaiming land above the spring, have found pieces of swords and some square rupees.

There is also a kotha of pakka masonry near this pass, which is called a gurdwárá of the Sikhs, because Gurú Gobind Singh used to halt there whenever he set forth to pillage.

Heights.

The following list gives the heights in feet above the sea of some important places and peaks in the Mandi State :—

Place	Height
Aiju Fort (highest part of the building)	4,967
Marúri Dhár in Bangáhal	4,278
Chabutra Halti Bangáhal on high road	8,868
Karsapur do. do.	6,075
Sui Dhár in Ner	8,950
Langot Dhár (above Guma)	7,532
Guma village (above salt mines)	5,193
Bunga Dhár in Chohár	6,526
Badwáni	6,700
Jhatingri	6,610
Phutakal (above Drang)	7,164
Jangartilla (west of Bhubu-ki-Jot)	11,522
Jaon Dhár do. do.	9,938
Gatiar	9,651
Chyira Dhár (in Náchan)	10,268
Shikári Devi	11,060
Charu (in Náchan)	10,194
Dabkar (in Pindoh)	6,150
Jiula do.	5,929
Joker do.	5,290
Sarogi (in Hat Garh)	5,000
Miroee	8,500
Kaunwál Dhár (in Prohbit)	4,106
Shyámá Káli Temple (in Mandi town)	3,000
Naina Devi (in Bagre)	6,350
Siah Dhár do.	6,178
Sikandra Dhár	6,000
Marwáh Devi	6,669
Moráti Devi (in Hátli)	6,149
Kamlah Fort	4,477
Galma	3,004
Bhá.nla	3,808

CHAP. I, A.
Physical Aspects.
Geology.

GEOLOGY.

On the geology of the country Mr. H. H. Hayden writes :—

"The State lies partly on rocks belonging to the central Himalayan zone of unknown age and partly on tertiary shales and sandstones. The rocks of the central zone consist of slates, conglomerates and limestones, which have been referred to the *infra*-Blaini and Blaini and Krol groups of the Simla area. The sandstones and shales of the Sub-Himalayan zone belong to the Sirmúr series of lower tertiary age and to the Siwálik series (upper tertiary). The most important mineral of the State is rock salt. The age of the salt is quite uncertain: but it appears to be connected with the tertiary beds.[1]

Section B.—History.

A complete history of Mandi from about 1200 A. D. to 1870 A. D. is to be found in Griffin's "The Rájás of the Punjab" This chapter is practically a resume of Griffin's account (with a few corrections and extra notes) to which is added a description of the administration of the State from 1870 to 1905.

The gross annual revenue of the State amounts to nearly Rs. 4,50,000. The ruling family in Mandi is Rájpút of the Chandra Bansi tribe and is known as Mandial. "Sen" is the name borne by the reigning Chief, the younger members of the family are called "Singh."

Rája Súr Sen, the common ancestor of the ruling houses of Mandi and Suket, belonged to the ancient Gaur dynasty which succeeded the Páls in Bengal about the middle of the tenth century.[1] The most eminent ruler of the Sena dynasty was Lakshman Sen. He is said to have extended his conquests to Kanauj, Nepál and Orissa and to have founded Gaur in Málda, which he himself called Lakhnauti after his own name. One of

(1) In the Encyclopædia Britannica the eleventh century is given but Lethbridge mentions a Sena king named Adisura who reigned in 964 A. D. Lethbridge is probably correct as the Senás reigned for about two centuries before they were conquered by the Slave kings.

his descendants, Ballala Sen chose Nadiya (near the junction of the Bhagirathi and Jalangi rivers) as a place of residence. Súr Sen, the last Sena ruler of Bengal, was driven out of Nadiya by Bakhtiár Khilji, a general of the Slave king Kutb-ud-din, about 1198-99, and died in exile at Allahabád. His son Rúp Sen left Allahabád at his father's death, and went to reside at Rupar in the Ambála District. Their old enemies however were still unsatisfied and in 1210 marched to the assault of Rúpar. In the ensuing struggle Rúp Sen lost his life and his sons were compelled to flee to the hills for refuge. Here they established themselves, Bir Sen becoming ruler of Suket, Gur Sen of Keonthal and Hanúr Sen of the Kishtwár country.

About 1330 A. D. in the time of Sáhu Sen, the eighth ruler of Suket from Bír Sen, a younger brother named Bahú Sen quarreled with the Rája and left Suket to reside in Manglaur, Kulu. His descendants lived there for eleven generations until Karanchan Sen, then head of the family, was killed fighting with the Kulu Rája. His Ráni, a daughter of the Chief of Seokot in Mandi, although pregant, was forced to take flight. She lost her way in the dense oak forest; and night coming on, fell exhausted beneath a "bán" tree where to her a son was born named Bán or Báno. The Rána of Seokot having no male heirs recognized his daughter's son as his successor, and on the death of his grandfather, the boy Bán Sen became Chief of Seokot. He enlarged his inheritance and built himself a new residence at Bhiúli, four miles above the present town of Mandi. Afterwards his son, Kalián Sen, bought Batauhli across the river from Mandi and there constructed a palace, the ruins of which may still be seen. Very little of the history of the State is known until we come to Ajbar Sen, 19th in descent from Bahú Sen, who, in 1527, founded the town of Mandi. Chatar Sen, his son, succeeded in 1534. Then come Sahib Sen and Narayan Sen who vigorously extended the boundaries of the Ráj, followed by Keshab Sen and Hari Sen of whom little is known beyond their names.

The following are the names of the first 24 Chiefs of Mandi:—

(1) Bahú Sen.
(2) Nún Sen.
(3) Nirhabat Sen.
(4) Kahabat Sen.
(5) Subawan Sen.
(6) Bír Sen.
(7) Samodar Sen.
(8) Keshab Sen.
(9) Mangal Sen.
(10) Jai Sen.
(11) Kanchan Sen.
(12) Bán Sen.
(13) Kakián Sen.
(14) Híra Sen.
(15) Dharitri Sen.
(16) Narendar Sen.
(17) Harjai Sen.
(18) Diláwar Sen.
(19) Ajbar Sen.
(20) Chhatar Sen.
(21) Sahib Sen.
(22) Narayan Sen.
(23) Kesbab Sen.
(24) Nari Sen.

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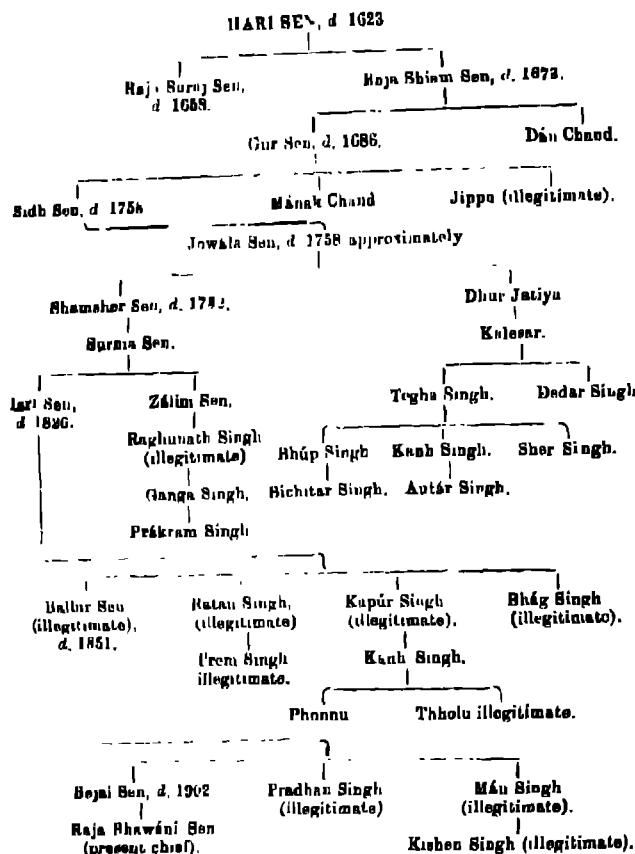
History.

The following genealogical table shows the descent from Rája Hari Sen of Rája Bhawáni Sen, the present ruling Chief: —

Suraj Sen, 1623—58

From Rája Suraj Sen's succession in 1623 the events of Mandi history are related in greater detail. Suraj Sen was an ambitious Chief and sought to extend his territories at the expense of his neighbours. An attack on the Rája of Bhangál led to a coalition between the latter and his brother-in-law, Rája Mán Singh of Kulu. Suraj Sen was defeated by their combined forces and the boundaries of Mandi fixed at the villages of Bir and Aiju. Later Suraj Sen again invaded Kulu and again suffered defeat. The Kulu troops overran Mandi and seized the Salt Mines of Guma and Drang which provided the greater portion of Mandi revenue. Suraj Sen was compelled to sue for peace and had to pay all the expenses of the war, the boundary remaining as previously fixed. With the Goleru Rája he was equally unsuccessful and the Kángra troops on two occasions sacked his capital.

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History.

Suraj Sen built the celebrated hill fort of Kamla in 1625 and also the palace in Mandi known as Damdama. He is said to have introduced a system of fixed revenue assessments of grain and cash, but no details are known.

Shiám Sen, 1658–73

As Suraj Sen's 18 sons had all died during his lifetime, he despaired of an heir and caused a silver image to be made which he called Madho Rao and to which he assigned his kingdom (1638 A. D.). His brother Shiám Sen who succeeded him and reigned for 15 years, is best known by the temple of Shiáma Káli which he built in Mandi. On an invasion of Kahlúr by the Mughals Shiám Sen went to the assistance of Tára Chand and appears to have been successful for land known as "barto" was granted afterwards in *muáfi* to those who took part in the campaign.

Sidh Sen 1686–1725

Gur Sen died in 1686 and was succeeded by Sidh Sen who was a great warrior, and added large territories to his State at the expense of Suket, Bhangál and Kulu. He treacherously murdered his father-in-law Rája Pirthi Pál of Bhangál when on a visit to Mandi. The head of the unfortunate Rája is said to be under a pillar or pedestal in the centre of the tank constructed by Sidh Sen in front of his palace. The pillar at the top has space for a lamp which is still lighted every evening.

Towards the end of the 17th century Govind Singh, the tenth Sikh Guru, visited Mandi where the Rája entertained him hospitably. The Guru's promise however—

Mandi ko jab lutenge
Asmáni gole chhútenge

has never been fulfilled.

During this reign Jippu, an illegimate brother of the previous Rája, acted as Wazír of the State. He was obviously a man of considerable ability as he inaugurated the revenue system still in force, and framed rules limiting the expenditure on betrothals and weddings. He further introduced a system of state loans, whereby a man could borrow grain from the State stores, the grain being repaid at the next harvest plus sawái, *i.e.*, ¼th the amount borrowed. Failing repayment a fresh bond was written every fourth year in which the principal was doubled. One paisa per rupee per mensem (nearly 20 per cent.) was charged as interest on cash loans. During this period the land revenue was paid chiefly in kind. If the fixed cash revenue demand could not be paid in silver, the current copper coins were received but with an addition of three takkas, *i.e.*, 1½ annas per rupee. Jippu remained as Chief Minister till his death when Dhur Jattiya the Rájá's brother appears to have become influential.

Jowala Sen

The Mandi chronicles relate that Jowála Sen reigned three years. This appears to be a mistake. Griffin notes that he died in 1758. It appears however that he really died about 1752 or six years before his father.

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Shamser Sen, 1788–81.

Judging from the stories related in a Tánkri history of Mandi. Shamser Sen must have been of weak intellect, capricious and cruel. During his reign the Mughals invaded the Kamla district but retired without doing much damage, the fort proving too strong for them to attack.

Surma Sen, 1781–89.

Griffin does not refer to this Rája although vernacular records speak highly of him. He was apparently a headstrong man with a violent temper. The result was that the Mians (his relations) and the officials had a healthy fear of him and, as the chronicles naively remark, "in his reign all Mians were powerless and the State prospered." Has these pregnant words been laid to heart by his successors the State would have been saved much trouble. Bairagi Ram, Brahman, was his Wazír. It is interesting to note that Surma Sen paid yearly tribute to the Mughal Emperor, *viz.*, Rs. 500 cash, a musk deer, a yak-tail, a pony and a hawk.

Isri Sen, 1789–1826.

During the minority of Isri Sen, who was only five years old at his father's death, the fortunes of the State were reduced to their lowest ebb. About 1792, Rája Sansár Chand of Kángra seized an opportunity to invade Mandi and plunder the town. Isri Sen was captured and carried off to Kángra. The rich district of Hatli was handed over to Suket, Chohár allotted to Kulu, and Anantpur kept by the victor himself, while the State thus impoverished, was ordered to pay an annual tribute of a lakh of rupees. In 1805, Sansár Chand pursuing his victorious career turned to the conquest of Kahlúr. Its Rája invoked the aid of the Gurkhas who had already overrun the country from the Gogra to the Satlaj. In May 1806, the allies defeated the Katoch Rája at Mahál Mori, released Isri Sen and, on submission to the Gurkha Amar Singh Thapa, restored him to his kingdom The result however was to bring about the interference of a far more powerful and dangerous enemy, for Rája Sansár Chand, reduced to extremities, besought the assistance of the Sikhs. In August 1809, after a protracted struggle, the army sent by Ranjít Singh defeated the Gurkhas and compelled them to abandon all their conquests on this side of the Satlaj. Sardar Desa Singh Majithia occupied Kángra Fort on behalf of Ranjít Singh, and was appointed Názim or Superintendent of all the Hill States including Mandi. Rája Isri Sen recovered his lost districts but was compelled to pay a yearly tribute of Rs. 30,000. This sum was raised to one lakh in 1815 but again reduced by judicious bribery to Rs. 50,000 in 1816 or 1817.

Zálim Sen, 1826–39.

On the death of Isri Sen without legitimate male heirs, his brother Zálim Sen, who had perpetually intrigued against him, succeeded to the throne. He paid a lakh of rupees as succession duty to Lahore, and annual tribute of Rs. 75,000. Some years before his death he made over the administration of the State to his nephew Balbír Sen who was not only illegitimate but also one of the younger sons of the late Rája. The Lahore Court was only

induced by the payment of a very large sum by Zálim Sen to recognise Balbír Sen as the successor to the Mandi Gaddi.

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Balbír Sen; 1839—51.

In June 1839 Máharájá Ranjít Singh died. The troops of the Khalsa were dangerous to their masters when not kept in active employment, and accordingly, though Mandi had not in anyway offended, the reduction of the State was determined on. The Sikhs led by General Ventura occupied Mandi and captured the Kamla Fort after a poor resistance. Balbír Sen, taken prisoner during the campaign, was sent to Amritsar from whence, on his release in 1841, he returned to find Ghulám Mohi-ud-din, the Sikh Governor, real ruler in his State.

The tyranny of the Sikhs was intolerable and in 1845, before the beginning of the Sikh War, Balbír Sen had opened negotiations with the British Government. After the Khalsa was crushed at Sobraon, the allegiance of Mandi was formally offered to and accepted by the British Government (24th October 1846). The following is a translation of the sanad given on that date by the Governor-General.

Whereas, by the treaty concluded between the British and Sikh Governments, on the 19th March 1846, the hill country has come into the possession of the Honourable Company, and whereas Rája Balbír Sen, Chief of Mandi, the highly dignified, evinced his sincere attachment and devotion to the British Government: the State of Mandi, comprised within the same boundaries as at the commencement of the British occupation, together with full administrative powers within the same, is now granted by the British Government to him and the heirs male of his body by his Ráni from generation to generation. On failure of such heirs, any other male heir who may be proved to the British Government to be next of kin to the Rája shall obtain the above State with administrative powers.

Be it known to the Rája that the British Government shall be at liberty to remove any one from the Gaddi of Mandi who may prove to be of worthless character and incapable of properly conducting the administration of his State, and to appoint such other nearest heir of the Rája to succeed him as may be capable of the administration of the State and entitled to succeed. The Rája or any one as above described who may succeed him, shall abide by the following terms entered in this sanad, *viz.* :

1. The Raja shall pay annually into the treasury of Simla and Subathu one lakh of Company's rupees as nazrana by two instalments, the first instalment on the 1st June and the second instalment on 1st November.

2. He shall not levy tolls and duties on goods imported and exported but shall consider it incumbent on him to protect bankers and traders within his State.

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3. He shall construct roads within his territory not less than 12 feet in width and keep them in repair.

4. He shall pull down and level the forts of Kamalgarh and Nantpur, and never atempt to rebuild them.

5. On the breaking out of disturbances, he shall, together with his troops and hill porters, whenever required, join the British army, and be ready to execute whatever orders may be issued to him by the British authorities and supply provisions according to his means.

6. He shall refer to the British Courts any dispute which may arise between him and any other Chief.

7. In regard to the duties on the iron and salt mines, etc., in the territory of Mandi, rules shall be laid down after consultation with the Superintendent of the Hill States, and these rules shall not be departed from.

8. The Rája shall not alienate any portion of the lands of the said territory without the knowledge and consent of the British Government, nor transfer it by way of mortgage.

9. He shall also put an end to the practice of slave dealing, satti, female infanticide, and the burning or drowning of lepers, which are opposed to British laws, that no one in future shall venture to revive them.

It behoves the Rája not to encroach beyond the boundaries of his State or the territory of any other chief, but to abide by the terms of this sanad, and to adopt such measures as may tend to the welfare of his people, the prosperity of his country, and the improvement of the soil, and ensure the administration of even-handed justice to the aggrieved, the restoration to the people of their just rights, and the security of the roads. He shall not subject his people to extortion, but keep them always contented. The subjects of the State of Mandi shall regard the Rája and his successors as above described to be the sole proprietor of that territory, and never refuse to pay him the revenue due by them, but remain obedient to him and act up to his just orders.

Bejai Sen, 1851–1903.

At the death of his father Bejai Sen was only four years of age. A Council of Regency was appointed, consisting of Wazir Gosáon, the all-powerful Prime Minister, Mián Bhág Singh and Prohit Shib Shankar. In two years however it was found necessary to re-organize the Council and almost the entire control of the administration, judicial and financial, was given to Wazir Gosáon. This arrangement worked well for some years and the State greatly benefited.

But the training of the Rája had been almost entirely neglected. Griffin says, "Not only was the education of the Rája neglected, but both the Probit (Shib Shankar) and Wazir Gosáon

winked at, even if they did not encourage excesses which seriously injured the constitution of the young prince.

In 1861 the Prohit was banished to Kángra and the Wazir fined Rs. 2,000.

In 1863 Mr. Clark, an Officer of the Educational Department, was appointed to superintend the Rájá's education.

When the Rája became of age and took charge of his State, the outlook was bright. Various works of utility were undertaken, including a road from Baijnáth to Kulu, dâk bungalows, a post office connected with the Government Postal Department, etc. Unfortunately the Rája proved to be of a weak vacillating disposition and was jealous of his strong Wazir. He was ruled by his zenana and by men who cared little for the State but much for their own profit.

The administration fell into the greatest confusion and the British Government found it necessary in 1870 to appoint Mr. E. Harrison, B. C. S., as Adviser to the Rája. This Officer put the State in such good order that, on his appointment to a higher post in 1872, administration progressed smoothly until 1879. In that year Colonel W. G. Davies, then Commissioner of Jullundur, with the assent of the Rája, drew up a scheme of administration under which a council of three members, Miáu Mán Singh, Padha Jíwa Nand and Munshi Ganga Singh, was appointed. By the end of 1880, the system broke down, the Council was removed and Wazir Uttam Singh, dismissed in 1879, recalled.

Uttam Singh did good work until the year 1888 when he was attacked by paralysis. He died in October of that year.

The Tahsildar, Jowahar Mal, was appointed Wazir, but the hillmen showed signs of discontent, and the Rája early in 1889 asked for the assistance of a British official. Mr. H. J. Maynard of the Indian Civil Service was appointed Counsellor to the Rája, and during the year or so he was in Mandi, he effected great improvements.

He left at the end of March 1890, and at his suggestion the Rája engaged Mr. C. E. Fendall as Superintendent of Works to help in the forest administration especially, and to look after the roads, salt mines and begár labour generally. Appellate judicial work was also entrusted to him.

In June 1893, there was another disturbance among the Saráj hillmen, who were dissatisfied with Wazir Jowála Singh. The introduction of buffalo lymph for vaccination was seized upon as a pretext for showing open discontent, Jowála Singh was removed and Mián Udham Singh, a Rájpút, appointed. The period from 1894—1900 was an unlucky one for Mandi. Two sons were born to the Rája but died in childhood. The Rája was constantly ill and developed cataract in both eyes. He

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was therefore totally unable to look after his State, and unfortunately Udham Singh and Mr. Fendall did not work together. Both were removed in 1901 and Padha Jiwa Nand recalled from Jodhpore State where he was a Member of Council.

Bijai Sen died in December 1902 after long continued ill-health. Bhawáni Sen, in default of legitimate heirs, was recognized as his successor by the British Government and formally installed by the Lieutenant-Governor of the Punjab at Mandi in November 1903, while still a student at the Aitchison Chiefs' College, Lahore. The administration of the State was entrusted to Mr. T. Millar of the Indian Civil Service who remained in Mandi until October 1905 when the Raja was formerly invested with full powers by Mr. H. A. Anderson, C.S.I., Commissioner and Superintendent, Jullundur Division.

The late Rája was an orthodox Hindu and very conservative. He was generous to a fault and unscrupulous persons took full advantage of this. He was beloved by his subjects generally.

Notwithstanding the vicissitudes of the last 50 years, there have been many improvements made in the State.

1. In 1868 the Baijnáth-Kulu and Baijnáth-Mandi roads were construoted and dâk bungalows built.

2. In 1878 the Empress bridge over the Beás at Mandi was built at a cost of Rs. 1,00,000.

3. In 1881 the Sikandra-Mandi road, 25 miles long, was completed.

4. In 1883 the Mandi-Kulu read, about 81 miles long, was constructod.

5. In 1903 an excellent hospital was completed at Mandi and put under the charge of an Assistant Surgeon.

The Mandi State School, under a trained and experienced Head Master and supported by an adequate staff, promises to be popular.

Mandi is a leading Hill-state, standing 6th in order of precedence among the Punjab Chiefs. One lakh of rupees annually is paid as tribute to the British Government. The Rája is entitled to a salute of 11 guns and receives a return visit from the Viceroy.

The Military force of the state is—

Infantry Regulars	125
" Irregulars	584
Cavalry "	25
Artillerymen	20
Guns	8

Section E.—Arts and Manufactures.

Principal Industries and manufactures.

Blacksmiths work in iron and make all the agricultural implements. Some also make ornaments of brass and zinc for the poorer agriculturists. The goldsmiths of Mandi cannot compete in skill with the Sunárs of Kángra; but they make ordinary ornaments and earn 8 annas per *tola* for gold, 6 annas per *tola* for silver ornaments as wages. The carpenters are generally skilful, and during the summer some of them visit Simla where they earn high wages In Mandi town, however, they generally earn only 6 annas a day. The carpenters of Cholár make pots of walnut wood. Thathiárs or workers in metal are very few in number, but they are skilful and can make all the vessels in ordinary use as well as brass idols for the temples of the local deities, and a curious brass pen-and-ink case made to be carried in the waist band. The Thávis are industrious and some of them do good stone carving and also make idols. The Bhanjieras are an important and industrious class who make many useful articles of bamboo at very low rates. They also make baskets for grain of various sizes, boxes (*patára*) for keeping clothes, *jirdas* for screens and *manjris* for matting; also the *kiltas* in which hillmen carry loads on their back. A local proverb shows the esteem in which the bamboo is held for the variety of articles made of it.

Kanka re nán venjá re vanán idhírá kivá vakhán.

"What can be said of the different kinds of bread made of wheat and of the various articles made of bamboo." They also make umbrellas of *bhoj patr* leaves, which are largely used by the poorer classes.

Weaving is another important industry among the hill people. Nearly all the agriculturists of the upper hills make woollen clothes for their own use. Some of the people in Chohár and Sanor are improving in the arts of spinning and weaving wool, and make blankets of superior quality which realize good prices in the markets of Kulu and Mandi. The *nilíris* are well skilled in the art of dyeing, gay colours of great beauty and variety being m[illegible] in use. There is a good deal of dyeing in Mandi, as married women never wear clothes which are not of a gay colour.

Principal industries and manufactures.

Fibrous manufactures are not neglected. From the fibre of the wild nettle and cultivated hemp are made ropes, shoes, bags, and nets for fishing and snaring hawks. The bark of the *bihul* tree (*Grewia elastica*) is used as a fibre for ropes after the stalks have been well soaked in water. Ropes are also made of the *bagar* grass which grows on stony soil.

There are some Bohra and Khatri women who do needle work and make *pulkáris* or handkerchiefs of silk. They also make very pretty table-cloths which are greatly admired by Europeans.

Distilling liquor affords a livelihood to many persons. The brewing of *lugri* or hill beer and *sur* is also not unknown.

CHAPTER IV.—PLACES OF INTEREST.

MANDI TOWN.

CHAP. IV.

Places of Interest.

Mandi town (31° 45′ North, 76° 58′ East) picturesquely situated on the Beás River, is the capital of the State. The town itself is 2,557 feet above sea-level; the Shiámá Kálí temple on a near ridge, which commands the town, is 500 feet higher.

The Beás separates the old town from the new one and is spanned by a handsome iron bridge (the Empress bridge) which was opened for traffic in 1877.

Approaching Mandi from the Baijnáth side the Residency, known as Súiá Kothí, is conspicuous for a great distance.

The chief bazár, which is square in shape, is known as Chauhatta, to the north of it is the Customs House. To the west and overlooking the bazár is a large double-storeyed house known as the *Chauntra*. Here the Wazír used to hold his Court and here a newly appointed Wazír is installed. The Kotwal also uses it as an office. At festivals Darbars are held in it.

Close at hand is the palace which has received additions at various times.

The oldest part is known as Damdama and was built by Rája Suraj Sen in 1625. In this building are the *Toshakhana*, the *Silahkhana* and the Mádho Rao temple.

The officials of the *Toshakhana* look after the State jewels, valuables, and robes. In the picture room are illuminated manuscripts of considerable interest and value.

The *Silahkhana* is the armoury. There is a large collection of guns, swords, daggers and shields. The new portion of the palace called the Náwa Mahal, was built by the father of the present Rája. In it is the great Darbar Hall.

In front of the palace is a large tank with a stone pillar in the middle.

Pirthi Pal, Rána of Bhangáhal, was invited to Mandi by his son-in-law Rája Sidh Sen and treacherously murdered.

The unfortunate Rána's head is said to have been buried under the pillar.

At the south corner of the tank is the Rája's stable which has accommodation for 100 horses.

Beyond and near to the Suket road is the royal cemetery in which are to be found the monuments of the ruling family. There is but little doubt that 'Sati' was practised here in olden times by the Ránis. Further on is an excellent swinging bridge crossing the Suketi Khad and called after Sir Dennis Fitzpatrick.

The Dák Bungalow, the Residency and the New Hospital are close together near the Sukodhí stream.

On the left bank of the Sukodhí is a famous temple of Ganpati built by Rája Sidh Sen, in which is a life-size image of that Rája.

The town of Mandi is 181 miles from Pathánkot, 81 miles from Kángra, 124 from Jullundur, 106 from Dorábá and about 88 from Simla.

It contains a population of 8,144 souls according to the Census of 1901, 7,528 being Hindús, 591 Musalmans and 25 Sikhs. It is a busy trade centre, being on the main route from Yárkand and Ladákh to Hoshiárpur and the plains. Trade is chiefly in the hands of Khatrís. The streets are paved with stone and are kept very clean. Being shut in between two comparatively high ranges of hills, the heat is somewhat oppressive in summer. The place is damp and unhealthy, consumption being very common.

KAMLAH.

The Fort of Kamláh is on the Hamírpur border, built in A. D. 1625 by Rája Suraj Sen of Mandi on the crest of a precipitous and isolated hill. It was long considered impregnable, though modern artillery would make short work of it. For many years Kamláh resisted invaders from the south-west, and later on it served as a refuge for fugitive Mandi princes. General Ventura captured it in 1840 and the Sikhs garrisoned it for some years until the last Sikh War diverted their energies and gave the Mandi Rája a chance of driving them out. The garrison at present consists of a commandant and 25 men, with six unserviceable guns.

From the reign of Suraj Sen down to that of Surma Sen all the wealth of the State was accumulated in this fort. A large quantity of grain is still stored here. The neighbouring tenants can borrow grain from this fort repaying with interest at 25 per cent.

BAIRKOT.

The fort of Bairkot in Mandi was built by Bir Singh, Rája of Suket, who conquered the Rána of Batli in order to defend the Hamírpur border. The Mandi Rájás did not approve of this advance on the part of Suket, and made several attempts to wrest the fort from that State. Isri Sen, Rája of Mandi, with the help of Kahlúr took it in 1808. It is still in good repair and used as a State granary.

MADHOPUR.

The fort o[f] Mádhopur now in Mandi Saráj was captured by Mandi in 1688 [fr]om a tributary of Suket. This period marks the highest pit[ch o]f prosperity that Mandi ever reached.

CHAP. IV.

Places of Interest.

KLIPPER.

A fort in Mandi captured by that State in 1688, with that of Mádhopur.

SHAHPUR.

This fort is situated on a spur between the Rání and Binnú streams, about ¾ miles south-east of Baijnáth and ½ mile south-west of Aijú village near the road from Baijnáth to Mandi. It is 4,885 feet above the sea. It belonged to the Rání of Bhangál and passed into the hands of Rája Mán Singh of Kulu in 1534 A. D. It did not long remain a part of Kulu territory and was finally annexed by Mandi in the time of Rája Sidh Sen who murdered Pirthí Pál, the last Rání of Bhangál. It is still kept in good order and used as a State granary.

BAIRA.

This is a small fort on the summit of a hill 3,470 feet above the sea about 2 miles up the Shír khad stream on the Hamírpur-Mandi road.

It was under the rule of Rání of Hatlí and was captured by Rája Bír Sen of Suket. Rája Gur Sen of Mandi with the help of the Rája of Kahlúr took the fort in 1676 from Suket. Rája Sansar Chand of Kángra having conquered Hatlí Iláká handed it over to Suket, but Rája Isri Sen re-captured Hatlí and took the Baira fort in 1808.

It is still used as a State granary.

GUMA.

Guma situated on the range of hills known Ghoghar kí dhár is celebrated for its salt quarries Salt has been worked here for centuries and very large quantity of it is every year exported to the Kángra District. Guma is 29 miles north-west of Mandi on the Mandi-Baijnáth road and is about 5,112 feet above the sea. It was once a separate State under the rule of a Rání and was conquered by Rája Madan Sen of Suket about 1400 A. D. Later it seems to have fallen into the hands of Rája Laskari and was annexed to Mandi by Rája Narayan Sen. In the time of Rája Suraj Sen, it was captured by the Rája of Kulu and recaptured by Rája Sidh Sen of Mandi.

PARÁSAR.

Parásar is about 20 miles north-east of Mandi. It is a large lake with a wooden temple on its edge. A large fair takes place here in June when Mandi and Kulu people to the number of four thousand gather together; wool and blankets are largely sold.

NAWÁHÍ.

Nawáhí is about 20 miles south-west of Mandi. There is a large temple dedicated to a goddess having nine arms, hence the name Nawáhí.

The temple is of an ancient date and supposed to be built by Mahla Rájnú's of Mahal Mori district. This temple has got many smaller shrines all round. Here also are tombs of Gosains who are buried in sitting posture with tumuli, generally conical in form erected over them.

A large fair is held here in June, about ten thousand people from Mandi and Kángra attend.

The Riwálsar lake.

The Riwálsar lake lies about ten miles south-west of Mandi, some 5,000 feet above sea-level.

It was chosen as a place of retirement and devotion by the great Rishí Lomas, whose name is mentioned in the Skandh Purána of the Hindu Mythology. There it is said that the Rishí Lomas used to bathe in the waters of the Ganges and Jumna. By the power of God both the streams joining together made this great lake for his sake. The circumference of the lake exceeds a mile, and its waters are of immense depth. There are many large floating islands on its surface and this singular fact is attributed to its sanctity. Pilgrims from all parts of India visit the lake which is an important place of pilgrimage for the Lamas of Tibet who pay it a visit in the cold weather. A great fair is held here on the 1st of Baisákh every year at which about four thousand persons assemble. The Lamas built here a separate temple of their own a few years ago. Duck in large numbers frequent the lake, but as it is sacred, sportsmen are not allowed to shoot them.

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SUKET STATE

WITH MAPS.

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CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspects.

CHAP. I, A.

Physical Aspects.

The State of Suket lies between 31° 13′ and 31° 35′ N. and 76° 49′ and 77° 26′ E. on the north bank of the Sutlej, in a bend of that river which encircles it from Farenu village on the east to Dehar on the west. It is bordered on the north by its daughter State of Mandi, and on the east the Bisna stream separates it from the Saráj Tahsíl of the Kúlú sub-division of the Kángra District. On the south the Sutlej separates it from the Simla Hill States of Shangri, Bhajji, Bhágal, Mangal and Biláspur, which latter also borders it on the west. It forms a long oval strip of territory lying east and west, with a tongue of fertile country, in which lies Suket its ancient capital and BANED the present residence of the Rája, jutting out from its north-west corner into Mandi territory. From east to west its greatest length does not exceed 34 miles and its width is some 10 or 12 miles throughout as the crow flies, but owing to the hilly character of the country the actual length and breadth are much greater. The State has an area of some 420 square miles and a population of 54,676 souls, according to the census of 1901.

Natural divisions

Suket is divided naturally into a small fertile plain enclosed by low hills lying in the Beas basin and a large mountainous region comprising the greater part of the State in the Sutlej basin. The former is known as Balh, it contains the capital and the headquarters of the Balh tehsil; south of this is a small tract known as the Dher iláka which is at present included in Balh Tehsil.

The latter tract known as Karsog forms the Pahár Tehsil, it is broken up into a series of valleys by branches of the great Jalori range of the Himalayan chain. The highest point in the State is Choasi Hill.

The valleys are for the most part steep and narrow but around Karsog town and Mamel there is a wide stretch of comparatively level land rivalling the Balh in fertility. As the greater length of the State lies East and West and the hills lie roughly north and south, the whole area is cut up into a series of disconnected valleys rendering communication difficult and travelling arduous. The paths are steep and tortuous and distances in consequence exaggerated.

Hot springs

On the north bank of the Sutlej at Drahat village is a hot spring, which flows out of a place in the bank of the river when it is in flood and from a spot almost in the river-bed itself when it is low. Another spring rises at the foot of a hill, half a

CHAP. I. A. Physical Aspects. Hot springs.

mile from the river. The results of the analyses made are given below:—

Result of analyses of Suket State springs:—

(i)—QUALITATIVE.

Sources.	Physical qualities.	Reaction.	Free carbonic acid.	Chlorids.	Sulphates.	Magnesia.	Ammonia.
Tátá water Suket	Good	Slightly acid.	Moderate amount.	Precipitate.	Precipitate.	Much ...	Traces.

There are no traces of sulphates, nitrates, nitrites, lime or iron.

(ii)—QUANTITATIVE.

Sources.	Total hardness.	Permanent hardness.	Total solid, per gallon.	Free ammonia, gallon.	Chloridia uo: N. A. C. d grains, per gallon.	Amount of oxygen grains per easily oxidisable matter, per gallon.	Amount of oxygen grains required for less easily oxidisable matter, per gallon.	Nitric acid grains, per gallon.
Tátá water Suket.	5 7	2·	48·2	·0096	·0008	16·7188	·0376	21 253

The former spring is called Tírath tátá páni (*tátá*-hot) and pilgrims from distant places visit it.

Climate.

The climate is mild and agreeable to Europeans; the rainfall is general and evenly distributed. The greater portion of the cultivated area is free from snow throughout the winter, while in summer the scorching heat of the plains is never felt.

Diseases.

Intermittent fever is common in the rains. Chautha (quartan fever), gilhar (goitre), rheumatism and dyspepsia are the more common ailments. Venereal diseases are not so generally prevalent as in Kulu and Mandi. Smallpox is comparatively rare as vaccination is regularly carried out; when a person is found to be suffering from it he is isolated and some one who has already had the disease attends upon him.

Leprosy is very rare. Cholera is said to have broken out only once in the last 25 years.

Botany.

Wild flowers and flowering shrubs and trees are common. The most common of the Pines is the Chil (Pinus Longifolia) but Blue pine (kail), Deodar (kelu), Spruce (Rai), Silverfir (Tos) are found in the hilly tracts.

Other common trees are the Oak (bán and mohru), Box (chikri), Elm (marn), Shisham, Horse chestnut (khanor), Rhododendron (brás), Wild peach (áru), Apricot (sári), Green plum (aluchiá), Wild apple (pálu), Wild pear (shegal), simbal and mango.

CHAP. I, B.

History.

Wild animals.

The berberry is common and its yellow wood (rasaunt) is largely exported.

The chief wild animals of interest are black bear, leopard, jackal, musk deer, gooral, barking deer (kakkur), pig, monkeys and langur; amongst game birds may be mentioned the more common pheasants, kalesha, chir, quaksha and moonal, chickor, partridge, peacock and pigeon. Quail are found in small numbers in the autumn and duck in the Balh and on the Sutlej in spring and autumn.

Earthquake.

The great earthquake of 4th April 1905 caused damage in Balh and on the Eastern border; 76 people were killed and many wounded while the loss of cattle and house property was considerable.

Section B.—History.

LIST AND CHRONOLOGY OF THE RAJAS OF SUKET.

No.	Name.	Reigned from (Sambat).	A. D.	Duration of reign.
1	Bír Sain	1268	1211	35 years.
2	Dhír Sain	..	.	7 „
3	Bikram Sain ...	..	...	10 „
4	Dhartari Sain . .	.	..	?
5	Lakshman Sain	..	...	25 „
6	Chandar Sain		..	20 „
7	Bije Sain	.		21 „
8	Sahu Sain	..	...	11 „
9	Ratan Sain . .			14 „
10	Bilás Sain (poisoned) .			.
11	Samuddar Sain	.	...	4 „
12	Hawant Sain	..	..	(Died after a reign of one year)
13	Balwant Sain ..	.	..	2 years.
14	Sewant Sain	..	..	25 „
19	Five Rulers in succession...			...
20	Madan Sain	...		26 „
21	Hamír Sain to Sangram Sain	..	. .	..
	* * * (NOTE.—Sangram Sain was 28th ruler after Bír Sain).			
29	Mahan Sain . .	...	...	10 years.
30	Haibat Sain	...	.	5 „
31	Amar Sain ...	...	...	...
32	One Rája and then Ajimardan Sain.	..	...	. ...
33	Parbat Sain	..	..	9 „
34	Kartár Sain	.	..	22 „
35	Arjan Sain	.	...	7 „
36	Udai Sain		..	11 „
37	Díp Sain	...	.	12 „
38	Shám Sain	...		12 „
39	Rám Sain	..		5 „
40	Jít Sain	...		28 „
41	Garúr Sain	...		(Died in Sambat 1805), 27 years.
42	Bhikam Sain .			(Died in Sambat 1819, A.D. 1762), 14 years.
43	Ranjit Sain		.	(Accidentally poisoned in Sambat 1848, 1791, A.D.), 29 years.
44	Bikraman Sain	...	..	(Died in Sambat 1805, 1898 A.D.), 47 years.

CHAP. I, B.

History.

Origin of the name "Suket."

Sukhdeo and Lomus Muni were celebrated Rishis whose histories are recorded in the Skanda Puran, some verses from which are quoted below. They show that Lomus Muni underwent penance at Rawálsar which is to this day a famous place of pilgrimage in the Mandi State to which people resort for worship. In a dense forest 2 *jojans* or 8 *kos* south of Rawálsar, and near Nagar in this State, is a cave, in which Sukhdeo unfastened the key of knowledge for Lomus Muni and made him his disciple.

Translation of the verses from the Skanda Puran. "At a distance of 2 *jojans* or 8 *kos* from and towards the south of Lomus Muni's famous place of pilgrimge, Rawálsar where the Muni performed his penance and below the mountains of Támír Kot and Tarawari is a forest, beautiful and dense. Sukhdeo found a great cave in the centre of this jungle, and entering it he meditated on God. He was in the habit of bathing daily in the Ganges and Jumna and by the grace of God, both rivers, the Ganges and her companion the Jumna, rose in this country to enable him to perform his daily ablutions. In truth this place is properly the seat of Brahma." Since Sukhdeo took up his abode here it has come to be known by the name of Suket.

The large cave in which Sukhdeo meditated is said to extend to the Ganges, its depths are yet unfathomed, its full extent unexplored; none but Sadhus and Brahmins are allowed inside and as these are afraid to proceed far the mystery is carefully preserved.

Outside the cave are two springs supplying two small tanks, one is supposed to be water of the Ganges, the other of the Jumna.

History

The History of Suket is unimportant except in so far as it discloses the antiquity of the dynasty.

Briefly it may be stated that an ancestor of the present Rájá left Bengal about A. D. 1200, his grandson arrived somewhere near the present site of the State in A. D. 1211 and proceeded to establish himself there; after various vicissitudes of fortune the State submitted to the British after the war of A. D. 1846. For those who desire further details the following summary is given.

After the conquest of Bengal in 1259 Sambat, Sur Sain the Gaur sought a refuge in Prayág, now Allahabad, and on his death his son Rúp Sain retired to Rupar from which he expelled the Muhammadans and, refounding the town, named it Nihad. With him came his three sons Bír Sain, Giri Sain and Hamír Sain. At Rupar a son was born to Bir Sain who was named Dhir Sain, in 1266 Sambat.

In the following year Rúp Sain was killed in a battle with the Muhammadans, and his three sons fled to the hills, Bír Sain turning his steps towards Suket, Giri Sain to Keunthal and Hamír

Sain to Kishtwár. In Sambat 1268 Bír Sain crossed the Sutlej and came to Jiúri, a ferry on the bank of that river; thence he attacked the neighbouring chiefs. The chief of Karali who ruled Dret, his ally Rání Sri Mángal, whose fort was at Batwárá, the chief of Nagra who held Kot and Parnaga *iláqás*, the chief of Charágh-wála who held the Batál *iláqa* and Cháwandi, the *thákur* of Chedi-wála who ruled Udipur all yielded to him. The latter chief was at feud with the Ráná Sanyárto who claimed to be the overlord of all that territory and he warned Bír Sain that until Sanyárto was subdued his rule over the country he had conquered would be but precarious. Upon this Bír Sain collected his forces for an attack on Sanyárto and advanced first on Khunu, whose *thákur* hearing of his advance fled. Bir Sain then took the fort of Masil which he held for a long period. Thence he again attacked Sanyárto, whose fort of Páli and *thánás* of Kajun and Dbyárá Kot fell after a long and severe struggle, the Ráná Deo Pál being taken prisoner. On the establishment of his power throughout the whole country however Deo Pál was released and a *jagír* assigned to him for his maintenance which his descendants held till the time of Rájá Shám Sain.

When he had completely subdued the country Bír Sain sent for his family and built a palace on the skirts of the Kunnu Dhár at a place still called Narol, a name which means 'privacy.' Then with the aid of the forces of *thána* Kajun which he had taken from Rána Sanyárto, he attacked the *thákur* of Koti Dhar and by stratagem wrested from him his *iláqás* of Nanj, Salálu, Belu and *thána* Magra. He built forts at Kajun and Magrá, hitherto mere open villages. Up till now Bír Sain had confined his conquests to the territories of the petty chiefs west of the Sutlej, but he now proceeded to carry his arms to the south-west of his newly acquired dominions and invaded the territory of the *thákur* of Kandli Kot who offered no resistance. The *thákur* of Surhi who held the *thánás* of Chandmárá and Jabor and the *iláqa* of Pángna seeing his power came in person to tender his submission and further incited him to attack the *thákur* of Haryárá with whom he was at feud. That chief on hearing of the Rájá's prowess fled from his principality and Bir Sain settled the country and converted Tikar hitherto a *thána* into a fort which is still known by that name. He also built the palace of Pángna in the Surhi *iláqa* on a hill 5,000 feet above sea-level. He next built the fort of Chawási. Subsequently he conquered the fort of Bírkot, on the borders of Kumhársain. The Pángna palace is still well preserved.

With Chawási as his base he advanced into Saráj in which tract he conquered the forts of Srigarh, Naraingarh, Raghopur, Jánj, Jalauri, Himri, Raigarh, Chanjwála, Magru, Mángarh, Tung, Madhopur, Bangá, Fatehpur, Bámtháj, Raisan, Gadáh and Koth Manali, which were under different *thákurs*, and taking possession of Parol, Lag, Rupi, Sári and Dumhri he continued his advance.

CHAP. I, B
History

The Rájá of Kúlú, Bhopál by name, advanced to repel this aggression but he was defeated and taken prisoner. Bír Sain however subsequently released him, restoring his dominions to him on payment of an annual tribute. On his return Bír Sain conquered Pandoh, Náchni, and other territories including Garh Chiryáhan, Raiyahan, Juráhandi, Satgarh, Nandgarh, Chachiot, and Sawápuri. Having thus conquered the northern part of the State he turned to the west and took Nirsh and other forts and the Bal *iláqa*, advancing to the Sikandra Dhár, where he defeatedRáná Hath, in commemoration of which victory he built the fort of Bírkot now called Biharkot on the Dhár. He thus subdued the whole country as far as Hath making the summit of the lofty Sír Khad range on the borders of the Kángra kingdom, his frontier. Here he built the fort of Birá which like that of Bírkot now lies in the State of Mandi. Thus Bír Sain's dominions extended from the Sutlej on the south to the Beas on the north; and on the east the former river also divided his territories from those of Bashahr, while on the west they extended to the Asir Khad, the border of the Kanuchun kingdom. Bír Sain died after a reign of 35 years.

The reign of his successor, Dhir Sain, was uneventful and he died after a reign of 7 years. Bikram Sain, the third Rájá was a pious ruler who went on a pilgrimage to Hardwár, and his younger brother Tiri Bikram Sain seized the opportunity to usurp the kingdom which had been committed to his care. In this act he was supported by Háyat Pál the Rájá of Kúlú, to whom he surrendered the kingdom. Two years later when Bikram Sain returned he learnt on his arrival at Bhajji that his brother had proved false to his trust and being without means to recover his rights sought aid from his kinsman the Rájá of Keunthal. With his aid Bikram attacked the usurper, who was aided by the Kúlú Rájá, and the two armies met at Jiúri on the Sutlej. In the bloody battle which ensued Tiri Bikram Sain and the Rájá of Kúlú were both slain and Bikram Sain recovered his kingdom. Further in revenge for the countenance given to his brother by the Kúlú Rájá he seized that kingdom, conferring on its heir a pension which continued for three generations. He died after a reign of 10 years.

Bikram Sain was succeeded by his son Dhartari Sain, who died after an uneventful reign, both his elder sons had died in his lifetime, the younger Khándei Rao having assumed the name of Kharak Sain on becoming heir apparent. His son Lakshman Sain succeeded as a minor of two years old and Hashír Pál the Rájá of Kúlú seized the opportunity to regain his independence and the ministers of the State were unable to withstand him, but on attaining his majority in his sixteenth year Lakshman Sain overran *wazíris* Rupi, Lag, Sári and part of *wazíri* Parol. He ruled 25 years. The reigns of his son Chandar Sain and grandson Bije Sain were peaceful; they reigned for 10 and 20 years, respectively. Sáhu Sain was the son of the latter and his reign [illegible] only eventful for

the quarrel between him and his brother Báhu Sain who took refuge in Kúlú and whose descendants were designed to found the State of Mandi eleven generations later. His successor Ratan Sain also had a peaceful reign, but he left two sons Bilás Sain and Samuddar Singh of whom the elder succeeded in due course. His rule was however oppressive and he was poisoned by his subjects, whereupon the officials resolved that his brother Samuddar Singh should succeed and that his son Sewant Sain, a boy of two years of age, should be put to death. The Ráni, the boy's mother however fled to a *zamíndár* in Saráj; where she remained for some years, keeping her identity secret, until a *jogi* foretold that the boy would one day come to his throne. Meanwhile Samuddar Singh had ascended the throne under the title of Samdar Sain. He ruled for four years and died leaving two sons, Hewant Sain and Balwant Singh who each succeeded to the throne but died before they attained their majority. Thus the State was left without a Rájá, and the officials accordingly had search made for the son of Bilás Sain, who was discovered in the *zamíndár's* house in Saráj and placed upon the throne. Thereupon he conferred the village which had given him asylum upon the *zamíndár* in *jagír* and built a *kot* which he named Ránikot after his mother in memory of his day of hardship. This building has long since disappeared but the *taluka*, which lies in Garh Chawási of the Suket *iláqa*, is still known as Ráni-ká-kot.

The next five reigns were uneventful. Rájá Mantar Sain died without an heir, and the crown devolved on Mian Liyun Phiyun who was descended from Mantár Sain's great-grandfather Biládar Sain's younger brother but he was incapable of rule and so the people and officials hit upon this device:—It was resolved that one day a general fast should be held and the next day a feast at which messengers were to appear bringing bad news. The Mians would be judged by their conduct and he who acted best elected to the throne. This plan was carried out and at the feast messengers came in announcing that the Rána of Náchni and others had rebelled and burnt some villages. Liyun Phiyun said they could attend to the matter after the feast was over, but Mian Madan who had been a miller declared that it was no time for feasting and arming himself he left the assembly. The people applauding his promptitude and courage followed him and brought him back and as after Liyun Phiyun he was the next heir to the throne, he was elected king by acclamation. He accordingly assumed the title of Madan Sain. His first act was to set out to exact reparation from the Rána of Náchni and starting from Pángná he built a fort two *kos* to the North of it which he called Madankot and which is now known as Maidangarh in Mandi territory. Thence he attacked Náchni and subdued the Rána who pointed out that he had not been guilty of any act of rebellion. Madan Sain thus learnt of the device of his officials and received the submission of the Rána. He then advanced to the Pandoh *iláqa* and passing through it crossed

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the Boas.[1] Having captured the Dring mines he met the Ráná of Gúna whom he defeated after a severe struggle.[2] During the disorders which had arisen on the death of Mantar Sain the Rájá of Kulú, Kahrúl Pál, had thrown off his allegiance and Madan Sain was compelled to wage war against him. In this he was successful, after a long struggle he regained all the country that his forefathers had conquered, fixing his boundary at the villages of Kholi and Kothi, and on his return he built the fort of Madanpur the ruins of which are still to be seen in Kothi Khokhan in Kúlú. He then returned through Chawási to his capital and after an interval started southwards to subdue the Ránás of Bhajji, Sángri and Kumhársáin who had revolted and thrown off the yoke of Suket. These Ránás he reduced to obedience and they remained tributary to Suket down to the commencement of British rule. Ráná Sri Mángal whose home was in Batwárá, now known as Fort Batwárá attached himself to the Rájá of Biláspur and rebelled, but Madan Sain expelled him from his dependency and annexed it to his own kingdom. The Ráná then founded the independent State of Mángal

Madan Sain then turned westward and reaching Bírkot he subdued Rána Hatli who had also become independent. He then marched straight on, overwhelming the *thákurs* of Mahal Moríán, across the Samláí range now in Kángra and the Galauri range now in Kahlúr, reached the Kotlehr *iláqa*, in which he built a fort and well at Katwálwáh which still exist, and established a boundary with Kotlehr

Then Madan Sain turned to the south and restored the forts of Soon and Teom, now in Biláspur. He also erected the fort of Dhar in consequence of an omen, and this stronghold has never been taken by siege. Thence he returned by way of Bal to Pángna where he ruled with firmness. One night however being warned by a *devi* that it was her ancient *asthán*, or place of residence and that he would be ruined if he remained there, he transferred his residence to Lohárá, now in the Mandi State. He also built a great temple at Pángná at the spot where on the day after his dream he saw an image with a throne and a sword placed at his side by supernatural means. There is no doubt that the Rájá transferred his capital to Lohárá. He also built the temple Astanb Náth. After a reign of 25 years he died

(1) According to a promise made when crossing the river he bestowed a grant of land on the boatmen by a deed (*patta*) and they still receive allowances in grain from the Mandi State.
The gist of the *patta* which is dated 1988 Sambat seems to be, — There occurred a fight between the Raja of Suket and Madan Pal or the Rana of Saniwári. The parties erected *thánas* and *garhs* (forts). The loyal Brahmins of the Rána who were enjoying *sasan muafis* granted in the names of the *devtas* approached Rájá Udai Sain of Suket and represented that as *thánas* and *garhs* had been erected on their *sasan* lands the Brahmins of the five places there would perish unless they were dismantled. This made Raja Udai Sain take pity on the Brahmins and he thought that as these Brahmins are gods, their lands ought to be restored to them after the forts, etc., had been demolished. The possession, however, was retained equally by Raja of Suket and the Rana of Saniwari and their boundaries were fixed. Saniwári is a village lying in the east of Karsog Tahsil.

(2) The huge iron scales and wooden drum captured in this battle are still preserved in the fort at Pángná.

Madan Sain was succeeded by 28 Rájás whose reigns were as a rule uneventful. Mahan Sain was an immoral and profligate ruler who conceived a passion for the wife of a Brahman who was in his service and whom he kept employed at a distance so that he might carry on the intrigue in his absence. But one day the Brahman, who had been warned that his wife was unfaithful, laid in wait for her paramour and killed him, without knowing he was the Rájá. The Ráni burnt his remains without question and as he had left no son his uncle Haibat Sain, a just and dignified ruler whose reign only lasted 5 years, succeeded to the throne. Amar Sain and Ajemardan Sain succeeded each other, their reigns being uneventful.

An incident of the reign of Parbat Sain had consequences of some importance. He disgraced a *parohit* who was suspected of intimacy with a slave girl *bándi* without proof and in consequence the Brahman committed suicide. After this incident the Rájá's health began to fail though he bestowed *wazíri* Lag and Sári on the Brahman's family, having reigned but 9 years. His successor Kartár Sain, thinking Lohárá was under the curse of Brahman-murder, built a new capital above the Taráwari forest below which he founded a town which he named Kartárpur and which is now known as Nagar Puráná, two miles east of Baned.

Kartár Sain was married to a princess of Jaswán, a magnanimous lady who bestowed many lands on Brahmans. He died after a glorious reign of 28 years.

In his short reign of 7 years Arjan Sain contrived to lose a large part of his dominions. Such was his arrogance that when the *zamíndárs* of *wazíri* Rúpi came to petition him he kept them waiting some days and when he came out of his palace to see them he asked whence the *kure* or 'crows' of Rupi had come, and rejected their request. In consequence they betook themselves to the Rájá of Kúlú, Bahádur Singh, who received them courteously, and so they transferred their allegiance to him and *wazíri* Rúpi was thus lost to Suket. Other *thákurs* also revolted and more than half the State territory was lost. Udai Sain did something to repair the mischief. He subdued the rebellious *thakurs*, among them the *thákur* of Chedi whose *jágír* he confiscated, building the fort of Udaipur in memory of his victory. He died after a reign of 11 years and was succeeded by Dip Sain who died after 28 years' rule, his son Shám Sain succeeding him.

Shám Sain had two Ránís, princesses of Goler and Bashahr. By the former he had two sons and a daughter.[1] The elder of these sons was named Rám Sain and the younger Pirthi Singh. He also had a son, named Hari Singh, by the Bashahr Rání, and she conspired with one Mián Jugúhnun to make away with the Rájá's eldest son Rám Sain, but the plot was unsuccessful and she was

[1] She was married to Kalián Chand, Rájá of Kahlúr.

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banished and Jugáhnun put to death with all his family except one pregnant woman from whom the Jugáhnun Miáns who now live in the State are descended.

Shám Sain was summoned with his brother Naurang Singh to Lahore by Aurangzeb and commissioned to subdue a stronghold. In this they were successful and the Rájá received a robe of honour with permission to coin his own money. The chief event of the reign, however, was the war with Kalián Chand of Kahlúr. Kalián Chand had married Shám Sain's daughter. One day he was playing chess with his Rání when some bards approached and loudly praised the Rájá in exaggerated terms calling him the ruler of seven Dhárs. Now one of these Dhárs belonged to the Rájá of Suket and the Rání therefore corrected it. This exasperated the Rájá who threw the chessboard on the Rání's forehead and ordered his army to prepare for an attack on the Rájá of Suket. Seeing this the Rání wrote a letter to her father with the blood which came out from the wound which she had received on her forehead warning him against the projected attack. Great preparations were made on both sides and the contending armies met on the field near Mahadeo. In the course of battle, Kalián Chand's horse was wounded and he requested a Singhwál Sowár who was near at hand to lend his horse but the latter refused. Since then no Singhwál Mián is allowed to get horses from the Kahlúr State. Kalián Chand was mortally wounded in the battle and was under the orders of Rájá Shám Sain carried to his home but on the way he died. His dead body was carried to Kahlúr by some Brahmans whose descendants still enjoy rent-free holdings in consideration of this service. Despite the victory over the combined forces of Kahlúr and Mandi the power of Suket now rapidly declined. This was attributed to the Rájá's action in giving away a *chola* bestowed upon him by a *jogi*. This *jogi*, by name Chand Piri, had taken up his abode in Pareri, a village close to the capital, and had received many favours from the Rájá. One day in gratitude he gave the Rájá a *chola* telling him to wear it in battle, but the Rája thoughtlessly gave it to his groom whom it immediately reduced to ashes. For this act the *jogi* cursed the Rájá, and shortly afterwards died in his cave at Pareri. The Rájá built a *mandar* to the *jogi's* memory and endowed it with a *jágír*. He also assigned to it one *pathá* of grain to be collected from each house and all fines imposed on *fáqírs* throughout the State. These dues were paid to the *mandar* up to the time of Bikrama Sain, but were somewhat modified by Ugar Sain.

The Rájá of Núrpur now complained to the emperor of the refusal of Shám Sain and his brother to join in the war against the Rájá of Jammu to whom they were related, and in consequence they were both summoned to Delhi and thrown into prison where Mián Naurang Singh died. It is also said that Rájá Mán Singh of Goler was imprisoned at Delhi on a similar charge. The story also

goes that in his captivity Shám Sain prayed to Máhun Nág *deota* who appeared to him in the form of a bee and promised him deliverance. Shortly after he and the Rájá of Goler were both released by the emperor, and in gratitude he bestowed a *jágír* worth Rs. 1,100 a year on the temple of the *deota*, who was henceforward called Máhun because he had appeared to the Rájá in the form of a bee (*máhu*). This *jágír* has now been reduced to Rs. 800 a year.

During the Rájá's captivity the Rájás of Kúlú and Mandi seized Saráj. The former took possession of *parganas* Srigarh, Pír Kot, Naraingarh, Jánj, Jalauri, Raghopur Bári, Dumhri, Madanpur and Bhamri; while Mandi acquired Garh, now called Siráj Mandi Rai Garh, Chanjwála Magrah, Tungási, Mádhopur, Bunga, Fatehpur, Báj Tháj, Bagrah, Bánsi and the Gudáh *iláqa* in collusion with some of the subject *thákurs*.

On their release from Delhi Rájás Shám Sain and Mán Singh returned to their kingdoms by way of Aiwán, and on the road fought with the Rána of Bashahr, who was at feud with the former Rájá on account of his sister. It is said that the Rána fought both the Rájás but being unsuccessful he paid Rs. 50,000 as *nazarána* and obtained from them the title of Rájá. On his return Mán Singh built the fort of Mángarh 12 miles from Nagar. Shám Sain also lost the Katwálwáh *iláqa* to Kotlehr. He died after a reign of 31 years.

Rám Sain his successor built the fort of Rámgarh to protect the people of Madhopur against the constant attacks of the Mandi people. After ruling for 5 years he became insane and was succeeded by Jít Sain whose health was also weak. During his reign the Mandi Rájá conquered the Lohára *iláqa* and fixed his border on the Suketi stream. His son Gur Sain with the help of the Kahlúr Rájá conquered Garh Dhanyára, Bera and Peri. Then Gur Sain's son Sidh Sain, aided by Bhim Chand of Kahlúr, conquered the Dhár of Tahl, the fort of Bírkot and Maryauli which latter *iláqa* he gave to Bhím Chand, keeping Tahl and Bírkot in his own hands. Then one of the *wazírs*, Anup, who was one of the *parohits*, instigated the Mandi Rájá to attack the Rána of Náchni who was unable to withstand him without support from the Rájá of Suket and this Anup contrived should not be afforded him. Still he bravely held out alone for two years until he was killed and his son Har Náth fled to Kahlúr, whereupon Sidh Sain took possession of the forts of Náchan, Chiryáhan, Riyáhan Maidángarh, Chauráhandi, Mastgarh, Nandgarh, Jajios (?), Rájgarh, and Shivapuri, also called Hát. After an inglorious reign of 58 years Jít Sain died childless(1) and was succeeded by Garur Sain a descendant of that Hari Singh whose mother, the Bashahr princess, had been banished in the reign of Shám Sain. He was, however, only Rája

(1) He is said to have had 22 children who all pre-deceased him.

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in name as the Miáns of Pirthipur first carried on the government by forming themselves into a kind of junta, and even when the Bashahr Rájá had written to the people and officials of above Kandhi that Garur Sain was the rightful heir and they accordingly brought him to the temple of Narsinghji at Nagar and conferred the *ráj-tilak* on him, the people of the capital did not obey him out of fear of the Pirthipur Miáns and the *parohits* whose influence was at that time very great. Accordingly Garur Sain with a number of adherents set out for Kúlú where he was received by the Rájá as the rightful king of Suket. The Rájá of Kángra also recognized him, and sent him back to his kingdom. At Himli Garur Singh married the daughter of the *rána* of that place and thence returned to his capital where the people, seeing that he was supported by the Rájás of Kúlú and Kángra, submitted to his authority. The Pirthipur Miáns thereupon fled to Garhwál. Garur Singh now assumed the name of Garur Sain. Garur Sain founded Baned, which Bikrama Sain made the capital, abandoning Kartárpur. Garur Sain had a wise and capable *ráni* who constructed the Suraj Kund at Baned. By her the Rájá had two sons Bhikam Sain and Bahádur Singh.[1] The *devi*, however, continued to warn him against the unfaithful *parohits* in dreams and afflicted his eldest son with epilepsy. Out of reverence for the *devi* Garur Sain excommunicated the Brahmans and they became known as *náchhuhan* ('not to be touched'). Another reason for the expulsion of the Brahmans was the loss of Náchan fort[2] by *wazír* Anúp who was a Brahman. He intrigued with the Rájá of Mandi with this object, *vide* Rájá Jit Sain's account. Rána Har Náth who was the son of the Rána of Ajm, who had fled to Kahlur on his father's death now returned and the Rájá conferred on him the *jágír* of Chúragh which his descendants ruled independently for some generations until the death of the last *Rána* Bhagwán Singh who died without issue in the time of Rájá Uggar Sain. In accordance with the wishes of his widow a pension of Rs. 300 a year was granted them. In the reign of Uggar Sain the *náchhuhan* Brahmans and Parauddhís were totally excommunicated and the *parohits* of the parents of the Hatalzáti *ráni* became the Rájá's priests, who remained *parohits* up to Rájá Ugger Sain's reign. One of their descendants named Devidat *parohit* is still in the State.

1748 A. D.

Rájá Bhikam Sain succeeded in Sambat 1805. During his reign some petty wars occurred but none of them had any results. He married a princess of Hindur and had two sons, Ranjít Singh and Kishan Singh. He was succeeded in Sambat 1817 by the former. Ranjít Singh married the princesses of Sirmur and Goler and at his marriage to the latter, it is *said* Rs. 50,000 in cash and *khillat* worth Rs. 1,00,000 were given to the Bhats.

1762 A. D.

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(1) His descendants are the Barhogwal Miáns

(2) His Highness says, parganas of Hatgarh, Birkot, and Nachan containing some 11 forts These are still parts of Mandi

1768 A. D.

His brother Mián Kishan Singh set forth to attack the fort of Náchni and by hard fighting took Shivapuri but his ammunition running short he sent to the Rájá for aid. His messengers, however, were induced by Mandi diplomacy to tell the Rájá that he aimed at independence and succour was refused him. Thereupon Kishan Singh turned to his son-in-law Sansár Chand for help and obtained from him a large force with which he captured and burnt Suket. The Mián then went to Jaggannáth. Ranjit Sain was completely under the influence of Narpat, his powerful and capable *wazír* but his son by the Sirmur *rání*, Bikráma Sain, quarrelled with the too influential minister and once drew his sword upon him. After this Bikráma Sain withdrew to Mahall Morian, but on his father's death he returned and his first act was to imprison Narpat in the fort of Batwára, where he caused him to be beheaded soon after his accession in 1848 Sambat. Mián Kishan Singh now tendered allegiance to his nephew and advancing Rs. 80,000 out of his own pocket, with the aid of Sansár Chand's troop wrested six strongholds from Mandi. These he loyally handed over to the Suket Rájá. The Rájá of Mandi became Sansár Chand's prisoner, but his people waged war for 12 years with Suket and its *wazír*, Punnu a Kandari Kanet, was killed in the battle at Sikandra at which the Rájá of Kahlur fought on Mandi side. Punnu, brother of Ghorkan, was then appointed *wazír* but he was shot when hunting by Mián Bishan Singh, a son of Kishan Singh, whom he had treated with discourtesy. Meanwhile the Kahlur Rájá had called in the Gurkhas. and induced Bikrama Sain to visit Kahlúr where he was detained for six months in the Murli Manohar temple by the Gurkhas. During this period the Mandi Rájá recaptured the two forts. After six months' captivity however Bikrama Sain in 1865 Sambat escaped from Kahlur and reached the fort of Dehr on foot. Sansar Chand now invoked the aid of Ranjit Singh who seized Kángra in 1868 Sambat. Sirdár Desa Singh Majithia was appointed his *názim* over the Hill States and he fixed the annual tribute of Suket at Rs. 10,000 but it was shortly raised to Rs. 15,000. In the same year the Rájá levied *dhal* in his country to collect this tribute. This tax is still levied. The Sikh officials, however, levied Rs. 22,000 instead of Rs. 15,000 from the State. The Mandi people now seized the fort of Tikar ká garh but the Rája induced Isri Sain, the Rájá of Mandi, to restore it to him.

1791 A. D.

1808 A. D.

1810 A

Once Rána Kesri Singh of Kumhársain detained a woman who was married in Suket and the Rájá ordered the Magrá people to arrest him. This was done and he was brought into Suket, but subsequently released on agreeing to pay an annual tribute of Rs. 500

(1) Hardial's account is that the Mandi Rájá appealed to Kahlúr for aid in regaining the six forts. The Rájá of Kahlúr proposed to bring Rájá Bikrama Sain to Kahlúr through Ablu, his *wazír*, who had a bitter grudge against the Rájá (Bikrama Sain) on account of Gorkhan, his brother's murder. Accordingly Ablu beguiled the Rájá to Kahlúr. There the Kahlúr Rája imprisoned him, in order to compel him to restore Birkot fort and the Bal *iláqa* to Mandi which he did. But even then he was not released and *wazír* Isu Nand, Tula Ram Bairagi and Bhaj Nand Sarandola carried him off at night, leaving Naik, his *huqqa-bardár*, in his place.

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The tribute of Rs. 22,000, which was paid through Mandi, was too heavy a burden for the State to bear. Accordingly Bikrama Sain devised a plan to lessen it without injury to the Mandi Rájá. Under this scheme Tika Uggar Sain and Mián Narindar Singh, Kishan Singh's grandson, went to Patiála and thence to Lahore, where they induced the Mahárája to allow the tribute to be reduced to Rs. 11,000 and paid direct. In this reign Pali fort was re-built, and that of Dudar erected in order to protect Dhár fort after the loss of Birkot. Bikrama Sain, a severe but upright ruler, always punished robbery and trafficking in women with death. In person he was tall and handsome but he was severe and strict. He died in Sambat 1895 after a reign of 47 years. Uggar Sain succeeded him.. A revolt in Kahlúr compelled its Rájá, Kharag Chand, to borrow Rs. 25,000 from Uggar Sain, his enemy, for its suppression. Uggar Sain endeavoured to reconcile the Rájá and his subjects, but during the negotiations the Rájá died. In 1897 Sambat the Lahore Darbár sent a force under Ventura to arrest the rulers of Kahlúr, Mandi and Suket, but Uggar Sain saved his State by timely submission, and thus escaped the fate of Balbír Sain of Mandi and the Rájá of Kahlúr, whose States were seized by the Sikhs. In 1843 his son Rudar Sain then aged 14 went to Mandi, owing to a disagreement with his father, but Rájá Balbír Sain effected a reconciliation between them and the Tika was brought back to Suket. In 1843 Rudar Sain married a daughter of the Katoch family of Kángra, and towards the end of the same year Narindar Singh, son of Bishen Singh, who had married his daughter by a slave girl to Mahárájá Sher Singh, made his peace with the Tika and the latter again became estranged from his father. Parohit Devi Dat, Gordhan Kayastha, Mián Kesú, Thakur Dás Khatri and Taná Gitál espoused the Tika's cause as they were supported by the Mahárája. The Tika desired Shib Das' removal, because he had great influence over the Rájá, but Pádha Narotam Adadhári disclosed some papers, written by Gordhan which proved that the Tika's supporters intended to poison the Rája. Narindar Singh being absent the Tika was arrested and Pat, the then Kotwáli Wazír, imprisoned Gordhan, Taná Pádha and Devi Dat, treating them with great severity. Gordhan's house was sacked and Narotam made *parohit* to the Rájá in his stead. Narindar Singh was also banished and his *jágírs* confiscated. In Sambat 1906 the Tika sought refuge in Kahlur, but shortly afterwards he was reconciled once again with his father by Mr. G. C. Barnes and returned to Suket. The Wazír Pat was next arrested and sentenced to a fine of Rs. 10,000, Narotam succeeding to his post. In 1846 Rájá Uggar Sain with other Hill Rájás threw in his lot with the Sikhs, but on their defeat made a secret peace with the English and returned to Suket.

1838 A. D

1841 A. D

Tiká Rudar Sain married a daughter of Sudar Sain Shah of Garhwál and six months later in 1853 the marriage of Dei Sárda

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to Sohar Singh, Rájá of Chamba, was celebrated with great pomp, contributions being levied from the people of the State to defray its cost. The Tika's third wife was a grand-daughter of Mián Isri Singh of Kahlur. In 1857 the Tika again left Suket, after an attempt to arrest Narotam the Wazír, whose influence with the Rájá was supreme. The Wazír, it is said, had fined a Brahman whose fine the Rájá remitted, but the Wazír enforced its payment. Upon this the Tika and his supporters demanded the Wazír's arrest, but though the Rájá agreed to it a year and a half elapsed without its being effected and the Tika then went to Hoshiárpur, Lahore and Jullundur. Wazír Pat and Ishria Kayastha, his partisans resisted the Wazír for 1½ years and then fled to Mandi. In 1859 Bije Sain was married to the Rájá of Datarpur's daughter and the Tika then returned to Mandi where, with his *ránís* of Garhwál and Kahlúr, he lived in the Ghásní palace. Disaffection arose among the Suket people and the Tika, declining to return to the State, went to Haripur in Patiála, where he was joined by the Kahlúri *rání* who bore him a son in 1863, named Ari Mardan. One year later a daughter, who was eventually married to the Sirmúr Rájá, was born The Tika's second son Dusht Nikandan was born in 1866. Meanwhile Narotam Wazír, who was also Wazír of the Narsinghji temple, had made a new law that widows should be sold and the sale-proceeds credited to the State as usual and that all the property should go to the temple. This custom remained in force as long as he was Wazír and he also re-built the Durga temple out of the Narsinghji income. Lungu, his deputy, was made administrator of the hill tracts, and when Lungu's elder brother Dhaingal became Wazír, Narotam was dismissed. The new Wazír's administration was oppressive. He realized the fines (*dánd*) from innocent people originated in 1910 Sambat on Uggar Sain's accession. When on tour in the hills he was seized by the people of Garh Chawási and incarcerated for 12 days, until released by the Rájá's order. In 1919 Sambat the Rájá himself made a tour in the hills and the complaints made resulted in the Wazír's being fined Rs. 20,000 after 9 months' detention in jail. In 1923 Sambat the Rájá's son by a (*khawás*) Mian Jawálá Singh, was married to a Satori daughter of the Mandi Rájá with great pomp. During a hill tour in 1930 Sambat the people were fined Rs. 72,000 and in consequence some fled to Haripur. Lungu Wazír also fled to Kahlúr. Munshi Bansi Lal, once a favourite of the Rájá, was caught when on his way to Mandi and imprisoned. Rájá Uggar Sain built the temple to Shiva at Amla Bimla. In 1875 he was seized with paralysis and died in the same year (25 Bhadon, Sambat 1932), respected, in spite of his severity, for his charity, courtesy and courage. He was a good Sanskrit scholar, and well acquainted with medicine and music.

Rudar Sain reached Suket from Haripur on 1st Assuj Sambat 1932 (A. D. 1876) and was installed in the same year on 29th of

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Magh. He appointed Dhainkal his Wazír and had the State accounts overhauled by Ramditta Mal. He then went back to Harnpur and married the daughter of Jai Singh of Arki. On his return to Suket he imposed a revenue of Rs. 4 to 8 per *khár* called *dhál* instead of a poll-tax and resumed a *sásan* grant of about 540 *khárs* of land. A year later he made Ramditta Mal his Wazír.

Shortly afterwards the revenue was raised from eleven to sixteen rupees per *khár*; wood for building purposes which formerly had been granted free was now sold. A grazing fee was imposed and other taxes were levied. Dissatisfaction arose and the villagers of Karsog seized the Munsarim Parmeshri Das and applied to the Rájá for redress, who however gave no satisfactory reply. Meanwhile Mián Shib Singh and other Miáns had been banished from the State, the Rájá ascribing the disturbance to their conspiracy. The situation in Suket was becoming serious when Mr. Tremlett, the Commissioner of Jullundur, arrived and commenced enquiries. With the punishments awarded as a result of these enquiries, the Rájá was dissatisfied and left for Lahore.

He was deposed on 25 Chet Sambat 1935 (A. D. 1879) and after living for sometime in Lahore and Jullundur he finally took up his residence in Hoshiárpur where he died on 2 Maghar Sambat 1944 (1887 A. D.).

At the time of his deposition his eldest son Ari Mardan Sain was only 15 years old, and accordingly Miáns Shib Singh the brother and Jaggat Singh the uncle of Rájá Rudar Sain were appointed managers. Hardyal Singh, a Kangra Kanungo, was appointed Tehsildar in Bhadon Sambat 1936 and three years later became manager. He was the author of a work in urdu from which much of the history given above has been drawn.

Ari Mardan Sain died in Dharmsala 26 Khatak Sambat 1936 and the next heir was his younger brother Dusht Nikandan Sain.

His Highness Rájá Dusht Nikandan Sain was born on 8 Phagan Sambat 1922 (A. D. 1866), he was installed on the gaddi on 12 Chet Sambat 1936 and was granted full powers on 21 Bisakh Sambat 1943 (A. D. 1886). On 28 Maghar Sambat 1938 he married the daughter of the brother of Rájá Dhian Singh of Bhaggal. His eldest son, Tika Bhim Sain, was born on 18 Maghar Sambat 1942 (A. D. 1885) and his second son Dothain Lachman Singh on 30 Sawan Sambat 1951 (A. D. 1894). Neither is yet betrothed, Tika Bhim Sain is being educated at the Aitchison Chiefs' College, Lahore. Two daughters of the Rájá died in childhood. Mr. Donald was Wazír of the State from 1884 to 1891, and from March 1891 to May 1893, Mr. C. J. Hallifax I. C. S. was manager.

During his long reign His Highness Rájá Dusht Nikandan Sain has effected considerable improvements in his State.

CHAP. I. C
Population
1891 A. D.

In 1888 the land revenue assessment was reduced 2½ annas in the rupee in Chawási, Bagrán, Rámgarh and Kajián garhs, and two annas in the rupee in the rest of the State. In 1891 A. D. (Sambat 1947) considerable concessions were granted to Brahmins and Rajputs. A dispensary was opened at Sadr shortly after the Rája's accession and a new building has recently been completed.

A school was opened at Bhojpur in 1893; a post office in 1900 and a telegraph office in 1906. His Highness' energy has been largely directed to the construction of public works. The State roads have been maintained in good repair, new palaces, offices, granaries, and sepoy lines have been erected at Buned, and a new jail is approaching completion. The Jeori bridge across the Sutlej was completed in 1889 and a new bridge at Dehr is under contemplation.

The administration has been improved, unnecessary posts have been abolished and considerable economies have been effected. Under His Highness' personal control, the finances of the State have been strengthened and all debts cleared off.

Archaeological Remains.

Many of the old forts are still extant, some being in an excellent state of preservation. On a stone in Pái fort is an inscription of which the following is a translation: —

"Pái fort was built on the 12th of 2nd Jeth St. 71 *Khám* of Rája Bikramán Sain:—

Bráhmin Agru—1	Káhná Jaimal—1
Palsrá Paremon—1	Kothálá Doglu—1".

CHAPTER IV.—PLACES OF INTEREST.

CHAP. IV.
Places of Interest.

At Pángna in Tahsil Karsog is a fine well preserved fort, originally erected by Rajah Bir Sain who established his capital here; it is now used as the headquarters of the Pángna garh.

There are various smaller forts in picturesque situations which serve as the headquarters of the garhs; that at Dehr deserves separate mention.

There are temples in the usual style at the capital, and near Karsog is the temple of Mahunág which is visited by pilgrims and especially by persons who have been bitten by snakes. The cure consists simply in lying down inside.

PUNJAB

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CHAMBA STATE,

WITH MAPS.

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1910.

Preface to Part A of the Chamba Gazetteer, 1910.

The preparation of the Chamba Gazetteer was commenced in 1903 by Mr. H. A. Rose, C. S., when that officer was entrusted with the superintendence of Gazetteer work in the Province generally. Largely aided by Dr. J. Hutchison, of the Church of Scotland Mission, Chamba, that officer had collected a mass of material and of text which was thought sufficient to go to press with. Printing was commenced, and Messrs. Hancock Prenter, C.S., and A. Campbell, C.S., were in turn entrusted with the task of editing. In 1906, however, Dr. Hutchison represented that, as the result of recent research, much of the text he had furnished was found to be incomplete, and he would prefer an opportunity to put it into better form and also to rearrange the materials. It was, therefore, considered that the best course would be to reprint *de novo*, and to ask Dr. Hutchison if he would undertake to pass the whole work through the press. This Dr. Hutchison very kindly consented to do, and the present work is the result of his labours, rendered gratuitously since 1906. In addition to re-writing the text which was to hand in 1906, Dr. Hutchison has added a large amount of fresh and interesting matter, which has entailed much care and research. For the articles on Archæology, Geology and Fauna the compilation is indebted, respectively, to Dr. J. Ph. Vogel, Ph.D., Superintendent, Archæological Survey, Northern Circle; the late Lieutenant-General C. A. McMahon, F.G.S., formerly Commissioner of Lahore, and Colonel C. H. T. Marshall, late Superintendent of Chamba. The articles on Botany, Ferns and Forests were prepared, respectively, by Mr. J. R. Drummond, C.S., Mr. J. C. McDonell, Imperial Forest Service and Mr. C. G. Trevor, Conservator of Forests, Chamba. The contribution on the Dialects of the State is the work of the Rev. T. Grahame Bailey, B.D., Church of Scotland Mission, Wazirabad.

Dr. Hutchison has requested that record may be made of the valuable assistance he has received from His Highness Raja Sir Bhure Singh, K.C.S.I., C.I.E., who has taken the deepest interest in the work, and has personally revised and checked the greater part of the Gazetteer as it passed through the press: the articles on Administration and Revenue being from his own hand. But the main labour and responsibility of preparing the whole work has fallen upon Dr. Hutchison, to whom Government and the Chamba State are under a debt of very great obligation. As Political Officer of the State I am well aware of the immense amount of time, attention and care which Dr. Hutchison has so conscientiously and gratuitously devoted upon the compilation, which is not only valuable as an official and statistical record, but is made attractive to the historian, the antiquary and to the public generally.

LAHORE:
Dated the 8*th July* 1910.

C. G. PARSONS, I.A.,
Political Officer, Chamba State.

CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspects.

CHAP. I, A.

Physical Aspects.

Chambá is one of the semi-independent Hill States under the control of the Punjab Government. It is situated in the bosom of the Himálaya Mountains, between north latitude 32° 11′ 30″ and 33° 13′ 6″, and east longitude 75° 49′ 0″ and 77° 8′ 30.″ The boundaries are as follows :—

Boundaries.

On the north-west and west, Jammu and Kashmír; on the north-east and east, Ladákh, British-Láhul and Bara Bangáhal; on the south-east and south, the Districts of Kángra and Gurdáspur.

Superficial area and population.

The superficial area of the State is 3,216 square miles; with a population of 127,834, giving a proportion of 40·9 to the square mile.

The Capital.

Chambá, the capital, and the only town in the principality, has a population of 6,000. It stands on a plateau on the right bank of the Rávi, 18 miles east of the Hill Station of Dalhousie, and about 50 miles from Sháhpur, where the Rávi debouches on the plains.

Configuration.

In shape the State is more or less of a rough oblong, contracted towards the north. The greatest length, from south-west to north-east, is about 70 miles; and the greatest breadth, from south-east to north-west, about 50 miles. The average length may be put at 65 miles, and the average breadth at 50 miles. Within this area, are comprised a small portion of the Biás Valley; a section of the Rávi Valley, which is the Chambá Valley Proper; and a similar section of the Chenáb Valley, called Pángi and Chambá-Láhul. The territory is wholly mountainous, with altitudes ranging from 2,000 to 21,000 feet above sea level; the inhabited area reaching to 10,000 feet.

Mountain system. The Háthi Dhár.

Before describing the main ranges it will be convenient to refer briefly to a low range, called the Háthi Dhár, running to the south of the Dhaula Dhár and parallel to it, at a distance of 10 miles as the crow flies, or 20 miles by road. This range, of which the highest point is 5,256 feet, is really the inner ridge of the Siwalik area, and maintains an almost unbroken course from *taluka* Rihlu in Kángra to the Rávi. Near its eastern extremity a spur from the Dhaula Dhár joins it, almost at right angles, forming the boundary between Chambá and Rihlu, and the border line is continued along the crest of the Háthi Dhár to the left bank of the Rávi, separating Chambá from the Kángra and Gurdáspur Districts. To the west the Rávi forms the boundary between Chambá and Jammu.

Features of the Range.

The Háthí Dhár, like the other ranges, is steeper on its southern than on its northern flank. It is composed of sandstones and

CHAP. I. A. Physical Aspects.

conglomerates of tertiary age; and being of such low altitude, is covered with dense undergrowth and forest, chiefly *Pinus longifolia* and dwarf oaks.

Three Snow Ranges.

In the Chambá State the Himálaya Mountains present three well-defined snowy ranges, which constitute the most striking orographical feature in the territory. These run more or less parallel to one another, from south-east to north-west; and from 30 to 40 miles apart. The first range—the one nearest the plains—is called the Outer Himálaya, or Dhaula Dhár, and in Kángra is generally spoken of as "the Chambá Range." It separates the basin of the Biás from that of the Rávi. The second range is the Mid-Himálaya, or Pángí Range, the Pír Panjál of geologists, forming the watershed between the Rávi and the Chenáb. The third is the Inner Himálaya or Zánskar Range, between the Chenáb and the Indus. These ranges are all in general continuity with the main Himálayan chains from the east, and are continued westward into Kashmír territory.

The Dhaula Dhár.

The Dhaula Dhár begins on the right bank of the Biás, and running north by west forms the boundary between Mandí and Kulu. At the point where it gives off the Bara Bangáhal Range to join the Mid-Himálaya, it makes a sudden bend to the westward, and first touches Chambá territory on the western border of *taluka* Bangáhal. From this point, for 36 miles, it forms the boundary between Kángra and the Chambá State. Opposite the western border of *taluka* Rihlu, the State boundary, which has followed the crest of the range, is deflected to the south as far as the eastern end of the Háthí Dhár, and from this point to the Rávi the Dhaula Dhár is wholly in State territory. It now gradually declines in height, finally ending on the left bank of the Rávi near Dalhousie; at its western extremity it is only from 5,000 to 8,000 feet in altitude. The Chatar Dhár, in Jammu territory, of which the Kund Kamlás peak, 14,241 feet, is a conspicuous object from Dalhousie, is geologically a continuation of the Dhaula Dhár.

Features of the Range.

For the greater part of its course in the State the Dhaula Dhár forms a lofty mountain barrier, with peaks from 14,000 to 17,000 feet, and the mean altitude is about 15,000 feet. The passes are 8,000 to 15,000 feet in height. Viewed from the south it stands out in clear and bold relief as it rises abruptly, and almost perpendicularly from behind the low ranges at its base, which it over-tops by 13,000 feet. The lower slopes are covered with forests of oak and pine; the sides are seamed with water-courses; while above all the lofty peaks rise in stern and rugged grandeur covered by wastes of snow, or shoot up in massive pinnacles of bare granite, too steep for the snow to rest on.

Towards the north the general contour of the range presents a marked and striking contrast. The mountain sides are much less precipitous, and the spurs splay off in long and gentle slopes,

CHAP. I. A. Physical Aspects. Features of the Range.

which decline gradually till they reach the Rávi. This abrupt and almost perpendicular drop on the southern flank, and the more gradual decline towards the north, is a general and prominent feature, more or less, of all the Himálayan ranges. Towards the western extremity of the Dhaula Dhár, where the height is so much diminished, the oaks and pines surmount the range, clothing it, especially on the northern slopes, with dense forests, interspersed with rhododendron trees in great profusion; displaying in early spring a wealth of blossom that is very pleasing to the eye.

The Dhaula Dhár is composed of gneissose granite, flanked on both sides by rocks of Silurian and Carboniferous age. The granite has a greyish appearance on exposure, and hence the name of the range, from the word *dhaula*, meaning grey.

The Pángí Range.

The Mid-Himálaya, or Pángi Range, is a direct continuation of the main Himálayan axis. After separating Kulu from Láhul and Spiti, it enters Chambá territory on the western border of Bara Bangáhal, and traverses the State, from south-east to north-west, for more than 60 miles. This range divides the territory into two large sections of unequal size, and severs these from each other to such an extent that even in summer there is comparatively little intercommunication; while for four or five months in winter the passes are blocked with snow, and all intercourse, for the time, is at an end. The northern or smaller section, called Pángí and Chambá-Láhul, is then completely isolated from the outer world. So forbidding was this snowy range regarded in former times, that every State official proceeding to Pángí on duty was granted a special allowance, under the head of "funeral expenses," as he was not expected to return. For the same reason, Pángí was formerly made use of as a place of banishment for criminals and political offenders.

Features of the Range.

This range forms a second mountain barrier with magnificent snowy peaks, some of which reach an altitude of 19,000 feet. The mean elevation cannot be less than 17,000 feet; and the passes range from 14,328 to 17,000 feet. The only position from which a panoramic view of the range can be obtained is from Dáyankund, at the western end of the Dhaula Dhár, near Dalhousie. Seen from this point, at a distance of 30 or 40 miles, it is a grand and imposing spectacle, though the effect is softened and impaired by distance and the intermediate ranges, many of which attain a high altitude. In this range also the southern flanks are abrupt and precipitous, while to the north, on the other hand, the spurs subside gradually to the Chandrábhága. After passing out of the State the range continues its course westward to join the Pir Panjál Proper, with which it is in unbroken line, except where it is pierced by the Chandrábhága at Kashtwár.

The Maní Mahes Range.

At the point where the Pángí Range first touches State territory it gives off the Maní Mahes Range to the south, which

CHAP. I, A. Physical Aspects.

divides Chambá from Bara Bangáhal as far as the Rávi; thence the boundary runs up to the summit of the Dhaula Dhár.

The Dágani Dhár.(1)

On the north-west border, where the Pángí Range leaves the territory, it gives off a branch range to the south-west, called Dágáni Dhár, which forms the boundary between Chambá and Bhadrawáh[2] in Jammu. At its western extremity this range is connected with the Chatar Dhár by a short ridge, in which are the Padarí and Chatar Dhár Passes. Orographically the Dágáni Dhár and Chatar Dhár are different sections of one continuous range, forming, with the Pángí Range, the watershed between the Rávi and the Chandrábhágá. The State boundary follows the crest of the Dágáni Dhár to a point west of the Padarí Pass, where it is deflected to a spur from the ridge mentioned above, along which it runs, in a southerly direction, as far as the old fort of Prithvijor. Thence the Rowa stream forms the boundary to its junction with the Siowa, and the latter to its junction with the Rávi; separating Chambá from Balor in Jammu. On the Trigonometrical Survey maps the boundary near the Padari Pass is shown as following the crest of the ridge and doubtless this was the original, as it is the natural boundary; but the line has now been thrown back into Chambá territory as far as Kundí Marál, a distance of six or seven miles from the Padarí Pass. The change probably took place at the time of the annexation of Bhadrawáh by Jammu. The Pángí Range and the Dágani Dhár are composed of silurian rocks, chiefly schists, slates, and Blaini conglomerate.

The Zánskar Range.

The Inner Himálaya, or Zánskar Range, is the most direct continuation of the main Himálayan axis. After leaving the Sutlej it runs in a north-western direction, dividing Ladákh from Spití and Láhul. It then closes in the Chambá State for a short distance, along its northern border, separating Chambá-Láhul from Zánskar, and farther west forms the northern boundary of the Kashmír Valley.

Features of the Range.

This magnificent mountain chain is so masked by lofty ranges in front, that there is no point from which any considerable portion of it can be viewed. The mean altitude is about 18,000 feet, and some of the peaks rise to 20,000. The passes in Pángi and Pádar are 17,000 to 18,000 feet, and are thus higher than those of the Pángí Range, and are also more difficult owing to the size of the permanent glacier. Those in British-Láhul, on the other hand, are easy and practicable for laden animals. The range is chiefly composed of gneissose granite.

Spurs from Zánskar Range.

The boundary between Chambá-Láhul and British-Láhul is formed by a spur from the Zánskar Range, separating the Miyár and the Kádo Tokpo streams, and ending at the Tirot Nálá on the

(1) The names Chatar Dhár, Tundáh, Dágáni, and Saho apply to only a section of each range. They are here used generally for convenience of description.
(2) The Badrawár of the maps.

CHAP. I, A.
Physical Aspects.

Chandrábhága; whence the line ascends to the crest of the Pángi Range. On the north-west border of Pángi a similar spur leaves the Zánskar Range near the source of the Danlōng (Bhutna) Nálá, and, running to the south of that stream, carries the border to the head of the Ganaur Nálá, which, from this point to the Chandrábhágá, is the boundary between Pángí and Pádar. Thence the line rises to the crest of the Pángí Range to follow the Dáganí Dhár.

The intervening valleys.

Having now outlined the principal ranges in the State, it remains to describe the intervening valleys.

The Biás Valley. Bhattíyat Wizárat.

The greater part of the tract between the Háthi Dhár and the Dhaula Dhár is in the Biás Valley, and, with the addition of a small portion of the lower Rávi Valley, forms the Bhattíyat *Wizárat*, which, in proportion to its size, is the most populous and fertile sub-division of the State. The southern section of this area, composed of sandstones and conglomerate, is an integral part of the Siwálik, and has the same physical and botanical features. Its vegetation is semi-tropical, and the bamboo, the *pípal*, and the mango flourish luxuriantly in close proximity to the fir, the barberry and the oak. Two crops are garnered in the year, the cereals chiefly grown being rice and maize, alternating with wheat and barley. The northern section contains the spurs from the main range, composed of silurian and carboniferous rocks, and, being more elevated than the other, is therefore more alpine in character. The cantonment of Bakloh is located near the line of contact of the sandstones with the older rocks

The Rávi or Chambá Valley.

The region between the Dhaula Dhár and the Pángí Range constitutes the drainage area of the Rávi. It is occupied by the spurs of the high ranges, splaying off at all angles, and intermingling with one another in such a way that they lose all semblance of regularity or order. They are intersected by deep narrow valleys, in which flow the various streams that bring down their tribute to the Rávi. Of these the largest is the Siul, which drains the whole of the north-western portion of the Chambá Valley.

Division into three sections.

Examined more closely, this region is seen to be naturally divided into three fairly distinct-sections, corresponding to three out of the five *Wizárats* of the State. This division is made by a spur from the Pángí Range, thrown off to the south about midway in its course through the territory, which soon bifurcates, one branch running to the south-east and the other to the south-west. The first is the Tundáh Range, which gradually declines, and finally ends on the Rávi opposite Chhatrárí, from whence the line of separation is continued, by the Chirchind Nálá, to the Dhaula Dhár; the other is the Saho Range, which comes to an end in the fork, at the junction of the Rávi and the Siul, the line being prolonged to the Dhaula Dhár by the Chíl and Kálátop Spur. The area embraced between these spurs is triangular in shape, with its

CHAP. I, A. Physical Aspects.

base at the Dhaula Dhár, and forms the Chambá or Sadr *Wizárat*, in which is situated the capital of the State.

Sadr Wizárat. Churáh Wizárat. Bráhmaur Wizárat.

The portion to the north-west of the Saho Range includes the entire basin of the Siul, and is called the Churáh *Wizárat.*

The area to the south-east of the Tundáh Range comprises the Valley of the Rávi from below Bara Bangáhal, with its tributaries, the Budhil and the Tundáhen, as far down as the Chirchind Nálá, near Chhatrári. This is called the Bráhmaur *Wizárat*, and is the oldest portion of the State, containing the ancient capital. It is also called Gaddeián, or the country of the Gaddis.

Bara Bangáhal.

Bara Bangáhal contains the head waters of the Rávi, and is, therefore, a part of the Rávi valley, but it never belonged to Chambá. It was formerly the northern province of a small Native State called Bangáhal, which was absorbed in Kulu and Mandí about A. D. 1700. The Bara Bangáhal Range separates it from Kulu.

General features of the Rávi Valley.

The Rávi or Chambá Valley, as a whole, is fairly open, and the means of communication are good. The scenery is of a picturesque and varied character, presenting many delightful contrasts. In the lower Valley, at an elevation of 3,000 feet and under, the vegetation is semi-tropical, the wild olive, pomegranate and fig mingling with the acacia, *shísham, pípal* and other trees found in the plains. Where they are open, the valleys are covered with rich verdure which extends up the mountain slopes, while interspersed are villages, each in the midst of its own cultivated area, lending an exceedingly pleasing appearance to the landscape. On the mountain slopes the fields are usually of small size, and are arranged in terraces, the lower border of each being formed by a rough wall to make the ground more level for ploughing. The villages, too, are diminutive, seldom containing more than a dozen houses In most parts of the Rávi Valley, under 7,000 feet, two crops are reaped. These are rice in the lower levels, with maize, wheat, barley and other cereals higher up. Above 7,000 feet only one crop, as a rule, is garnered. The mountain slopes, especially those with a northern aspect, are usually densely wooded; while those with a southern aspect are often quite bare, owing to their greater exposure to the sun. Under 6,000 feet the trees most commonly found are *Pinus longifolia*, oak, holly, rhododendron and chesnut; at a greater elevation pines and cedars form extensive forests, and above these are birch and juniper. The mountain sides, especially at high altitudes, are carpeted with flowers of every hue, which come out in great profusion as the snow melts and disappears. Towering over all are mighty pinnacles of rock, rearing themselves to an altitude of 19,000 feet, with vast fields of glacier and untrodden snow. This, in general outline, is what the region is like in spring,

CHAP. I, A. Physical Aspects. General features of the Rávi Valley.

and all through the summer, the snow line gradually retreating higher, till in July and August peaks of 15,000 feet become quite bare. On the Pángí Range the permanent snow line stands at about 15,000 feet on the southern side, and 14,000 feet on the northern. New snow begins to fall on the higher ranges in September, and during the remaining months of the year the snow line steadily descends till, in December, January, and February, snow may fall in the valleys, 2,500 feet above sea level. In the capital, with an elevation of 3,000 feet, it is rare for a winter to pass without several falls. In the upper valleys snow lies very deep, and in the Bráhmaur *Wizárat*, it is customary for most of the villagers to migrate to the lower valleys for the winter, some coming to the capital, and others going to Kángra. This custom is not found in any other part of the State. It is probably of ancient origin, and the people speak of going to 'Jándar,' as they call the country to the south of the Dhaula Dhár. This migration takes place in November, and the return journey in April or May. Some members of the village community remain at home, by pre-arrangement, to tend the cattle and look after the property, but the villages in Bráhmaur *Wizárat* are almost deserted during winter.

Pángí Chambá-Láhul.

The region between the Pángí and Zánskar Ranges is somewhat of an irregular square, each side of which is about 35 miles. It comprises the Valley of the Chandrabhága through nearly 80 miles of its course, from the Tirot Nálá in British Láhul, to the Ganaur or Sansári Nálá, separating Pángí from Pádar in Jammú. This area forms the fifth *Wizárat* of the State. It is in many respects very different from the Rávi Valley. The Chandrábhága, throughout the whole of its course in the territory, flows at a higher level than the Rávi, being 9,000 feet above the sea at Tirot, and nearly 7,000 feet where it enters Pádar.

Division into two parts.

This region is divided into two parts, of nearly equal size, by a lofty spur from the Zánskar Range, called Gurdhár, with peaks of 21,000 feet, the highest in the State, running in a south-westerly direction between the Saichu and Miyár Nálás, and ending opposite Tindí. The north-western portion, from Raulí[1] to the Ganaur Nálá, is Pángí; and the south eastern, from Raulí to Tirot, is Chambá-Láhul.

Pángí.

Pángí is unique in its grandeur and beauty: in this respect far surpassing any other portion of the State. The scenery is sublime and imposing, and Nature appears in her wildest and grandest moods. Everything is on a stupendous scale. The great river rolls along in a deep and narrow gorge, lashing itself into fury against the adamantine cliffs that confine it. Precipices spring from the brink, in places almost perpendicular, to a height of one

(1) Raulí is an uninhabited grassy slope about halfway between Shur (Saor) and Tindí; not marked on the map.

CHAP. I, A. Physical Aspects. Pángí.

or two thousand feet: on the lower ranges are grassy slopes of rich pasture with dense forests of pine and cedar, while high over all, the stern and majestic mountains, piled on one another, attain an altitude of 18,000 to 21,000 feet, rising far beyond the line of eternal snow. But all is not sublimity and grandeur. Every few miles the traveller reaches fairly open nooks of surpassing beauty, which may have been small lakes in some by-gone age, while the river was cutting its way through a rocky barrier in front. There the villages are chiefly to be found. These are few in number, and of small size, for the country is sparsely inhabited. The roads are just what one might expect in such a region, narrow and dangerous, so narrow indeed, that in some places there is barely room for two people to pass each other; in other parts the precipice affords no space for a road, which has to be carried along the face of the cliff, supported on iron bars fixed horizontally into the rock. Elsewhere the path crosses from ledge to ledge by means of *trangaris*, or narrow wooden bridges of a primitive and insecure kind, sometimes at a giddy height above the torrent. There are several beautiful side valleys in Pangi of which the principal are the Saichu, Parmaur, Hunán, and Surál Nálás, all leading up to the Zánskar Range. Though narrow where they join the main valley they are fairly open higher up—and contain a considerable number of villages. Those near the head of each *nálá* are occupied by Tibetans, called Bhot, and for this reason are called 'Bhotauri.'

Winter conditions.

The winter season in Pángí and Láhul is very severe. Snow may begin to fall in the lower parts of the valley as early as October, but it does not lie permanently till December. From that time till March or April the whole valley is deep under snow, and communication with the outer world, and even between the various centres of population, is completely suspended. During these months the people are, for the most part, confined to their houses, but they move about when the snow has hardened under foot, and the weather is favourable. They employ themselves chiefly in rope-making and other occupations which can be carried on indoors. Food provision for the winter months has, of course, to be made beforehand, both for themselves and their cattle. When spring sets in they scatter earth over the remaining heaps of snow to melt them, and clear the ground for ploughing and sowing.

Crops.

The crops grown in Pángí are chiefly wheat and barley with *phulan*, *bres*, *elo* and *masar*. There is as a rule only one harvest in the year, though in places two are reaped. The wheat and barley crops are sown late in the autumn, and are reaped in the following June or July, after which a crop of *phulan* or *bres* may be sown, and reaped in October.

Pastures.

The pastures of Pángí are considered to be very rich, especially those on the higher mountain slopes. Each village usually has its own *adwárí*, or summer pasture, in these uplands, where all the sheep

CHAP. I, A
Physical Aspects.
Pastures.

and cattle are taken in the early summer, and kept till late in the autumn. Many other pasture grounds, called *gáhar*, are let out every year by the State to shepherds from the Rávi Valley, who cross the Pángi Range in great numbers, with their flocks, in order to spend a month or six weeks in these rich uplands. They usually arrive in July, and return in September into the Rávi Valley. Thence they move by easy stages over the Dhaula Dhár into the Siwáliks, and as far as the edge of the plains, arriving there in November and December. The return journey is begun in February.

Chambá-Láhul.

Chambá-*Láhul* is the lower half of the province of that name, the upper half being British territory, having previously formed a part of the Kingdom of Kúlú. This division into two parts probably took place about A. D. 1680. The physical features are similar to those of Pángi, except that, while the lower portion of Láhul is narrow and precipitous, the upper portion is wide and open. The mountain slopes are also much less densely wooded, owing to a more scanty rainfall, and to Láhul, as a whole, being at a higher altitude. The forests are chiefly composed of pines and pencil cedar and are generally confined to the northern slopes of the Pángi Range. The principal side valley is the Miyár Nálá, which though very narrow at its mouth is quite open further up, and is chiefly inhabited by Tibetans.

Crops.

The cereals grown in Láhul are chiefly wheat and barley with *phulan*, *bres* and *elo*, and the land yields only one crop in the year.

Pastures.

The pastures in the higher mountains are considered very rich and nutritious, and numerous *gáhars* are visited by shepherds with their flocks.

The high passes.

In the hills, the landscape is always interesting and there is endless variety to charm the eye, but nothing on the ordinary stages can compare in beauty and grandeur with the high passes. A general description applies more or less to all of them, the Pángi Range being referred to. Beginning the ascent from the last village, at 7,000 feet, the road rises through forest, or up a long and narrow ravine, or it may be over steep grassy slopes. The tree line is reached at 11,500 feet, and then the forest ends, and the traveller emerges on the mountain side. Here he will pass the night at an elevation of 12,000 feet. Above him tower the massive rocky pinnacles of the high range with their drapery of snow, while glaciers fill the hollows between them. Below, the hills and valleys of the lower ranges, through which he has come, stretch far into the distance, till the horizon of vision is limited by the Dhaula Dhár, 30 or 40 miles away. The mountain slopes around him, too, are simply fascinating in the rich expanse of floral verdure which they present. Though bare as regards trees, the ground is carpeted with flowers of every hue, reminding

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The high passes.

one of a beautiful meadow in England in early summer. The resemblance is all the more striking, as at that altitude the flora is essentially that of a cold temperate climate The profusion of this floral display diminishes with the increase of altitude, but many beautiful species are found almost up to the summit of the passes, where the rocks are free from snow. The second day's ascent is steep and trying for it is over snow and at an altitude which causes oppression of breathing and exhaustion. By and by, the traveller reaches the higher snow slopes, with the great pinnacles in close proximity, and is now on the permanent glacier. The scene is awe-inspiring. No sound disturbs the stillness, except that of the falling rock and avalanche. The coolies even are silent till they reach the top, for Bhagvati, the presiding deity, disapproves of any noise within her domain. After great toil the summit is gained at 14,000 to 17,000 feet, and a panorama, in its beauty and grandeur far surpassing any possible conception, lies before him. So extensive is the prospect from some of the passes, that the vision reaches beyond the intervening ranges to the south, and, on a clear day, even the great rivers of the plains may be seen at a distance of 100 miles glistening in the sunshine. Towards the north, on the other hand, the outlook is limited and, except on the Cheni, Marhú and Dráti Passes, there is little to be seen but the snowy peaks in the immediate vicinity. From the passes named, however, a more or less extensive view is obtained of the Chandrá-bhága Valley. The descent on the northern side is more gradual and less interesting than the ascent, but it, too, has its own special features. The snow slopes in early summer are very conducive to a mode of progression, in many places more rapid than safe. Here, too, the vegetation has its own peculiar charm, though the floral display is scanty and poor in comparison with that which has been left behind. At 11,000 feet the tree line is again reached, and the road then descends rapidly to the Chandrábhága Valley. Later in the summer, and before winter has set in, most of the passes in the Pángi Range are almost entirely clear of snow, and crossing them is then comparatively easy, and free from much of the discomfort that is unavoidable at an earlier part of the season. The floral display, if not so fresh in its bloom, is still exceedingly rich and pleasing, and adds greatly to the delights of the journey.

Passes in the Zánskar Range.

The passes in the Zánskar Range have special features of their own. Being higher than those of the Pángi Range, the permanent glacier is larger and the scenery grander; but the outlook is limited, being confined to the peaks near the pass. The flora on the southern slopes is exceedingly beautiful, though, owing to a scanty rainfall and more arctic conditions, it is not so luxuriant as on the outer ranges.

Passes in the Dhaula Dhár.

In the Dhaula Dhár most of the passes are clear of snow in summer: extensive views are obtained of the Siwáliks in one direction and the inner mountains in the other.

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River system. Tributaries of the Bíás.

The portion of the State to the south of the Dhaula Dhár is, as already stated, within the basin of the Bíás, and is drained by two small tributaries of that river, the Chakki and the Dairh. These streams take their rise in the Dhaula Dhár, the Chakkí to the east of the Chuárí Pass, and the Dairh near the Rihlu border, and, flowing south, pierce the Háthí Dhár to make their way through the Siwáliks to the Bíás. They are only mountain torrents containing little water, unless after heavy rain or in the rainy season, when they may be impassable for days. Such floods come down very suddenly, and the rivulet of the morning may be a rushing torrent before evening sets in.

The Rávi

The Rávi is pre-eminently the river of the Chambá State, and with its tributaries, drains the whole of the Chambá Valley Proper, between the Dhaula Dhár and the Pángí Range. The name 'Rávi' is identical with 'Irráwati,' and in its upper reaches the river is generally called Rauti or Irauti. It takes its rise in the Mid-Himálaya and Bara Bangáhal Ranges, the latter range separating it from the Bíás in Upper Kulu. The main source is thus in Bara Bangáhal, and it is already a stream of considerable size when it enters Chambá territory. It flows, in a north-westerly direction, through the *iláqas* of Bára Banso, Trehta and Chanota to Ulánsa, where it is joined by two large tributaries, the Budhil and the Tundáhen. Thereafter the Rávi flows on, with augmented force and volume, through a narrow gorge to Chhatrárí. Below this point the valley is a little more open, and after passing Piúr, Rákh, and Mahla, the river trends to the north, and approaches Chambá, which is picturesquely situated on its right bank. Here it receives the Saho or Sál from the Saho Range, and the town stands on a plateau near the junction of the two rivers. The valley is fairly open for some miles above and below the capital, but at Rájnagar it again becomes narrow. Here the river trends to the west, and soon afterwards is joined by the Siul, its largest tributary. Still flowing westward, it touches Jammu territory at the point where the Siowa stream, forming the boundary, falls into it from the north. It then bends to the south-west, and, skirting the terminal spurs of the Dhaula Dhár, separates Chambá from Jammu, and finally leaves the State at Kerí, to debouch on the plains at Sháhpur. From Sindhára to Sháhpur, a distance of 25 miles, the Rávi is navigable in spring and autumn for a *khatnau*, or bed-raft. This is a light *chárpai* resting on and lashed to two *dreins*, or inflated skins, and on it the traveller sits, while it is piloted by two men swimming alongside. The journey can be accomplished in 7 hours and is practicable only when the river is fairly low, and the water not too cold for the men. During the winter months the Rávi is usually very low, and the water clear and transparent. It can then be forded in some places near Chambá by horses and men. With the approach of summer the snow on the high ranges begins to melt, while the colour of the

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water changes to a muddy brown, and the volume rapidly increases. The maximum is reached in the rainy season, when floods of a destructive character are not uncommon. The banks being steep harm is seldom done to cultivation, but the bridges are often carried away, causing heavy loss. From the end of September the Rávi assumes its usual winter appearance.

Fishing.

There is fair fishing from Chambá downwards, and the *mahásir* is often caught.

Crossings.

The Rávi is crossed in its upper reaches by a permanent *tranqari* at Chanair, and a temporary *tranqari* at Tiári, which is replaced by a *jhúla*, or twig bridge, on the rise of the river at the beginning of the rains. There are good wooden cantilever bridges at Guròla, Churí, and Bagga; and a wire suspension bridge at Mahla. A handsome iron suspension bridge spans the river at Chambá, erected in A. D. 1895 at a cost of Rs. 80,000. There is also a wire suspension bridge at Chaurah, north of Dalhousie; a *jhúla* at Piur, and a *gurúru* at Seru and also at Hat, below the junction of the Siowa. During winter the crossing may be made on *dreins*, or inflated skins, at several places below Chambá, where the current is smooth, and the banks are flat. Such places are not numerous, as the Rávi is a tumultuous river with a rocky channel, which makes crossing dangerous.

Tributaries on the left bank.

In its course from Bara Bangáhal to Chambá, the Rávi is joined on the left bank by a stream from each of the passes in the Dhaula Dhár. Those are all of small size, and the only one deserving special mention is the Chirchind Nálá, near Chhatrári, which forms the boundary of the Bráhmaur *Wizárat*.

Tributaries on the right bank.

The tributaries on the right bank are larger and more important. Chief among them are the Budhil and the Tundáhen. The Budhil takes its rise on the slopes of the Mid-Himálaya near the Kukti Pass, and at Harser it receives, on its left bank, the small stream from the sacred lake of Mani Mahes, situated beneath the Kailás peak at an elevation of 13,000 feet. Ten miles lower it passes Bráhmaur, and soon afterwards mingles its waters with the Rávi at Ulánsa. It is about 40 miles in length. The Tundáhen rises at the Kálíchu Pass, in the Mid-Himálaya, and flowing through the Tundáh Valley, which is fairly open, joins the Rávi a little lower down than the Budhil. It, too, is about 40 miles in length. Next in order is the Beljedí, joining above Chúrí, and the Saho or Sál from the Saho Range, which meets the Rávi at Chambá, after a course of about 15 miles.

The Siul.

The Siul is the largest tributary of the Rávi, and brings down the entire drainage of the north-western portion of the Chambá Valley. Rising on the top of the Padari Pass, it flows south-east through a narrow ravine, to a point opposite Himgari where it makes a curve round the end of a long ridge, and flows on, at an acute angle to its original course to join the Rávi at Teleru

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near Balai. Where this bend occurs it receives a stream of its own size, bringing down the waters of the Alwás, Baira, Tissa and Chánjú Nálás; all of which rise in the Pángí Range; and of the Barnota Nálá from the Dáganí Dhár. The Siul is crossed by wooden bridges at Langéra, Bhent, Bhándal, Kalor, Salor and Kothi, and by a *gumru* at Palai in Triud.

Each of the tributaries of the Rávi and the Siul receives many accessions in its course and forms the main artery of a separate drainage-area.

The Chandrábhága.

The Chandrábhága is the name by which the Chenáb is known in the hills. It rises near the top of the Bárá Lácha Pass in British Láhul, by two heads, the Chandra and Bhága. These unite at Tándí and form one river of great size and volume, which flows immediately to the north of the Mid-Himálaya and parallel to it. At Tirot it enters Chambá-Láhul and pursues a westerly course to Tindí, after which it turns to the north. The river valley is open to Margráon: below this point it contracts to a narrow gorge, with precipitous cliffs, as far as Tindi, where there is an open expanse on the left bank for several miles. From Tindí to Shor, 17 miles, is wild and rugged. At Shor and Purthí there are villages on the right bank, and the valley again becomes narrow as far as Miudhal and Sauch. From this point it is more open, and the river flows on in a north-westerly direction, through picturesque scenery, past Kilár and Darwas, to the Ganaui or Sansárí Nála, where it leaves the territory. Thence it continues its course through Pádar, Kashtwár and the outer hills in Jammu territory, to debouch on the plains at Aknúr.

Snow-bridges and floods.

The waters of the Chandrabhága are of a grey colour all the summer, owing to the melting snow from its numerous sources in the snowy ranges. The volume is so great and the current so deep that it cannot be forded in any part of its course; it is also full of whirlpools, and under-currents. In the depth of winter avalanches fill up the narrow parts of the river gorge to such a degree that the villagers can cross on this snow-bridge from one side to the other. Sometimes in spring a great volume of water presses on this immense mass of snow, which, under the influence of the increasing heat, suddenly gives way, with disastrous consequences to any bridges that have not been erected at a safe elevation above high water. A similar disaster may occur in summer from the partial or complete blocking of the current by a landslip, which may suddenly yield to the great volume of water above it. There are said to be no fish in the river in any part of its course in State territory, the water being too cold.

Gold washing.

Gold in small quantities is found in the Chandrábhága, and gold-washing, on a small scale, is carried on at some places in State territory, as well as in British-Láhul.

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Bridges.

The bridges are on the usual cantilever principle, and are found at Triloknáth, Silgráon, Púrthi, Mindhal and Kilár, with *jhúlas* at Tindí and Shor.

Tributaries on right bank.

On its right bank the Chandrábhága is joined by several streams from the Zúnskar Range and its branches. The most important of these is the Svár Nálá, which takes its rise from a large glacier, and flows through an open valley for 40 or 50 miles, meeting the Chandrábhága at Udaipur. Next in size is the Saichu Nálá, joining the main river at Sauch. Lower down are the Parmaur, Hunán, and Surál streams, and finally the Ganaur or Sansárí Nálá, forming the boundary.

Tributaries on left bank.

On the left bank the Chandrábhága receives a small icestream from each of the snowy passes in the Pángí Range. The chief of these are the Chobia and Kalicho streams at Triloknáth; the Harser, Drátí and Maihu streams near Tindí; and the Cheni and Sách streams near Mindhal and Kilár.

The jhula.

Jhulas or swing bridges are very common in the State, both in the Chambá and Pángí Valleys, and a description of one of them will be interesting. They are usually made of the flexible twigs of the willow, or any other similar tree, whose slender branches can be twisted into a rope. Of these three strong cables are made, varying in length according to the breadth of the river where it is to be spanned. One of these cables is for walking on and is placed lowest, while the other two are at a slightly higher level, one on each side, for the hands to clutch. They are fixed on each bank to a stout wooden beam laid at right angles, and weighted down with stones. The cable for stepping on is composed of four or five small ropes, laid flat with each other, and tied together at short intervals by twig bands, to make it easy and safe for the foot to rest on. This cable is suspended on a level with the river banks. The other two cables are made of small ropes twisted round each other, and, after leaving the beam to which they are fixed, rise to cross a wooden fork which raises them to a higher level than the first cable. They thus form strong-hand rails to give confidence as well as support. Slender twig ropes pass from one side-cable under the foot-cable to the other side-cable, at intervals of about a yard. As the side-cables have a tendency to come together in the middle, a piece of wood is fixed between them to keep them apart, and the crossing of this obstacle is a great difficulty to a beginner in mountain travel. These *jhúlas* are sometimes as much as 30 or 40 yards in length, and high above the torrent; and crossing them needs a steady head and great care. They are renewed every third year at the utmost, and in most places every year; this work requiring the services of 40 men for a week. Accidents may happen from the *jhúla* being allowed to remain too long unrenewed; or from too many people crowding on it at once. A sad accident occurred a few years ago in the Upper Rávi Valley from

(1) Several of these *nálás* have two names thus the Surál Nálá is also alled Lujár Nálá.

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crowding, in which many lives were lost. Not more than two, or three, should attempt to cross a *jhúla* at the same time.

The gurúrú.

The *gurúrú* is another kind of swing bridge in frequent use, and consists of a strong rope of many strands suspended across the river, and fixed at each end in the same way as the *jhúla*. From this hangs a coil of rope, attached to a wooden ring which slides along the main rope. To this ring are fixed drag-ropes from each side of the river, and the traveller being seated in the coil is hauled across through mid-air by men on the bank. The sensation of crossing is not a pleasant one, and occasionally an awkward accident happens, such as the breaking of the drag-rope when the passenger is half way across. This kind of swing bridge is called a *gurúrú* in the Chambá State, but is named differently in other parts of the hills.

The trangari.

The *trangari* has already been referred to, and is in very common use in the hills. Two beams are laid from bank to bank, parallel to each other, and about two feet apart. On these are placed pieces of wood cross-wise, which may or may not be lashed to the beams. There are no railings, and, if the *tranqari* is at some height above the torrent, the crossing is often a matter of difficulty.

Lakes.

There are in the State a few mountain tarns, such as those of Khajiár and Mani Mahes: but no lakes of any size.

GEOLOGY.(1) Tertiary sandstones and conglomerates

The structural features of the Chambá State fall into line with the geological characters of the north-west Himálayas. Its leading features are the same, whilst local details vary from point to point. Along the southern margin of the mountain region we find the Lower Siwálik, or Náhan sandstones, and the Upper Siwálik conglomerate, in contact with the old Himálayan rocks, the line of junction between them being a reversed fault, the older Himálayan rocks thus appearing above the Tertiary beds. Although the line of junction is a fault, the line also indicates the original limits of deposition of the Tertiary beds, they having been deposited against the Himálayan rocks, which formed a rising area during the deposition of the Tertiary sediments.

In contact with trap.

Along the southern margin, in the Dalhousie area, the Himálayan rocks in contact with the Tertiary zone are altered lavas to be presently described. The Tertiary beds in contact with the volcanic series usually belong to the Náhan or Lower Siwálik series, but in the Chuári (Chaohari) section, the Siwálik conglomerates are directly in contact with the Trap, the lower Náhan beds having been probably cut out by the fault above referred to. The dip of the Náhan beds in contact with the trap is perpendicular, or nearly so. To the east of Samáot in the Chuári-Sihunta section, where the trap dies out, the Tertiary conglomerat are in contact with the Carbo-Triassic limestone series.

(1) By the late Lieut.-General C. A. McMAHON, F. R. S., F.G.S., Commissioner of Lahore.

Section B.—History.[1]

Chambá, sheltered by its snow-clad mountain barriers, has had the rare fortune of escaping the successive waves of Moslim invasions which, in the Plains of the Punjab, have swept away all monuments of old-Indian civilisation. The result is that in this petty Hill State ancient remains are more abundant and better preserved than in any other part of the Province. In Kashmír the proud temples of Lalitáditya and his successors were ruthlessly destroyed by Sikandar Butshikan; in that centre of Sanskrit learning only a few poor fragments of inscriptions have come to light. In Chambá the brazen idols of Meru-varman, nearly contemporaneous with the temple of Mártand, still stand in their ancient shrines of carved cedar wood. Copper-plate grants issued by the early rulers of Chambá, whose names figure in the Rája-tarangini, are still preserved by the descendants of the original donees, who enjoy the granted lands up to the present day. Chambá, the oldest of the very few Hill States which have survived the turbulent days of Sikh ascendency, is not only a store-house of antiquities, but is in itself a relic of the past, invaluable to the student of India's ancient history.

The ancient remains of Chambá first drew the attention of the pioneer of Indian Archæology—Sir Alexander Cunningham. His visit, however, was too short to do full justice to the subject. In two notes inserted in his Archæological Reports[2] he gives an account of the principal temples in Chambá Town, and in the ancient capital, Brahmaur. He notices particularly the inscriptions of Meru-varman in Brahmaur and Chhatrárhi, and treats briefly of three copper-plate grants and one stone inscription found in the town. The oldest and most important of these three plates was subsequently edited and fully discussed by Professor Kielhorn of the Goettingen University.[3]

The whole wealth of antiquarian, especially epigraphical material has, however, only come to light during the last five years. Prolonged tours through the different parts of Chambá, including the Chandrabhágá Valley, have enabled me to inspect the many ancient temples and to collect some hundred and fifty inscriptions, ranging from the 6th to the 17th centuries. These will be made the subject of a separate publication of the Archæological Survey of India.

MONUMENTS.

The numerous ancient temples of Chambá State are of two distinct types which may conveniently be designated as Hill temple and Plains temple. The latter, entirely built of stone and usually decorated with carvings, is the well-known Hindu temple

(1) By J. Ph. Vogel, Ph. D., Superintendent, Archæological Survey, Northern Circle.
(2) Archæological Survey Report, Vol XIV, pp. 109 ff and Vol. XXI, pp. 134 ff, also Ancient Geography p. 141.
(3) Indian Antiquary, Vol. XVII, 1888, p. 7 ff.

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of the Plains with its conical spire (*shikhara*), from which it is technically denoted as *shikhara* or spired temple. For a description of this type I may refer to Fergusson's standard work on Indian Architecture.[1] The temples in Chambá Town belong all to this type with the exception of that of Chámundá. They consist of a single cella in which the image is placed, and have no ante-room (*mandapa*) as, for instance, is found in the Baijnáth Temple, in the Kángra District.[2] They are entered through an ornamental porch usually supported by two pillars. A peculiar feature of the *shikhara* temples, in Chambá and other hill tracts, is the umbrella-shaped covering of wood or zinc placed over and around the *amalaka* stone which forms the top of the spire. This awkward excrescence serves the useful purpose of protecting the building against heavy snow-fall, and would alone suffice to show that the *shikhara* temple originated in the Plains, and was introduced in the Hills at a comparatively late date. This we may also conclude from the circumstance that the Vishnu temples all belong to this type, whilst the shrines dedicated to a Deví or Nága are all Hill temples. For there is reason to assume that the Deví and Nága worship represents the original cult of the Hills, whereas Vishnuism was introduced in the 10th century.

Temples at Chambá.

The chief temple of Chambá, that of Lakshmi-Náráyan, with its image of white marble, was founded at that time; but it is impossible to decide how far the present building represents the original shrine. We know at least of one restoration by Rájá Partáp Singh. Two copper-plate inscriptions issued by this ruler, in A.D. 1582, mention that the temple was consecrated,[3] whence we may infer that the restoration amounted to a complete renovation of the building. One plate mentions also the Chandragupta Temple which belongs to the same group. It is a *linga* shrine, likewise ascribed to Sáhilla, the founder of Chambá. Between these two temples there is a modern temple dedicated to Rádhá-Krishna by Sádhá, the Rání of Rájá Jít Singh. According to an inscription in the vernacular it was consecrated in the Vikrama year 1882, *i.e.*, A.D. 1825. The three remaining temples of this group are that of Gaurí-Shankar containing a well-modelled brass image of Shiva and his spouse, the Trimukh *linga* temple and that of Lakshmi-Dámodar. Consequently three out of these six temples are dedicated to Vishnu and three to Shiva.

There are two more Vishnu temples of the *shikhara* type in Chambá Town. Earliest in date is that of Hari Rái, profusely decorated with carvings, but unfortunately crammed between the clumsy Chaugán Gate and an unsightly goods-shed. Its founda-

(1) History of Indian and Eastern Architecture, London, 1899, pp. 221 ff.

(2) The six temples near the Palace have been provided with small pavilions built on against the façade; but these are modern additions which in reality formed no part of the original building.

(3) One of these plates commences:—*Shri samvat 56 Baishákh pravishte 9 Shrí bare Nárá yane re dehre pratishth hoi.*

tion by Salákara-varman is mentioned in a copper-plate inscription of the 11th century.

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The other temple, that of Bensi Gopál, in the vicinity of the Palace, is of a much later date. In a copper-plate of Rájá Bala-bhadra, of A.D. 1595, mention is made of the consecration of a temple of Gopál, which presumably is the one in question, as no other temple of this name is known to exist in the town.

Finally, we must note two *shikhara* temples dedicated to Devi. That of Vajreshvarí or Bhagavatí outside the town is remarkable for its fine sculptures. The short inscriptions under the niches seem merely to contain the names of the artisans employed in the construction of the building, but give no certain clue to its date. The temple of Champávatí on the north side of the Chaugán contains a stone image of Durgá slaying the Buffalo-demon. In the court-yard of this temple we note a dilapidated shrine of small size which shelters the images of Vásuki Nága (or Báski Nág) and his wazir. Originally the Nága king had a more spacious residence, which was destroyed by fire in the year 1898. Since then he has found a refuge with the Deví.

Temples at Brahmaur.

The *shikhara* temples beyond those in the town are very few in number. At Brahmaur, the ancient capital, there are two buildings of this type. The larger of the two is dedicated to Shiva under the name of Mani-mahes. It is ascribed to Meru-varman, who reigned about A.D. 700, but it is very doubtful whether the present building goes back to so remote a time. This much is certain, that the erection of a Shiva temple by Meru-varman is recorded in an inscription on the brass bull which stands in front of the temple.

The other *shikhara* temple of Brahmaur, smaller in size and plainer in appearance, contains a brass image of Narsingh, the Man-lion incarnation of Vishnu. Its erection by Rání Tribhuvana-rekhá is mentioned in a copper-plate inscription of Yugákara, the son of Sáhilla, and may, therefore, be placed in the 10th or 11th century. The Narsingh Temple suffered considerable damage in the earthquake of the 4th April 1905.

Temple at Sáho.

A stone temple of a peculiar type is that of Chandrashekh (Sanskrit *Chandra-shekhara*) the Moon-crowned Shiva, at Sáho. It is surmounted by a sloping slate roof, evidently of modern date. The two remarkable figures, however, on both sides of the entrance bear out that the body of the building is ancient. We shall see in the sequel that an early Sháradá inscription, discovered at the adjoining village of Saráhan, presumably records the foundation of the Sáho Temple.

Temple at Udaipur.

The small *shikhara* temple at Udaipur, 3 miles below Chambá, is a specimen of a very late type, as it was erected after the

The passage runs :—*Shri Divána Gopála ra dehra pratishtha kírái,*

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death of Rájá Udai Singh, which occurred in A. D. 1720. It contains three small-size images of white marble. The central one represents Náráyana, the other two Rájá Udai Singh and his brother Lachman Singh, who were murdered near the spot where the temple stands. Besides, there is a slab with the effigies of the Rájá, and his four Ránís and eighteen maid-servants who became *sati* after his demise. This slab corresponds with the so-called *sati* pillars of Mandi and Kullu. It is the only instance of its kind met with in Chambá. There are, however, scattered all over the State, stones with one or two rudely-carved figures. These are known as *autar* stones (*autar* from Sanskrit *aputra* meaning "sonless"), and were erected by the relatives of a man who had died without leaving male descendants to perform the *shráddha*. The circumstance that Rájá Udai Singh died sonless led to the founding of the Udaipur temple and the slab it contains evidently serves the purpose of an *autar* stone.

Triloknáth Temple.

In the Chandrabhágá Valley only one temple of the *shikhara* type is found. It is the famous sanctuary of Trilokuáth "the lord of the three worlds," which is another name for Avalokiteshvara, the popular Bodhisattva.[1] It is probably, with the Bodhi temple at Gaya, the only Buddhist shrine in India which has remained Buddhist up to the present day. It contains a six-armed image of white marble. One right hand is in the gift-bestowing attitude, one of the left hands holds a lotus, the typical attribute of this Bodhisattva; on his head he wears the effigy of his spiritual father, the Buddha of Boundless Light, Amitábha. The officiating priest is a lama appointed by the Ráná of Triloknáth who, though professing the Hindu religion, acts as the manager of the temple. Triloknáth is, indeed, equally worshipped by the Buddhists of Láhul, Ladákh and Zangskar, and by the Hindús of the neighbouring hill tracts. It is of special interest to note that the Triloknáth Temple has a purely Indian type and must, therefore, be regarded as a monument of Indian Buddhism. It is curious that it is still known by the name of Bihár, a derivation of Sanskrit Vihára.

The body of the temple is built of stone, the spire or *shikhara* of small partly-moulded bricks. The porch, supported by two graceful pillars with fluted shafts, is profusely adorned with carvings. Unfortunately the appearance of the edifice has been completely spoiled owing to its having been encased in a clumsy, shed-like structure, which forms an anteroom in front, and at the same time provides a procession-path round the temple. The whole has moreover been thickly white-washed so as to conceal the traces of decay. Engaged in the modern outer wall are two miniature *shikhara* temples in which a number of wooden masks are preserved. At the death of a member of the Ráná's family such a mask is prepared

(1) *Cf.* My note Triloknáth, Journal of the Asiatic Society of Bengal, Vol. LXX (1902), Part I, pp. 1 ff.

CHAP. I, B. History. Archæology. Triloknáth Temple.

and placed in the temple, from whence it is on no account to be removed. An exception is made for three masks which are used at the *Chár* or Spring festival, and are said to represent a man, a woman and a demon, called in the local dialect *gámi*, *mézmi* and *kulínza*. The main substance of the *Chár* festival is a performance symbolising the advent of Spring and the defeat of Winter. The latter, personified as an evil demon, is represented by the bearer of the *kulínza* mask, who is chased by the joint villagers and pelted with snow balls till he retires from the village and drops his mask, after which he joins in a dance with the *gámi* and *mézmi* mask-bearers. There is evidently no connection whatever between this festival and the cult of Avalokiteshvara. The annual fair in honour of this deity, which takes place on the last of Sáwan, is likewise attended with ancient rites and sacrifices of an aboriginal type, which strangely contrast with the character of the Great Compassionate of Buddhism.

Hill temples.

The number of *shikhara* temples in Chambá State, leaving aside the miniature ones, does not exceed fourteen (ten of which are found in the town), but it would be difficult to count those of the Hill type, which are scattered everywhere along the mountain slopes and in the valleys. Their construction is extremely simple. They consist of a small cella, usually raised on a square plinth, and built of layers of rubble masonry alternating with beams of cedar wood. This is surmounted by a sloping roof of slates or wooden shingles supported by wooden posts, which form a verandah or procession-path round the shrine. Of the high pagoda-like roof met with in Kashmír, Kulú and Nepal no instances are found in Chambá. It is possible that some temples, *e. g.*, that at Chhatrárhi, originally had a roof of this kind. Owing to climatic conditions the roofs of these buildings have often to be renewed. It must, however, be admitted that they are well calculated to shelter the shrine against the heavy rain and snowfall peculiar to the hills. Though simple in their architecture, some of these Hill temples are of great interest owing to the elaborate decoration of their façades, ceilings and pillars.

Oldest Devi temples.

Chambá can boast of three such temples adorned with the finest wood-carving found in the Alpine Panjáb. They are the temples of Lakshaná, at Brahmaur; that of Shakti, at Chhatrárhi; and that of Kálí, at Mirkula or Udaipur in Láhul. It will be noticed that these three are all dedicated to Deví. The Brahmaur and Chhatrárhi temples can be approximately dated; for they contain brass images with inscriptions which record their erection by Meruvarman, and on account of their character may be assigned to about A. D. 700. I have little doubt that the images are contemporaneous with the temples in which they are enshrined. It should be remembered that the timber used for these buildings is the wood of the Himálayan cedar or *deodár* (Cedrus deodara) which, if well seasoned, is one of the most durable timbers existing

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The carvings which are exposed to the weather, *e. g.*, those on the façade of the Lakshaná Temple, are now much decayed, but wherever sheltered they exhibit an excellent state of preservation. This point is especially conspicuous in the carved capitals of the Shakti Temple.

Lakshaná Temple at Brahmaur.

The plan of the Lakshaná Temple differs from that described above, in that in front of the shrine we find an ante-room, the two being enclosed within a solid wall of rubble and wood masonry which has replaced the verandah. The façade of this building[1] is of particular interest, as in the style of its decoration it exhibits a close affinity to the architecture of Kashmír and Gandhára, and, indeed, shows traces of classical influence peculiar to the monuments of the North-West. Under the ridge-beam of the roof we notice first of all the triangular pediment with the trifoiled arch, a characteristic feature of the Kashmír temples. The seated figure in the arch is not Kálí, as supposed by Cunningham, but Súrya the sun-god, as is evident from the position of the legs. His twelve arms, holding various attributes, are presumably indicative of the twelve months of the year. The seven crouching figures along the basis of the triangle probably represent the seven days of the week.

Here, as well as on the architraves between the pediment and the doorway, we find an arrangement frequent in the Graeco-Buddhist art of Gandhára; rows of figures in arched niches, separated by dwarf pilasters. In the lowermost row the figures are amatory couples which can be traced back to Graeco-Buddhist examples. We notice also a row of supporting, crouching figures frequently met with in Gandhára sculpture and corresponding to the Atlantes of classical art.[2]

The ornamentation on the lintels and jambs of the door-way is of a purely Indian type. Over the entrance we find a double row of garland-carrying flying figures, presumably meant for Gandharvas. In the upper row each of these figures is accompanied by a female figure seated on its hip. Along the jambs standing figures are placed which are difficult to identify owing to their decayed state On both sides of the threshold the river goddesses Gangá and Yamuná (*i. e.* the Ganges and Jamná) are still recognisable, each holding a water-vessel and a lotus-stalk, and standing on their vehicles the crocodile (*makara*) and the tortoise. Finally, I wish to draw attention to the winged dragons rampant which adorn the upper corners of the door-way.

Shakti Temple at Chhatrárhi.

The temple of Shakti Devi at Chhatrárhi which, as we saw, belongs to the same period as that of Lakshaná, is a good specimen of the Hill shrine described above. The outer doorway, however,

(1) For a reproduction see Annual Report of the Archaeological Survey, 1902-03, Plate XXXIV a.

(2) *Cf.* Foucher, L'art gréco-bouddhique du Gandhára (Paris 1905), figures 84-87 and 109.

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is evidently a later addition, and the coarse frescoes on the walls of the cella are of quite recent date. The ornamentation of the inner door-way is very similar to that of the Lakshaná Temple. Here also we find, over the entrance, a row of flying figures—four on each side—the two in the centre carrying a crown, whereas the remaining six are accompanied by female figures each seated on the hip of its companion. Beneath these there is a row of thirteen cross-legged figures, of which nine represent the Nava-grahas, *i.e.*, the Sun, the Moon, the five planets—Mars, Mercury, Jupiter, Venus and Saturn—the eclipse-demon Ráhu and the comet Ketu. Ráhu is represented by a demon's head without a body, in agreement with the myth told in the Puránas. It is said that Ráhu stealthily partook of the nectar (*amrita*) produced by the churning of the ocean, but was betrayed by the Sun and the Moon, who had noticed the theft. He was beheaded by Vishnu, but the head had become immortal by the use of the nectar. Since then the Ráhu's head persecutes the Sun and the Moon and causes them to eclipse. The four remaining figures at the two ends possibly represent the Guardians of the Four Regions (Lokapálas).

Along the door-jambs we find a double row of standing figures on each side of the entrance. Those of the two outer rows alternate with crouching animal-headed figurines, which act as Atlantes, and presumably are meant either for Rákshasas or for the Ganas of Shiva. Among the standing figures we notice to the right the six-faced Kárttikeya with his peacock, and Indra the rain-god holding a thunderbolt (*vajra*) and accompanied by his vehicle the elephant (Airávata); and to the left the four-armed Brahma, carrying a rosary and a water-pot and accompanied by a pair of geese. The inner rows consist each of four figures. On the left side we recognise Vishnu three-faced, the side faces being a lion's and a boar's; and Durgá slaying the Buffalo-demon (Mahishásura). The two lowermost figures are again Gangá and Yamuná, the personifications of the sacred rivers of India. In the upper corners of the door-way we notice the same winged dragons as are found on the Lakshaná Temple.

The wooden pillars, with their pot-and-foliage capitals, supporting elaborately carved bracket-capitals in which couchant bulls and other animals have been introduced, deserve special notice.

Mirkula Temple in Láhul.

The temple of Kálí, commonly called Mirkula Deví from the name of the village where it is found, is of unknown age. The image of the goddess, a small brass idol of inferior workmanship, is inscribed with a Tákarí inscription, which shows it to belong to a late period, perhaps the 13th or 14th century. But I have little doubt that the temple in which it is enshrined is earlier than the image. The popular tradition that the Mirkula temple and that of Hidimbá at Manáli in Kulú were wrought by the same artisan

Cf. Annual Report of the Archæological Survey, 1902-03, Plate XXXIV 1.

CHAP. I, B. History. Archæology. Mirkula Temple in Láhul.

deserves no credit. The Manáli temple with its profuse but crude wood-carvings was built by order of Bahádur Singh of Kulú in A.D. 1559. The temple of Mirkula Deví must be centuries older. On the other hand it cannot be denied that its decoration does not reach the excellence of that on the Lakshaná and Shakti temples. It evidently belongs to some intermediate period, perhaps the 10th or 11th century. The wood-carving of the Panjáb Hills exhibits, perhaps more than any other branch of Indian Art, a constant deterioration. Modern work is indeed so clumsy as to appear primitive.

The Mirkula temple, like that of Lakshaná Deví, has an ante-room or *mandapa* in front of the shrine proper, and a solid wall enclosing both. It is surmounted by a high conical roof. It would be impossible here to give an adequate description of the wood-carvings which cover the façade of the shrine and the ceiling of the *mandapa*. The central panel of the latter, with its magnificent lotus rosette enclosed within a *vajra* border, is similar in construction and partly in design to the ceiling of the Pandrenthan temple in Kashmír. It is not a little curious to find, on one of the other panels of the ceiling, a representation of the temptation of Buddha by Mára, the Evil One; a subject which one would scarcely expect to meet in a shrine of the blood-thirsty Kálí. In the centre the Shákya Sage is seated impassible alike to the charms of Mára's daughters and to the onslaught of his dreadful host. To the left is Mára, standing on a chariot drawn by dragons, shooting an arrow at Buddha. To the right we see him again on the same chariot after his attack has failed. His two daughters support him, while bow and arrow are dropping from his hands and the animals attached to his chariot have fallen into disorder. Of the remaining carvings I wish only to note scenes from the Mahábhárata and Rámáyana on the architraves. Two panels on both sides of the window represent the Churning of the Ocean and Vishnu's Dwarf (Vámana) incarnation. Conspicuous in the latter is the figure of Vishnu who, having assumed his divine shape, bestrides the Universe in three steps.

Chámundá Temple at Deví Kothí.

Of the other numberless village temples, mostly dedicated to a Deví or Nága, the only one which deserves a passing notice is that of Chámundá, at Deví Kóthí, on account of the Mughal influence manifest in its wood-carvings. It was built by Rájá Umed Singh in A. D. 1754. The same influence is observable in some profane buildings of that period, *e. g.*, the State Kóthí at Brahmaur, ascribed to Rájá Prithvi Singh, which was destroyed in the earthquake of the 4th April 1905. Specimens of modern wood-carving, as far removed from the old work in merit as in time, may be seen at Mindhal, opposite Sách, on the temple of Chámundá (commonly called Mindhal Deví), and on the little Nága temple near Kilár.

Footprint pillars.

Before leaving the monuments, I wish to note the footprint pillars or *pádukas* which the traveller in Chambá will notice in

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great number in front of village temples or at the road-side. They consist of a pile of stones covered by a flat slab, on which a trident (*trisúl*) with a footprint on each side is carved. They are always erected in connection with some temple, but are often placed at a considerable distance from the shrine. Their object is to enable passers-by to make their obeisance and present their offerings, usually flowers, to the deity without having to go all the way to the actual shrine.

The trident.

The trident, perhaps originally a representation of lightning, is the attribute not only of Shiva but also of Deví. It is with this weapon that she is regularly shown slaying the Buffalo-demon. Hence iron tridents of all sizes are favourite votive offerings presented to the goddess, and will be found in great number in any Deví shrine. They are likewise offered to the Nágas, which moreover receive twisted sticks (evidently on account of their resemblance to snakes) and miniature wooden yokes. The latter, it is said, are presented when a young bullock is for the first time yoked to the plough; for the Nága is considered as the patron of cattle.

Inscriptions.(1)

There can be little doubt that in the territory now forming Chambá State two scripts once were in common use; the indigenous Bráhmí from which all modern alphabets of India are derived, and the Kharoshthí written from right to left, which was introduced by the Achaemenids into the north-west of India, which formed part of their empire. At Pathyár and Kanhiára, in the Kángrá District, two rock-inscriptions are found, each of which contains the same legend in those two scripts.[2] The Pathyár inscription belongs to the Maurya period, that of Kanhiára to that of the Kushans, so that we must assume that for many centuries Bráhmí and Kharoshthí were used side by side in this part of the Panjáb. It is interesting to note that both the places where these inscriptions are found once were included in Chambá territory.

Earliest epigraphs.

Within the present limits of Chambá State the earliest epigraphs hitherto recovered are a few short rock-inscriptions, in Gupta character of the 6th century, which have not yet been satisfactorily deciphered. One of them reads:—*Om namah Shiváya* "Adoration to Shiva." They were found in the Panali Nálá, near Gun, in the Lilh *pargana*.

Inscriptions of Meru-varman

The group of inscriptions of the reign of Meru-varman (c. A.D. 700), which were first brought to notice by General Cunningham,[3] are of great interest for the early history of the State. They are engraved on the pedestals of the brass images of Lakshaná, Shakti, Ganesh and Nandi. The two Deví images are en-

(1) Cf. Annual Report, Archæological Survey, 1902-03, pp. 239 ff.
(2) Cf. Epigraphia Indica, Vol. VII (1902-03), pp. 116 ff.
(3) Report, Archæological Survey, Vol. XIV, pp 109 ff.

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shrined in the wood-carved temples described above, the Ganesh image is placed in a small, insignificant shrine at Brahmaur and the bull Nandi stands in front of the *linga* temple of Manimahes at the same place.

Inscriptions Meru-varman.

The inscriptions, engraved on the base of these idols in a far from correct type of Sanskrit, bear no date, but judging from the character they must belong to the beginning of the 8th century of our era. Besides the name of Meru-varman himself, two of them mention the names of Divákara-varman, his father; of Bala-varman, his grandfather; of Aditya-varman, his great-grandfather; and of Múshuna or Moshuna, the progenitor of his race. From the title *Máhárájádhirája* (literally, king of kings) used in one of the inscriptions it may be inferred that Meru-varman was an independant chief of some importance.

It is clear that his capital was at Brahmaur and that his dominions included Chhatrárhi. Gun, a few miles lower down on the opposite (right) bank of the Rávi, must also have belonged to his territory. This is evident from an inscription on stone, discovered here in the summer of 1905, which records the founding of a Shiva temple by a feudatory chief (*Sámanta*) of the name of Asháḍha, who mentions Meru-varman as his overlord.

Sháradá inscriptions.

For more than two centuries after Meru-varman all inscriptions cease.[1] From the middle of the 10th century there begins a series of epigraphical records continued almost uninterruptedly up to the present day. Those of the pre-Muhammadan period are all in the Sháradá character, which is a descendant of the Western Gupta type, and was used all through the Panjáb Hills, and probably also in the Plains.[2] It is still in vogue among the Pandits of Kashmír. In the Muhammadan period this script gradually degenerates to the modern Tákarí. From the 18th century Nágarí is used for copper-plate inscription. It is curious that on the earlier plates of this period the Rájá's seal is invariably written in this character.

The earliest Sháradá inscription existing is probably the beautifully executed eulogy (*prashasti*) of Saráhan, opposite Sábo. It consists of twenty lines carved on the two sides of a stone slab preserved in a small Shiva temple near that village. It contains no date and affords no historical information, but is remarkable for its fine workmanship and excellent preservation. The twenty-two verses of very good Sanskrit poetry which it contains are mainly devoted to extolling the beauty of Somaprabhá, the spouse of the chief Sátyaki, the son of Bhogatá. She is described as "born from the house of the lord of Kishkindhika" which, in the Rámáyana, is the name of the fabulous realm of

(1) The only inscription which perhaps belongs to this period is the rock-inscription of Proli-ra-gala, which contains the name of Mrityunjaya-varman, not found in the bansauli.
(2) *Cf.* Buehler. Indian Palæography (transl. Fleet) pp. 57 ff.

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Sugríva, the monkey-king, but here denotes the Himgir *pargana*. Her husband, in order to establish an unshaken friendship between her and the Mountain-daughter (*i. e.* Párvatí), erected a temple to Shiva Chandrashekhara (the Moon-crowned). There is reason to assume that the temple founded by Sátyaki is not the plain village temple in which the stone is now lying, but rather the important Shiválaya of Sáho, known by the name of Chandrashekhara, which has been noted above. This sanctuary appears to have been restored at a not very remote date, and it is possible that on this occasion the stone recording its foundation was removed to the opposite side of the river.

Copper-plates

Among the inscriptions of Chambá State the title-deeds engraved on copper-plates (*pattas*). are most prominent, both on account of their number and historical value. Nearly all of them record grants of land bestowed on temples or Brahmans by the Chambá Rájás. Cunningham was the first to draw attention to the existence of three such documents in Chambá. The number of inscribed copper-plates, however, is infinitely larger than Cunningham supposed, as apparently almost every Chambá Rájá has been in the habit of giving grants of land. Up to the end of the reign of Rájá Prithví Singh eighty plates have been recovered. The total number of copper-plates found in the State may amount to double that number. The existence of a series of documents of this kind, issued by a line of rulers of one State during a period of ten centuries, is certainly unique in the Panjáb and perhaps in the whole of India It is the more remarkable as in the surrounding hill districts only very few specimens have come to light, and these of a comparatively recent date. Kalhana, the author of the Rájataranginí, mentions the occurrence of copper-plate grants in Kashmír which he consulted in composing his Chronicle,[1] but hitherto not a single specimen has come to light. Evidently here as elsewhere Muhammadan rule led to the total destruction of those valuable historical documents. Chambá is at present the only place in the Panjáb where copper-plates of the pre-Muhammadan period exist.

Pre-Muhammadan copper-plates

The earliest plate which has yet been found contains the name of Sáhilla-varman, the reputed founder of Chambá, and was issued by his son Yugákara—(or Yagákara) varman in favour of the Narsingh Temple at Brahmaur Next in order is a grant by Sáhilla's grandson Vidagdha-varman. In the three following plates we find the names of Sálaváhana-varman and his two sons Soma-varman and Ásata. In the first of these three rulers Professor Kielhorn has recognised the Chambá Rájá Sála, who, according to the Rájataranginí (VII, 218), was deposed by Ananta-deva of Kashmír (A.D. 1028-63). We also find Ásata mentioned in the same Chronicle[1]

(1) "By looking at the inscriptions recording the consecration of temples and grants by former kings, at the laudatory inscriptions, and at written works, the trouble arising from many errors has been overcome." Rájat. I, 15 (transl Stein).

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(VII, 588) as having visited Kashmír in A. D. 1087-88 in the reign of Ananta's son and successor Kalasha. These data help us to fix the period to which these three plates belong as the second half of the 11th century. The two earlier plates may thus be assigned to the latter half of the 10th century. It should be noted that the five grants of the pre-Muhammadan period are only dated in the regnal year of their donors, so that their date can only be inferred from external evidence.

Ancient topography.

These inscriptions show that in the 10th or 11th centuries Chambá was an independent State, comprising the Upper Rávi and Budhil Valleys and the country round Chambá Town on both sides of the Rávi. As the plates are all dated from Chambá as the seat of government, it is probable that the State extended considerably further down, and comprised the whole of the Rávi Valley as far as the Siváliks. It probably bordered on this side with the petty Hill-State of Balaur, the existence of which in the 11th century is attested by the Rájataranginí. Here it is frequently mentioned under the name of Vallápura, from which the modern Balaur is derived.

It appears further from the early copper-plates that at that period Chambá was divided into districts (*mandala*), which partially seem to have corresponded to the modern *parganas*. The following are mentioned by name:—

1. Brahmapura, the present Brahmaur, occupying the Budhil Valley.

2. Trighatta, now Trehta, a tract along the Upper Rávi above its junction with the Budhil. The name points to the existence of three passes (Sanskrit *ghatta*, Hindi *ghát*), presumably those leading into Kángra across the Dhaula Dhár.

3. Panthila, the modern Panjila *pargana*, situated above Chambá between the right bank of the Rávi and the left bank of the Sáho.

4. Távasa (a name which is probably preserved in that of the village Tausa), stretching from the right bank of the Sáho as far as the right bank of the Rávi, a few miles below Chambá Town.

5. Párakamata, on the left of the Rávi opposite the town of Chambá, perhaps corresponding to the Sách *pargana*.

6. Bhattára, probably corresponding to the Hol valley. The name is now applied to some fifteen villages in the Hol-Gudial *pargana*, one of which is called Banja. The local deity is known as Bhattár Devi Sitalá, and the annual pilgrimage to her shrine is called the Bhattár *játra*.

Fountain inscriptions.

Another important class of epigraphical records are the fountain inscriptions, which are nearly contemporaneous with the early copper-plates. They are commonly found on huge slabs, covered

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with quaint figures and ornamental carvings, which were erected at springs, and dedicated to Varuna, the god of the waters. His figure usually occupies the centre of the carved surface. A water-spout, sometimes likewise carved, is passed through a square hole in the lower portion of the stone, and in a few instances a cistern consisting of three slabs is constructed in front to receive the water. These stones are peculiar to Chambá. The only place outside Chambá where I have noticed them is Sisu in British-Láhul.[1] In Chambá they are especially numerous in Churáh and Pángí. A few specimens exist at Trilokuáth in Chambá-Láhul, but these are not inscribed. In the Rávi Valley proper fountain-slabs exist, *e.g.*, at Brahmaur and Chhatrárhi, but of a much smaller type and without inscriptions. These commonly are carved with figures of the Nava-grahas, of Vishnu resting on Shesha, of the ten incarnations (*avatáras*) of the same deity, and of the river-goddesses Gangá and Yamuná. In the summer of 1906 a stone of this type was discovered built in the wall of a house in the city. A well-preserved specimen is placed under a banyan tree in the village of Kheri (map Kairi) on the left bank of the Rávi, close to the British border.

The inscribed fountain-slabs of Churáh and Pángí are of peculiar interest for Chambá chronology, as they are fully dated both in the Shástra or Saptarshi era (also called Lokakála),[2] and according to the reign of the ruling chief. The name of the month, the lunar day (*tithi*), the week day and the lunar mansion (*nakshatra*) are also indicated, so that it is possible to verify the dates. The fountain-stone of Luj near the Pádar border, dated in the first year of Rájá Jásata, supplies the first fixed date in Chambá history, *viz.*, A.D. 1105. It also shows that at this period Pángí formed part of the Rájá's dominions. That of Sálhi in the Sechu Nálá, dated in the 27th year of Lalita-varman and in the Shástra year 46 (A.D. 1170), establishes the year of accession of that Rájá to be A.D. 1144. It was erected by a local Ráná, Ludrapála by name, whose descendants still live on the spot.

Sálhi fountain inscription.

The Sálhi stone, the largest of its kind (6 feet 6 inches high, 7 feet wide), is moreover of peculiar interest on account of its carvings. These represent various deities arranged in three rows, each figure being marked with an inscription. The centre of the upper row is occupied by Shiva with his trident; to his right are Varuna, the god of the waters, and Ganesha; to his left Indra, the thunder god, and the six-faced Kárttikeya. Each figure is accompanied by its peculiar vehicle (*váhana*). In the middle of the slab over the spout-opening is a panel representing Vishnu's sleep. The remaining eight figures are river-goddesses, all identical in attitude and attributes, and distinguished only by their *váhanas*. They are shown standing, and hold a lotus-stem and

[1] *Cf.* Moorcroft Travels, London 1841, Vol I, p. 194.
[2] On this era, *vide* Kielhorn Indian Antiquary, Vol., XX (1891), pp. 149 ff.

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a water-vessel on which the name of the river which they personify is incised. Thus we are enabled to recognize Gangá (Ganges), Yamuná (Jamná), Sindhu (Indus), Veth (Jehlam), Byás (Biás) and Satludr (Satluj). The two remaining figures which are partly destroyed must have represented the two rivers of Chambá, the Rávi and the Chandrabhágá. Thus we have the sacred twin-rivers of India, the Indus, and the five rivers of the Panjáb. It is worthy of note that the names in the inscriptions are given in the vernacular spoken in the Hills.

Sai fountain inscription.

Among the fountain-stones of Churáh that of Sai deserves special notice. Here also the figures have inscriptions containing their respective names. They are arranged in two rows, but only those of the upper row represent deities. The lower compartment is reserved for mortals. Here we find an effigy of the person for whose sake the stone was erected, named Ránautra Pháhi, in the inscription. The female figure which accompanies him, the inscription of which is lost, probably represents his wife. Both are shown in the act of worshipping a *linga*. The two remaining figures I suppose to be female attendants. The main inscription, besides recording the erection of the fountain-stone, contains a stanza in corrupt Sanskrit, in which the comparative merit of various pious works is stated. Most meritorious of all according to the poet, is the construction of a road. The inscription is dated in the year 4270 of the Kali-yuga, or era of Sin, corresponding with A.D. 1168-69. It adds that 427,730 years still remain; the whole period consisting of 432,000 years. The Sai inscription is the only pre-Muhammadan record, found in Chambá, dated in an era other than the Lokakála or Shástra era. It is moreover of special interest to find here the Kali-yuga reckoning, which is hardly ever used in inscriptions.[1]

Naghai fountain inscription.

At Naghai, a hamlet two miles south of Sai, half a dozen carved fountain-slabs were unearthed about 1895. One of them bears an indistinct inscription in which it is stated that in the reign of Trailokya-deva the Varuna-deva (*i.e.*, the slab in question) was erected by Deva-prasáda, the son of Rájának Nága-prasáda, the son of Náguka, for the sake of the bliss in the next world of Rani Mekhalá. We recognise the god Varuna in the central figure carved on the slab. To his left stands a female with two miniature figures, which we may assume to represent the deceased Rání and her two children. The central portion of the stone is decorated with an exquisitely-carved band of foliated ornament. The name of Trailokya-deva is mentioned on two other inscribed fountain-stones in the villages of Bhakúnd[2] and Dadvár. As the name does not occur on the genealogical roll of the Chambá Rájás, and the three inscriptions are found at no great distance from each other,

(1) Cf Sewell Dikshit. The Indian Calendar, London 1896, pp. 40 f.
(2) The Bhakund stone has been removed to Chamba to be placed in the proposed State Museum.

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it is probable that Trailokya-deva, was a local ruler who owned allegiance to the Rájás of Chambá. His date seems to have been the first half of the 11th century.

Devi Kothi fountain inscription.

Two fountain-inscriptions, of a different type from those already noted, remain still to be discussed. Whereas the latter are brief records in a mixture of Sanskrit and vernacular, the two inscriptions of Déví-Kothí and Múl-Kihár are extensive eulogies or *prashastis* in elegant Sanskrit poetry. Unfortunately neither of the two is complete. The Déví-Kothí inscription was originally incised on two slabs of equal size let into the back-wall of the cistern, the construction of which it records. In the centre an inscribed image of Náráyana was placed. One of the two slabs containing the first half of the poem has disappeared. Locally it is asserted that it was carried off by a lama, but it is not at all impossible that some day it will be discovered in one of the walls of the village. Two other inscribed stones, it may be noted in passing, have been recovered in this manner. The remaining half of the inscription contains a eulogy of the local Rāná Nága-pála, whose genealogy presumably was given in the lost portion. It relates how, after his father's death, he withheld his mother from becoming a *sati*, and how she had a cistern built in memory of her deceased husband. The inscription is dated in the 17th year of Lalita-varman, who is stated to have conferred on Nágapála the title of Rájánaka, *i. e.* Ráná.[1] It bore also a Shástra date which unfortunately is lost, but as the Devi-Kothi inscription is ten years anterior to the Sálhí one of the 27th year of Lalita-varman, its date must be A. D. 1160. The author of the eulogy was Kamalalánchhana the Rájaguru, whose learning and poetical skill is amply attested by the document.

Múl-Kihár fountain inscription.

The Múl-Kihár fountain-inscription is in a deplorable state of mutilation, the right end of the stone being broken off and the remaining portion greatly defaced. This is the more to be regretted as it was evidently a work both of literary merit and historical interest. In some thirty stanzas of excellent Sanskrit poetry it gives the genealogy of the local Ráná, and relates the circumstances under which the cistern was constructed. Unfortunately many of the names are lost. The first name seems to be Gayapála who, perhaps, is identical with a Thákur of that name mentioned in Kalhana's Rájataranginí, as commander-in-chief of the forces which were to restore Bhikshháchara, the grandson of Harsha, to the throne of Kashmír. We read in the inscription that he belonged to the house (*gotra*) of Káshyapa. It was apparently Gayapála's grandson who founded the cistern, in memory of his wife. The inscription is dated in the regnal year of some Chambá Rájá, perhaps Vijaya-varman, and from the character it may be assigned to the beginning of the 13th century.

(1) The word Rájánaka is lost, but can be restored with next to full certainty.

CHAP. I, B. History. Archæology. Records of Ránás.

There are a few fountain stones which were erected by Brahmins, *e.g.*, that of Dadvár, and probably also that of Bhakúnd, which was set up by Paripúrna, the son of Bhosharman, "fearing with the fear of existence" (*samsára-bhaya-bhítena*). But the great bulk of these inscriptions are due to feudatory chiefs or Ránás. The existence of such Ránás in the Kángrá Valley is attested by the Baijnáth *prashastis*. In the 12th century they must have been still numerous and powerful in Churáh and Pángi, as appears from the inscriptions discussed. They evidently owed allegiance to the Rájás of Chambá and dated their inscriptions in the regnal year of their reign. It is remarkable that in the inscriptions of the Muhammadan period no mention whatever is made of these Ránás. They must have gradually disappeared, in what manner it is impossible exactly to decide. We may, however, presume that it was the policy of the Rájá to curtail the power of these barons of the Hills, whose existence constituted a constant danger to his own position. He may have attained this end partly by main force, and partly by the policy of attaching them to his court and person. This we may infer from the fact that the copper-plate of Soma-varman contains the names of two Ránás who held the offices of Prime Minister and Lord Chancellor. At the present day there are only a few Ránás in Chambá State who still hold the position of feudatory chiefs, the principal one being the Ráná of Triloknáth in Láhul. The descendants of those Ránás who were deprived of their baronies have taken to agriculture, but are still distinguished by the title of their ancestors, which now in reality has become their caste-name.

Copper plates A. D. 1300 to 1600.

The inscriptions of the Muhammadan period do not exhibit the great variety of the earlier epigraphs. They are almost exclusively copper-plate grants. Earliest in date is one of Vairási-varman of A.D. 1330. Next come four plates of Bhota-varman c. A.D. 1400. From that time onwards the plates are found uninterruptedly up to the reign of the present Rájá. The difference between the pre-Muhammadan plates and those of the 14th and 15th centuries is most striking. Whereas the former are neatly engraved in well-defined Shárada characters and written in very tolerable Sanskrit, we find the latter scribbled on small-sized and irregular-shaped plates in a far from distinct type of Tákarí, and in a language which, though evidently meant for Sanskrit, shows an astonishing ignorance of its most elementary grammatical rules. This marked degeneration, both of scholarship and workmanship, may no doubt be accounted for by the general deterioration of Hindúism after the final victory of Islám in India, and particularly by the establishment of Muhammadan rule in Kashmír, which always had been a great centre of Sanskrit learning.

Copper plates A. D. 1600 to 1700.

Towards the end of the 16th century, in the reign of Pratáp Singh (a contemporary of Akbar), there is a decided improvemen in the execution of the plates, which perhaps was an outcome o

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the general revival of Hindú art, under the tolerant rule of the early Mughal emperors. We also notice a tendency to follow the old examples of the pre-Muhammadan period, but the knowledge of Sanskrit remains at a low ebb, and in those passages where the boundaries of the granted lands are described it is considered safer to resort to the vernacular. From a linguistic point of view these *bháshá* portions are of great interest, as they contain numerous geographical and agricultural terms now partly obsolete or changed in form and meaning.[1] The forty-two copper-plate grants of Rájá Balabhadra (A.D. 1589-1640-1) deserve special notice on account of their fair execution. As regards language, also, they are decidedly superior to any plates of this period.

Chronology.

In one respect the plates of the Muhammadan period may be said to show progress in so far as nearly all of them are dated, some in the Shástra or Lokakála era alone, but most of them both in the Shástra and Vikrama eras. In the 17th and 18th centuries we find occasionally, in addition to these two, the Shaka era also used. This circumstance considerably increases their historical value, and enables us to fix approximately the reign of each of the Chambá Rájás.

Shaivism and Vaishnavism.

Another noteworthy point is this that the pre-Muhammadan plates have a distinct Shaiva character. It is true that two of them mention the erection of a temple to Vishnu, but in the general formulæ of the grants the first place is given to Shiva. Ráma is only quoted as an example of filial piety: Krishna is never spoken of. The prevalence of Shaivism is also borne out by the stone inscriptions, three of which record the founding of a Shiva temple. On the fountain-stones we usually find figures worshipping a *linga*. In the later copper-plates, on the contrary, Ráma has become the designation of the supreme deity, and the grant is given "for the sake of the pleasure of Krishna."

Platform inscription in Chambá Town.

Finally, I may mention a Sanskrit inscription cut in ten lines of Tákarí letters on a platform at the outskirts of Chambá Town, on the old road to Sarol. It is dated Vikrama *samvat* 1717, Shaka 1582, Shástra 36, Vaishákha *badi* 13, Wednesday, on the conjunction of the Sun and Aries (*i.e.*, at the time of the Vernal Equinox). This date corresponds to Wednesday, the 28th March, A.D. 1660.[2] The careful notation of the date would lead us to expect the record of some important historical event, but the inscription only mentions that on that date a *pipal* tree (Sanskrit *ashvattha*) was planted and a platform built by Sundara-dása, the son of Víra-dása, the son of Bhágíratha-dása, "for the sake of the pleasure of Lakshmi-Náráyana." It winds up with the wish "that all creatures may take rest on this fine platform which will be a place of repose in the season of heat."

(1) A list of them is given in the Appendix.
(2) On the date of this inscription, vide Indian Antiquary, Vol. XX, 1891, p. 152.

CHAP. I, B. History. Sources of information.

The principal authority for the history of the State is the *bansauli* or genealogical roll of the Rájás, which, in addition to a full list of names, contains much historical detail of great interest and value.[1] Next in importance are the epigraphical records already described. Thirdly, popular tradition is often very helpful in throwing light on the history of the past, and much information of a fairly reliable character has come down to us through this channel. In addition to these sources, the references to Chambá in the annals of other States have proved of much value in fixing the chronological order of events. This is specially true of the Rájatarangini, or History of Kashmír, in which are to be found several references to Chambá of great importance.

The aborigines.

There are no sources of information to help us to determine who were the original inhabitants of the mountain area now included in Chambá State, but common tradition affirms that they came from the plains. If one may hazard a conjecture where all is uncertain it seems not improbable that the aborigines of these hills are now represented to a large extent by the various low-caste tribes, which form a very considerable proportion of the population. We know that this is the case on the plains, and it seems not unreasonable to believe that the same is true of the hills. In Chambá State the tribes in question comprise fully one-fourth of the population. They are included under the names of Kolí, Hálí, Sípí, Chamár, Dúmná, Barwálá, Megh, Darain, Rehára, Sarára, Lohár, Bhatwál, Dhaugrí, and some others.[2] Though differing among themselves as regards social status, they are all looked upon as outcast by the high-caste Hindú, who applies to them the epithet of Chanál or Chandál. These low-caste tribes possess no traditions as to their original home, which tends to confirm the conjecture that a long period of time must have elapsed since they first migrated to the hills. General Cunningham believed that the Western Himálaya were at one time occupied by a true Kolian group from the same race as the Kols of Central India.[3] There are still many people in the Western Hills who bear the name of Kolí; and the Hálí, Sípi, Megh, and Dágí, &c., are essentially the same people. The Dágí of Kulú, for example, are all called Kolí as an alternative name. These tribes must have been of non-Aryan origin like the other aborigines of India, but a great fusion of races took place in ancient times by intermarriage, and later by degradation from the high-castes a process which is still going on. This doubtless led in course of time to many changes in the appearance and characteristics of the people, and to these we may ascribe the fact that all now exhibit the features of the Aryan race, and use dialects of the Aryan family

(1) By Dr. J. Hutchison, *Church of Scotland Mission, Chambá*.

(2) The Megh, Dúm, Chamar and other allied castes are found in the same social position in the Jammu area. In Kangra and Kulú, and as far as the Sutlej, the same or similar names are used to designate the same class of people.

(3) There was also probably a large Dravidian element in the aboriginal population of the hills. *Vedic India* pages 287—891, and *The North-Western Provinces of India* by W. Crooke, pages 58—63.

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of languages. These low-caste tribes are employed in menial occupations, many of them being farm-servants and artisans. Some of those in Chambá State, and probably in other parts of the hills, are small farmers, and hold land either directly from the State, or from high caste proprietors. In their subordinate position of farm-servants they were usually spoken of as *káma*, and in former times, and indeed up to the commencement of British rule, were in a state analagous to that of slavery. Even now they labour under some social restrictions, especially in the Native States; and their condition generally seems to indicate that they have long occupied a very depressed position in the social scale. There is a common saying in the hills which runs thus:—

Chanál jethá: Ráthí kanethá.

"The Chanál is the elder brother: the Ráthí the younger." The meaning attached to this saying by the people is, that the high-castes are dependent on the Chanáls, just as a younger brother is on an elder one. No ceremony of any importance can take place without their presence and help. At births, marriages and deaths they are indispensable in one capacity or another. It seems improbable, however, that this was the original signification, which has become obscured through the lapse of ages. It is more likely that the saying is an unconscious expression of the general conviction that the Chanáls were the original inhabitants of the hills. The Ráthís came at a later period; yet so long a time has passed since even they migrated to the mountains, that they are generally regarded as having been always resident there.

The Aryans. Colonisation of the hills.

A new view of Aryan migration, recently suggested by Professor Rhys Davids, throws much light on the colonisation of the hills.[1] He postulates three lines of advance, one of which was along the foot of the Himálaya from Kashmir eastward. The Aryans, being hillmen, tended to cling to the hills, and we learn that there is clear evidence, in Sanskrit literature, of their presence in the Western Himálaya at a very early period, probably before that in which the hymns of the Rig Veda were compiled.[2] We may therefore assume that the oldest strata of the population of Chambá State are of very ancient origin.[3]

Four principal castes.

At the present time the four principal caste subdivisions are Bráhman, Rájpút, Thákur and Ráthí—of which the two latter may be regarded as one caste—and they include the great bulk of the high-caste population. It is noteworthy that, in general character and mutual relationship, they substantially represent the three sections of the ancient Aryan community, *viz.*, Bráhman, Kshatriya, and Vaishya.[4]

(1) *Budhist India* page 32.
(2) *Vedic India* page 17.
(3) Dr. Grierson has recently pointed out that the dialects of Rajputana are closely allied to those of the Himálaya. R. A. S. October 1901, page 808.
(4) The original meaning of Vaishya simply was "the common people".

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But while the lower strata of the population in each of these castes are probably of ancient origin, it is certain that all of them have received large accessions from the plains at various periods, as the result of invasion and immigration.

Bráhmans and Rájpúts.

As regards the Bráhmans, it is probable that many of them began to find their way into the hills at an early period, as priests and religious devotees. The Gaddi Bráhmans have a tradition that their ancestors came from Delhi to Bráhmaur in the reign of Rája Ajia Varma, A.D. 780-800. Many of the Rájputs are probably the descendants of invaders from the plains. The Gaddi Rájputs have the same tradition as the Gaddi Bráhmans as to their original home: while the Gaddi Khatrís say that their ancestors fled from Lahore to escape persecution, probably at the time of the early Muhammadan invasions. Doubtless many of all castes came to the hills for the same reason during the period of Muhammadan rule.

Thákur and Ráthí.

The Thákur and Ráthí are almost certainly of ancient origin, and are regarded as indigenous to the hills. These castes are widely distributed throughout the Western Hills. In the Jammu area, between the Jhelum and the Rávi, they are all classed as Thákur: and in the Kángra area, the same people are called Thákur and Ráthí. They are essentially an agricultural people, resembling in many respects the Jats of the plains. In Chambá they number more than one-half of the high-caste inhabitants, and form the backbone of the population.

Gaddis.

The Gaddis are a separate clan. The term Gaddi is a generic name, and under it are included Bráhmans, Rájputs, Khatrís, Thákurs and Ráthis. The majority, however, are Khatrís. As the custom of the Bráhman and Rájput sections is to return themselves under their caste names, it is improbable that any of these have been classed as Gaddis. The Census Return may therefore be regarded as including, chiefly, the Khatrí, Thákur, and Ráthi sections of the clan. The traditions as to their original home have already been referred to. They are found principally in the Bráhmaur *Wizárat*, which is called Gadderan, but also in other parts of the State.

Minor high-castes and Muhammadans

As regards the minor high-castes, chiefly consisting of Khatrí, Kumhár, Jat, Sikh, &c., the figures for each are so small that their presence in the State is easily accounted for, and the same is true of the Muhammadan portion of the population. They must all have come from the plains probably at no very remote period.

The Thakurais period.

Now the most ancient traditions current in the hills have reference to a time when the greater part of the Western Himálaya was under the rule of petty chiefs, who bore the title of *Thákur* or *Ráná*. These chiefs owned States of very diminutive size,

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and, in what is now Chambá territory, each of these was called *ranhu.*[1] They are said to have been constantly at war with one another, and their *ranhu* boundaries were in consequence very unsettled. As regards caste the general opinion is that the Ránás were Rájputs, and all the existing families are of this caste. In the case of the Thákurs common opinion is not so clear, but the general impression seems to be that they belonged to the caste which is indicated by the name. Probably most of them originally were of Ráthí caste. We may suppose that, having gained an ascendency over a small portion of territory, each of these Ráthí leaders was recognized as ruler, and assumed, or was given the title of 'Thákur,' meaning 'chief' or 'lord.' The various offshoots of the ruling families of Ráthí caste would naturally seek a distinctive name for themselves, and thus the word Thákur probably acquired the secondary meaning which it still bears, as the name of a separate caste. This caste ranks immediately beneath the Rájpút, and above the Ráthí, the chief distinction being that the Rájput will take the daughter of a Thákur in marriage, but will not give his own in return, and the same is true of the Thákur and Ráthí. As a caste name the word is pronounced Thakkur.[2]

The period during which the Thákurs and Ránás ruled in the hills is spoken of as the 'Thakurí' or 'Thakurain.' This Thakurain period seems to have been of very ancient origin, but when it began, and how long it lasted, are questions to which no satisfactory answers can be given. One thing is certain, that it continued in force for a much longer time in some parts of the mountains than in others. In the Kulú Settlement Report, Sir J. B. Lyall points out that the traditions relating to that period are carried back to a much more remote past in the case of Kángra than in that of Kulu, and they refer to a time which is comparatively recent as regards the Rávi and Chandrábhága Valleys. It is true that the Upper Rávi Valley was conquered from the Ránás, who previously ruled there, by the founder of the Chambá State, in the middle of the sixth century A.D.; but the lower portion of the valley was not subdued till the early part of the tenth century. The Kashtwár State was founded towards the end of the tenth century, the country having been taken from the Thákurs who previously held it. The Thákurs of the Chandrabhága Valley, evidently independent rulers, are referred to in the Rájátaranginí as late as the early part of the twelfth century. The Bhadrawáh State again seems, from the *bansaulí*, to have been founded about the time of Akbar the Great, and there, too, the Ránás are said to have been in power previous to this. A still more striking instance is that of Pádar in the Chandrabhága Valley. There the Ránás unquestionably ruled the country until subdued by Rájá

(1) Many inscriptions dating from the time of the *Ránás* have recently been found in Chambá. One of the earliest of these, containing the word *Rajánaká*=*Ráná*, dates from about A.D. 700.

(2) The original form of the word was *Thákkura*, of which *Thákur* is a later variation.

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Chatar Singh of Chambá, at a date subsequent to A.D. 1664. The descendants of several of them are still in existence, and are now reduced to the position of common *zamindárs*, but the traditions regarding them are so clear and definite that there can be no doubt as to their authenticity. In Pángí the traditions of a Thakurain period refer to a time more remote than in the case of Pádar, due to the fact that it was subjected to Chambá at an earlier date. There also, however, several of the old families still exist as common farmers.[1] In Láhul the Thákurs are in possession to the present day of most of the territory ruled by their ancestors. Indeed, all through the hills traces are still to be found of the old order of things, and local tradition can often point to the sites of the Ránás' forts,[2] or recall stories of their exploits, and even define the boundaries of their territories. In the Chambá State there are several cases in which their descendants retain possession to this day of the whole, or a part of the old family domain, and still bear the old family title; while many more who have sunk to the position of common cultivators are spoken of, and addressed as *Ráná*. In the Kulú Settlement Report, Sir J. B. Lyall says: "Many of the existing *kothís* and *tappás* are said to have possessed their present limits from the day when each of them formed the domain of a Thákur." The same is probably true as regards some of the *parganas* of Chambá State, though, judging from common tradition, the country would seem to have been more minutely subdivided than was the case in Kulú. In former times, however, these *parganas* were more numerous than at present, and may then have represented, to a greater extent than they do now, the ancient limits of the old *ranhus*. Some of the State *kothís* are said to stand on the very sites formerly occupied by the Ránás' forts, and in several instances the ancient buildings themselves are still in use.[3]

Relation to paramount States.

As regards their relation to the more powerful States in their vicinity, Sir J. B. Lyall suggests that the small States of the Thakurain period can seldom have been entirely independent. He says: "Without a lord paramount, and with no bond of confederacy, such diminutive States could never have existed side by side for any length of time. It is pretty certain, therefore, that with short intervals of complete independence in periods of confusion, they must have been more or less subject and tributary to some superior power." This remark was made with reference to the States of

(1) A Rána and a Thákur are still resident in Kilár, and on the first day of the annual *mela* in October, they are escorted in state from their homes to the place of meeting; the local State officials even sometimes supporting them on the right and left.

(2) The remains of the Ránás' fort are still to be seen on the Bannu Hill near Chambá and the following popular rhyme has handed down the name of one of them to our own day:—

"Bahla Báná, Bahla Báni;
Bannu kot, Sarol páni;
Badram janjan kháni."

"Bahla Báná and Bahla Báni had their fort on Bannu Hill, their water from Sarol (a cool spring near Chambá), and their rice from Badram (a place near Chambá)."

(3) In the Simla Hill States, some of which are almost as diminutive as an ancient *ranhu*, most of the rulers still bear the old title of Báná or Thákur, and collectively these States are called the *Thakurain*.

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the Kulú area, but it is probably true of the whole of the Western Hills. General Cunningham was of opinion that in early times the greater part of the tract now comprised in the Chambá State, as far east as the Rávi and Dhaula Dhár, was under the control of Káshmír. This would appear to have been the case in the seventh century, at the time of the visit of Huen Thsang, and it was so again in the ninth century, when, by the conquest of Trigarta, the sovereign power of Káshmír was extended to the Satlej. Chambá was again conquered by Káshmír about A D. 1050-60; and seems to have remained more or less dependent on that kingdom until the early part of the twelfth century, when the confusion resulting from internal dissension, and the Muhammadan invasions, enabled it to assert its independence. We may, therefore, conclude that, from very early times, Kashmír claimed suzerain power over the greater part of the territory now embraced in Chambá State.

Rájpút States.

The Thakurain period was followed by the rise of numerous Rájput principalities which held sway throughout the Western Hills up to comparatively recent times, and some of which still remain.[1] These were all founded by Rájput leaders—each probably with a small band of followers—who either came directly from the Plains, or were scions of one or other of the ruling families who had previously established themselves in the Hills. By them the Ránás[1] and Thákurs were either expelled, or reduced to the position of tributaries or subjects.[1]

Subjection of the Ránás.

Dr. Vogel's researches in Chambá have brought to light the interesting fact that the Ránás did not immediately sink into obscurity after their final subjection, but continued for a long period to hold influential positions in the State. They are mentioned in one of the early copper-plate title deeds under the name of 'Rájánaka,' and the place in order assigned them, immediately after the Rájá, seems to indicate that they were prominent and honourable members of the community. They seem also to have filled various offices in the State administration. There are also traditions pointing to the fact that they did not always yield a willing obedience to the new rulers, and that rebellion was not unknown among them. And such outbreaks did not occur only in Chambá, for we learn from the annals of Bhadrawáh and Kashtwár, that, in both of these States, the old rulers combined against their new masters, and made a determined effort to drive them out. In each case this happened a long period posterior to the founding of the State.

Classification of Rájpút States.

According to General Cunningham, the oldest classification of the Rájput principalities of the Western Himálaya, between the Satlej and the Indus, divided them into three great groups, each

(1) There are still twenty or thirty Ráná families in Chambá State.

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of which was named after the State which held the position of head of the confederation. These were Kashmír, Durgara or Dugar, and Trigarta. There are indications that this division into three groups was in existence from a period anterior to the seventh century, and Chambá was in early times associated with the first, or Kashmír, group of States. A classification of much later date divided the alpine Panjáb, between the Satlej and the Indus, into 22 Hindu and 22 Muhammadan Chiefships[1]—the former being to the east and the latter to the west of the Chenáb.[2] Again the 22 Hindu States between the Satlej and the Chenáb were arranged in two groups or circles, named the Jálandhar or Kángra Circle, and the Dugar or Jammu Circle, one being to the east, and the other to the west of the Rávi. Each of these circles was popularly regarded as containing eleven States, Kángra and Jammu being recognized as the respective heads. Chambá was chiefly associated with the Kángra Circle, but, owing to the fact that the Rávi divides the State into two parts, it was included in both groups.[3]

Royal clans.

The royal clan in each of these States had a special designation based on the custom which obtained in almost all the Rájpút States in the hills, in accordance with which the ruling line took its distinctive name from that of the country over which it ruled. The clan name of the Chambá royal family is Chambiál or Chamiál.

Royal titles: Varma.

The original title, or suffix in the Chambá royal family, was 'Varma', a cognomen extensively used in ancient times. It was used in the reigning families of Nepál, Kámrúp or Assám, and Kanauj in the seventh and eighth centuries; in the Ráthor family before it acquired Kanauj, and by the Chandel Rájas of Bandelkhand. Though probably not adopted as a dynastic surname in any of these families, its use by individual chiefs proves that it was widely known. There was also an entire Varma dynasty in Kashmir, from A.D. 854 to 939; and the cognomen is still in use in the royal houses of Travancore and Cochin. The Chambá Rájás continued to bear it till the end of the sixteenth century, after which it was gradually displaced by "Singh," which was then coming into general use among Rájpúts, but the older title is still employed in all religious ceremonies.

Deva.

The title 'Deva' is also found after each Rájá's name in the inscriptions and copper-plates. This too was a royal designation, as we learn from Sanskrit literature, and was affixed to the names of all kings and queens in its masculine or feminine form, just as Rex and Regina are in our own Royal Family. Hence arose the Rájpút salutation Jaideya = Jaideva, which originally was accorded only to Rájputs of royal rank. The original form in Sanskrit was Jayatu Deváh, "May the King be victorious."

Yúvarájá and Tika.

In former times, as we learn from the copper-plates, an heir-apparent in Chambá bore the title of 'Yuvarájá.' When it was disused is not known, but it is found in plates issued towards the end of the sixteenth century. At the present time an heir-apparent, if a son of the ruling chief, has the distinctive title of 'Tika,' while younger sons are named Duthain,

(1) Excepting Chambá, Mandi and Suket, they were all overthrown during Sikh rule—between A.D. 1811 and 1841. All the States of the Dugar Circle, except Chambá, and all the Muhammadan States between the Chenab and the Jhelum are now merged in Jammu.

(2) *Anc. Geo. of India*, page 130.

(3) *Vide* Kángra Settlement Report, page 6.

Pirthain, Chauthain, &c. These titles are modern, and date only from the sixteenth century. The title 'Tika' occurs on a plate dated A.D. 1579.

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Mián.

The title 'Mián' was originally borne only by the scions of the royal houses of the Kángrá and Dugar Circles, and is said to have been given them by one of the Mughal Emperors, probably Jahángir, but its precise origin and signification are unknown. It occurs as "Mie" on a copper-plate, dated A.D. 1613, as one of the titles of Janárdan, son and heir-apparent of Rájá Bala Bhadra. Younger sons of a ruling chief, other than the Tika, and also brothers, are addressed as 'Mián Sáhib.'

Chronology. Founding of the State at Bráhmaur, A.D. 550.

It is difficult to determine with certainty the exact date at which the Chambá State was founded, but it seems probable that this event took place about the middle of the sixth century, A.D. The following are the reasons on which this conclusion is based. There are, as has already been said, several references to Chambá—or Champá as the place was then named—in the Rájátarangini, and the earliest of these is interesting and valuable as furnishing a fixed and fairly reliable date from which to begin our chronological inquiry. We read that Ananta Deva, Rájá of Káshmír, who reigned from A.D. 1028 to 1063, invaded Champá; uprooted the ruling Rájá named Sála, and set up another in his place. No reference to this invasion is to be found in the State annals, and there is only one Rájá mentioned in the *bansauli*, whose name bears any resemblance to that in the Rájátarangini. This is the name of Saila or Sáhila Varma, who was the founder of the present capital. It was for some time supposed that this was the Rájá referred to, and the absence of any allusion to the invasion in the Chronicle left the matter more or less in doubt, until the discovery of three copper-plate title deeds, which practically set the question at rest. All of these title deeds make mention of a Rájá named Sálaváhana Varma, whose name is entirely omitted from the *bansauli*, as also that of his elder son Soma Varma. Asata Varma, his younger son, is alone mentioned. It is manifest that Sálaváhana must be the Rájá referred to as having been deposed by Ananta Deva. That both he and his son Soma Varma actually reigned is clear from the tenor of the inscriptions on the copper-plates. Unfortunately they have no date. We know, however, that Ananta Deva began his reign as a child in A.D. 1028, and may therefore assume that his conquest of Chambá cannot have taken place before 1050. As he abdicated in favour of his son in 1063, the invasion must have occurred previous to this; and such is implied in the narrative. The earliest of the copper-plates in question purports to have been granted by Soma Varma, son of Sálaváhana Varma, in the seventh year of his reign, in the month of Bhádon, and on the occasion of a solar eclipse. There was a solar eclipse in Bhádon[1] 1066, and though the day does not exactly correspond with that on the plate, it is near enough to raise a strong probability that this is the eclipse referred to. In

(1) Solar eclipses took place in the month of Bhádon of the years 1047, 1056 and 1066, but we are justified in restricting the alternative dates to 1056 and 1066, the latter being regarded as the more probable date of the eclipse referred to.

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ancient times it was customary to date such plates on the very day of the eclipse, as it was considered to add to the merit of the gift, but there were doubtless exceptions to the rule, and this may have been one of them. It is very interesting to note that the signature of Sálaváhana himself appears on the plate in a somewhat defaced but quite legible form, and from this we may conclude that it had been his intention to make the grant himself, and that he was prevented from doing so by his deposition and probable death. The son was thus only carrying out his father's wish.

Now if we count back seven years from A.D. 1066, we get A.D. 1059-60 as the probable date of the invasion of Ananta Deva, and of Soma Varma's accession, and in any case that invasion cannot have been later than A.D. 1060, nor much earlier than A.D. 1050. From this date to A.D. 1870, the year in which Rájá Srí Singh died, there were 37 Rájás in consecutive order, during a period of 810-20 years, giving an average reign of 22 years. Again from A.D. 1589 to 1870, a period for which there are authentic and reliable data, there were 11 Rájás in 281 years, with an average reign of 25 years. General Cunningham allows 25 years to each reign, but this seems excessive; an average of 20 years would appear to be safer. Now there were, according to the *bansauli*, 26 Rájás from Maru, the founder of the State, to Sálaváhana, whose reign came to an end not later than A.D. 1060. Allowing an average reign of 20 years we arrive at A.D. 540-50 as the approximate date for the founding of the State, which is thus proved to be one of the most ancient native principalities in India. The original capital, as we know, was at Bráhmaur in the Upper Rávi Valley, where numerous traditions are still current concerning many of the ancient Rájás, and there are also archæological and epigraphical remains, which afford a remarkable corroboration of the conclusion which has been reached as regards the antiquity of the State. These have recently been carefully examined by Dr. Vogel of the Archæological Survey, with interesting results. There are three inscriptions on brass in Bráhmaur, and one in Chatrári, a village half-way between Bráhmaur and Chambá. Of these one is on the pedestal of a brazen bull of life size, standing in front of the temple of Mani Mahesa, the erection of which is traditionally ascribed to Meru Varma, who was the eighth Rajá in succession from Maru. The two other inscriptions at Bráhmaur are on the pedestals of the idols Lakshaná Devi, and Ganeshá, and that at Chatrári is similarly on the pedestal of the image of Shaktí Deví; and the erection of these idols is traditionally attributed to the same Rájá. The inscriptions themselves which have now been translated confirm these popular traditions. The name of Meru Varma is found in all of them, and it is stated that the idols were dedicated by his order. Even more interesting is the fact that in two of these inscriptions,—those of Lakshaná Deví, and Ganeshá,—the Rájá traces back his own ancestry for three

generations, and mentions the names of his father, Divákara Varma; his grandfather, Bala Varma; and his great-grandfather, Aditya Varma.[1] Two of these names are found in the *bansauli* in a modified form, which leaves no doubt as to their identity with the names in the inscriptions. The third—that of Bala Varma—seems to have been omitted at a very early period, probably in the process of copying. The name of Aditya Varma is found as Adi Varma in the *bansauli*, while that of Divákara Varma occurs as Deva Varma, both in the *bansauli* and in the Chhitrári inscription. There is unfortunately no date on any of these inscriptions, but Dr. Vogel has come to the conclusion, from a careful examination of the characters in which they are written, that they cannot be assigned to a later period than the early part of the eighth century, and that they probably date from the very beginning of that century. The name of Meru Varma is evidently out of its proper place in the *bansauli*, as it stands fifth in succession after Divákara Varma, who was his father. Correcting the *bansauli* by the inscriptions which are more reliable, we find that Meru Varma reigned from A.D. 680 to 700, or a little later, and this is in accordance with the conclusion at which Dr. Vogel has arrived. A further proof that these inscriptions are contemporary is afforded by the fact that all of them were executed by the same workman, whose name was Gugga, as shown on the inscriptions themselves. This also is in agreement with common tradition, by which the name of Gugga has been handed down to the present day.

Founding of present capital, A.D. 930.

With all those data at our disposal it becomes a comparatively easy matter to fix an approximate date for the founding of the present capital. The *bansauli* is very explicit as to the founder, and here again common tradition is in full accord. His name was Sáhila Varma, and he was the 20th Rájá in succession from Maru, the founder of the State. Sálaváhana Varma, whose reign came to an end not later than A.D. 1060, was the sixth Rájá after Sáhila Varma, and by deducting six reigns, or 120 years, from A.D. 1060, we find that Sáhila Varma must have ruled from about A.D. 920 to 940. His reign was probably a long one, and it may have been in the earlier part of it, say A.D. 930, that the town of Chambá was founded, and the seat of government transferred thither from Bráhmaur. From that time onwards to the present day there is an almost unbroken chain of historical evidence, furnished partly by the Chronicle, which is full and clear, and still more by a series of copper-plate title deeds—about one hundred and fifty in number.[2] The oldest of these yet discovered bears the name of Yugákar Varma, the son and successor of Sáhila Varma. The date on this plate is a year of his reign, and the same is true of the plates of Vidagdha Varma, his son, and of Soma Varma and Ásata Varma, sons of the deposed Rájá Sálavábana Varma, who followed their

(1) He also mentions Moshuna or Mushuna, the progenitor of his race.

(2) From ancient times it seems to have been the custom for every Chambá Chief, on his accession, to make a grant of land to a Bráhman or a temple. As many as 42 of these plates are known to have been given in the cor[illegible] of one reign.

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father in succession. Here, however, the Rájátaranginí again comes to our aid, and from it we learn that Ásata Varma visited Káshmír, on which Chambá was then dependent, in A.D. 1087-8; his son Jásata Varma in A.D. 1101; and his grandson Udaiya Varma in A.D. 1122. Udaiya Varma's name is probably misplaced in the *bansauli*, and a correction has to be made in accordance with the Rájátaranginí; otherwise these dates agree with the Chronicle.

Eras in use in the State.

The first plate which bears a distinct date is that of Vairási Varma. This date is Shástra 6, Vik. 1387=A.D. 1330. The Vikramáditya era appears to have only then begun to come into use in Chambá. Previous to this the era in common use was the Loka-kála or Shástra era; otherwise called the Saptarshi, or era of the Seven Rishis. It is identical with the Laukika or Káshmírí era of the Rájataranginí, which was in use in Káshmír, and throughout the hills from the earliest times, and is still in common use in Chambá State along with the Vikramáditya and Christian eras. The Shástra era is a cycle of 2,700 years, each century being named after one of the 27 *Nakshatras*, or lunar mansions. The reckoning is never carried beyond 100, and each century as it comes to an end is entirely left out of computation. The first year of each century of this era corresponds to the 24th year of each Christian century. Though this era probably was in use in Chambá from the earliest times, it does not appear to have been employed to record public events; at any rate, no trace of any such use has yet been found previous to the eleventh century (1). It is found, however, on most of the copper-plates from that of Vairási Varma onwards. From that time there is clear and exact testimony from the plates, confirmatory of the *bansauli*. In all of them is mentioned the name of the reigning Rájá, by whom the grant was made, also usually the name of his father, and often of his mother, and sometimes that of an ancestor. The earlier plates are without a date, but the later ones have the date carefully recorded, usually both in the Shástra and Vikramáditya ears. Generally, too, the name and date of the month, and in a few cases the day of the week on which the plate was given, are stated, and in some of the plates there are other details which are of historical interest.

It is unnecessary to pursue this subject further, except to remark that an examination of the records of other existing and extinct States would doubtless add much to our knowledge of Chambá history, as well as throw light on the general course of events in the Western Himálaya in former times.

The bansauli.

The Rájás of Chambá belong to the Súrajvansi line of Rájpúts; and their *bansauli* begins from Vishnu or Náráyana. (2)Ráma, the hero of the Rámáyana, is sixty-third in the order of descent, which

(1) Inscribed stones bearing the name Trailokya Deva probably a *Rāná*, have Shástra dates of the first half of the eleventh century.

(2) A tradition, current in Chamba and found in the *bansauli*, traces the descent of the Chambá Rájás from the Ránás of Udaipúr. This is improbable as the latter are descended from Loh, the eldest son of Rámá.

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The bansauli.

is continued through Kusha, the second son of Ráma. The original home of the family is said to have been in Ayodhyá, but they removed at a very early period to the Upper Ganges Valley, where they settled in Kalápa. The historical portion of the *bansauli* commences with the name of Maru who was then the head of the family, and contains sixty-six names including that of the present ruling Chief.

Maru, A.D. 550. Founding of Brahmapura.

Maru is said to have been at first a religious devotee, whose life was given up to *tapas* or self-mortification. He afterwards married, and three sons were born to him. When they reached manhood he bestowed a kingdom on each of them. Leaving the eldest in the ancestral home, he traversed the Panjáb with the other two, and settled one of them in the mountains near Kashmír. Accompanied by Jaistambh, the youngest, he then penetrated to the Upper Rávi Valley through the outer hills, and having conquered that territory from the petty Ránás who held it, he founded the town of Brahmapura, [1] and made it the capital of a new State. This event is believed to have taken place about the middle of the sixth century, A.D.

Extent of the State.

The original State was of very small extent, and in all likelihood comprised, at the most, only the present Bráhmaur *wizárat*, *i.e.*, the valley of the Rávi from below Bara Bangáhal, with its tributaries the Budhil and the Tundáhen, as far down as Chhatrári.

Length of Maru's reign.

It would appear that Maru's rule was not a long one, for the Chronicle says that, having founded the State, he made it over to his son, and returned to Kalápa, where he again became a *sádhu.*

After Maru several Rájás ruled in succession, but only their names are known. They were: – *Jaistambh*; *Jalstambh*; and *Mandástambh.*

Aditya Varma, A.D. 620. Title of 'Varma'.

Aditya Varma—(*c. A.D.* 620).—The name of this Rájá appears as Adi Varma in the *bansauli* and is of very special interest, for it is twice mentioned in the Bráhmaur inscriptions, in which he is referred to as the great-grandfather of Meru Varma by whose orders they were engraved; and he was the first of the Chambá line to assume the title or suffix of 'Varma.' [2]

References to Chambá in Kulú Chronicle.

There are several references to Chambá in the Kulú Chronicle [3] and the earliest of these probably refers to Aditya Varma. It is to the effect that Brahmo Pál, Rájá of Kulú, left no legitimate sons, and the Rájás of Chambá (Brahmápura), L[illegible]h, Suket, Bushábir, Kángra, and Bangáhal made one Ganesh Pál his heir. This note is interesting as showing that at that early period the

(1) The people believe that the place was named after Brahmáni Devi, the patron goddess of the Budhil Valley, whose shrine is situated a little way above the town. The name was in use, however, at a still earlier period, for the more ancient kingdom of Brahmapura, now British Garhwál and Kumaon. The present form of the word is Bráhmaur.

(2) The Sanskrit word Varma (*n*) means "armour, coat of mail; shelter, protection," and as the second member of a compound noun it means 'protected by.' It was anciently used in Rájpút names, as Sarma (*n*) was in those of Bráhmans.

(3) *Vide* " Kulú, Láhul and Spiti " by Captain Harcourt.

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Brahmapura State was recognized by all the neighbouring kingdoms, and was powerful enough to exert some influence in their internal affairs.

Bala Varma, A.D. 640

Bala Varma—(*c. A.D.* 640).—The name of this Rájá is not found in the *bansauli*; having been omitted probably by a clerical error. It occurs, however, in two of the Bráhmaur inscriptions, in which Bala Varma is spoken of as the grandfather of Meru Varma.

Divákara Varma, A.D. 660.

Divákara Varma—(*c. A.D.* 660).—In the Bráhmaur inscriptions this Rájá's name is found in its full form; but in the *bansauli*, and the Chhatrári inscription, it occurs as Devá Varma.

Meru Varma, A.D. 680.

Meru Varma—(*c. A. D.* 680).—As the name of this chief stands fifth in the *bansauli* after that of the previous Rájá, who was his father, it is clearly out of its proper place. The error must have crept in at an early period, for all the existing copies of the *bansauli* are alike.

His conquests.

Meru Varma seems to have been one of the most notable of the early Brahmapura rulers. He was probably the first to extend the State boundaries by conquest, for in the Chhatrári inscription it is recorded, that he dedicated the idol of Shaktí Deví in gratitude for help against his enemies, whom he had attacked in their strongholds and overcome. An inscribed stone has recently been found at Gun which was erected by a *sámanta* or feudatory of Meru Varma, probably a Ráná, named Ashádha. From this it is clear that Meru Varma's rule extended down the Rávi Valley almost as far as the present capital. There is also a note in the Kulú Chronicle which almost certainly refers to him. In the reign of Srí Dateshawar Pál, Rájá of Kulú, there was war with Chambá (Brahmapura) in which the Kulú Chief was killed by Umer, Rájá of Chambá. There is no such name on the Chambá roll; but it seems probable that Umer is simply a transposition of Meru. Assuming this to be correct, it would appear that under Meru Varma the Brahmapura State asserted its power, and carried its arms successfully into one at least of the neighbouring principalities. This is confirmed by the further note in the Kulú annals that Amar Pál, Rájá of that State, while defending his country from another inroad of the Brahmapura Chief, was slain with all his sons, except one. This son, Sítal Pál, was an exile for life, and he and five of his descendants never reigned, from which it would seem that Kulú remained subject to Brahmapura for a considerable period.[1]

Temples at Bráhmaur.

But Meru Varma was not only a brave and warlike leader, he was also a great builder, and there are still in existence in Bráhmaur many interesting remains, some of which are known to date from his time. They prove that even at that early period of its history the State possessed a considerable measure of wealth and material resources. The remains consist chiefly of temples, in a remarkably good state of preservation in spite of their long exposure to the weather. Their names are Mani Mahes, Lakshana Deví,

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(1) *Vide* "Kulu, Láhul and Spiti," pages 113-4.

Meru Varma, A.D. 680. Temples at Bráhmaur.

Ganeshá and Narsingh.[1] In front of the Mani Mahes temple is a brazen bull of life size, on the pedestal of which is a long inscription. This and the other two inscriptions, in the temples of Lakshana Deví and Ganeshá, distinctly ascribe the dedication of all the idols named, except that of Narsingh, and also of the brazen bull, to Meru Varma Tradition affirms that the Súrajmukha Shrine was also built by him, and, in accordance with ancient custom, a Chambá-Rájá, when visiting Bráhmaur, must pay his devotions at this temple before proceeding to his camp. The image of Shaktí Deví at Chhatrárí, with its inscription, has already been referred to as dating from the reign of Meru Varma. Lands are said to have been assigned for the support of these temples, but no title deeds have yet been found of an earlier date than the tenth century.

Meru Varma was followed by several Rájás, of whom we know nothing but the names. These were :— *Mandár Varma*; *Kantár Varma*; *Pragalbh Varma.*

Ajia Varma, A.D. 760. Tradition of Bráhman and Rájpút Gaddis.

Ajia Varma.—(*c. A.D.* 760).—The Gaddi Bráhmans and Rájpúts have a tradition that they came to Bráhmaur from Delhi in the reign of this Rájá. It is also on record that when his son grew up to manhood Ajia Varma initiated him into the art of government, and then installed him as Rájá. He thereafter retired to the junction of the Rávi and Budhil rivers near Ulánsa, where he spent the rest of his life in the worship of Shiva; and is said to have been translated to heaven.

Suvarn Varma—(*c. A.D.* 780).

Lakshmí Varma, A.D. 800. Invasion of Bramapura by the Kíra.

Lakshmí Varma—(*c. A.D.* 800).—This Rájá had not been long in power when the country was visited by an epidemic of a virulent and fatal character, resembling cholera or plague. Large numbers fell victims to the disease, and the State was in a measure depopulated. Taking advantage of the desolation which prevailed, a people bearing the name of 'Kíra' in the Chronicle invaded Brahmapura, and, having killed the Rájá, took possession of the territory. It is uncertain who the Kíra were. They are referred to in the Brihat Sambita in association with Káshmírís, but in such a manner as to show that the two nations were distinct from each other. Dr. Stein is of opinion that they occupied the mountains north-east of Kashmír, and they may therefore have been Tibetans, or Yárkandís, as is the belief in Chambá. They also held Baijnáth in the Kángra Valley, which was anciently called Kíragráma. The name Kíra seems also to have been applied to the Kashmírís.[2]

Kulú becomes independent.

Kulú had probably remained under the sway of Brahmapura from the time of Meru Varma, but it recovered its independence

(1) While the shrines of Lakshana Deví and Ganeshá, at Bráhmaur, and of Shaktí Deví at Chhatrári, almost certainly date from the time of Mehu Varma the present temple of Mani Mahesa is probably of later date, the original temple, however, was erected by Meru Varma, as proved by the inscription on the bull

(2) Vide *Ancient Geography of India*, page 93

on the death of Lakshmí Varma, for the Kulú Chronicle states that its Rájá obtained help from Busháhir and expelled the Chambá (Brahmapura) troops.

Mushan Varma, A.D. 820

Tradition regarding his birth

Mushan Varma—(c. *A.D.* 820).—Lakhshmí Varma left no son, but his *rání* was *enceinte* at the time of his death, and an interesting legend has come down to us regarding the birth of her child. On the defeat and death of the Rájá, the *wazír* and *parohit*, or family priest, had the *rání* put into a *pálkí*, and carried off towards Kángra. On reaching the village of Garoh, a little beyond Deol, in the Trehta *iláqa* of the Upper Rávi Valley, she felt the pains of labour coming on, and desiring the bearers to put down the *pálkí*, went into a cave by the wayside, and there her son was born. Thinking it better to leave the infant to perish than run the risk of his capture by their enemies who were in pursuit, she left him in the cave, and returning to the *pálkí* resumed her journey. Suspicion was, however, aroused and, on being closely questioned, the *rání* confessed that she had given birth to a son, and left him in the cave. The *wazír* and *parohit* at once went back, and found the young prince, with a number of mice surrounding and keeping guard over him; and from this circumstance he was named Mushan Varma.[1] The villagers still shew the stone on which he is said to have been laid. Having recovered the child the party proceeded on their journey to Kángra. There the *rání* took up her residence in the house of a Bráhman whom she made her *guru*; and remained eight or nine years under his protection, without disclosing her identity. One day the boy happened to tread on some flour sprinkled on the floor, and the Bráhman on seeing his footprint, recognized it to be that of a royal person, and the mother being questioned made known her relationship to the Brahmapura royal family. The Bráhman thereupon conducted her and the child to the Rájá of Suket,[2] who received them kindly, and had Mushan Varma provided for, and carefully educated. He grew up intelligent and brave, and received the Rájá's daughter in marriage, and with her as dowry the *pargana* of Pángna, and other large presents. Mushan Varma was also furnished with an army, and returning to Brahmapura he drove out the invaders and recovered his kingdom.

Killing of mice forbidden

Nothing is on record about him after his return, but the killing of mice is said to have been prohibited by him on account of the services rendered by these animals in his infancy. This custom still obtains in the Chambá royal family, and a mouse caught in the palace is never killed.

After Mushan Varma the following Rájás ruled in succession, but nothing is known regarding any of them:— *Hans Varma*; *Sár Varma*; *Sen Varma*; *Sajjan Varma.*

(1) The name of Mausikanos of Alexander's historians, who ruled in Sindh, is derived by Lassen from the Sanskrit Maushika or mouse. See McCrindle's "Invasion of India by Alexander the Great."

(2) His name is given as Parbogh.

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Sáhila Varma, A. D. 920. Invasion of Kulú.

Sáhila Varma—(*c. A. D.* 920).—This Rájá holds a very conspicuous place in the State annals, for it was he who conquered the lower Rávi Valley, and transferred the seat of government from Brahmapura to the new capital, which he had founded at Champá. It was probably in the beginning of his reign that another invasion of Kulú took place. The war lasted twelve years, and then a peace was patched up. The Kulú people invited the Brahmapura soldiers to a feast which was held at night, and in the darkness the latter were inveigled down to the banks of the Beás near Rahla, where they fell over the precipices and were killed.

Visit of 84 *yogis* to Brahmapura.

Shortly after Sáhila Varma's accession Brahmapura was visited by 84 *yogís*, who were greatly pleased with the Rájá's piety and hospitality, and, as he had no heir, they promised him ten sons. They were invited to remain in Brahmapura till the prediction was fulfilled, and in due course ten sons were born, and also a daughter named Champávatí.

Sáhila Varma, A. D. 920. Founding of Champa.

Meanwhile Sáhila Varma had been engaged in extending his rule, and had brought under his sway all the petty *ránás* who still held the lower portion of the Rávi Valley. On this expedition he was accompanied by Charpatnáth, one of the *yogís*, and also by his queen and daughter. Previous to its occupation by Sáhila Varma, the plateau on which the town of Chambá stands was within the domain of a *ráná*, who had conveyed it in *sásan* or gift to a family of Kanwán Bráhmans. Champávati, the Rájá's daughter, took a great liking to the place, and asked her father to found a town and make it his capital. Sáhila Varma was desirous of acceding to her wish, but all the land fit for building purposes had passed into the hands of the Bráhmans, and he was unwilling to dispossess them. At length an arrangement was effected, whereby, in recognition of their proprietary rights, eight *chaklis*—Chambá copper coins—were promised in perpetuity on the occasion of every marriage in the town. The land was given up, and the above condition has been observed ever since. The Rájá then founded the town, and named it Champá after his daughter.[1]

The Rání's sacrifice.

An interesting and pathetic legend has come down to us in connection with the settlement of the new capital. There was no good and convenient water supply, and the Rájá was anxious to meet this need. He therefore had a water-course made from the Sarota stream round the shoulder of the Sháh Madár Hill, behind the town. For some reason the water refused to enter the channel prepared for it, and, in accordance with the superstitious notions of the time, this was ascribed to supernatural causes. The spirit of the stream must be propitiated, and the Bráhmans, on being consulted

(1) This is the version in the Chronicle, but two other suppositions are possible. The place may have received its name from the Champá tree, which grows in the neighbourhood and even in the town itself, or it may have been named after the ancient Champá, which stood near the modern Bhágalpur in Bengal. It is also possible that the name was already in use in the time of the *ránás*.

CHAP. I, B. History. Sáhila Varma, A. D. 920. The Rání's sacrifice.

replied that the victim must be either the *rání* or her son. Another tradition runs that the Rájá himself had a dream in which he was directed to offer up his son, whereupon the *rání* pleaded to be accepted as a substitute. The Rájá was unwilling to accede to her wish, and wanted to offer some one else, but she insisted that if there must be a sacrifice she should be the victim. Her wish prevailed, and, accompanied by her maidens, and bare-headed as for *satí*, she wended her way up the hill to the spot near the village of Balota, where the water-course leaves the main stream. There a grave was dug and she was buried alive. The legend goes on to say that when the grave was filled in the water began to flow, and has ever since flowed abundantly.

The Súhi Mela

Yugákar, the son and successor of Sáhila Varma, mentions his mother's name in the only copper-plate of his reign which has been found. It was Nenna Deví, and she may possibly have been the *rání* referred to. In memory of her devotion a small shrine was afterwards erected by her husband on the spot, at the top of the present flight of steps, where she is said to have sat down to rest. A *mela* was also appointed to be held yearly, from the 15th of Chait to the 1st of Baisákh. It is called the Súhí Mela, and is attended only by women and children, who, in their gayest attire, climb the steps to the shrine, and there sing the *rání's* praises and present their floral offerings. They are all entertained at the Rájá's expense on this occasion. The steps are not ancient, having been constructed by Rání Sárda, queen of Rájá Ajít Singh, A. D. 1794—1808.

There can be little doubt that the legend is founded on fact. Such a sacrifice was quite in keeping with the spirit of the times, and it is noteworthy that the *mela* has been held from time immemorial, affording strong proof of the truth of the story as related. It is significant, too, that, although a death in the royal family during any other *mela* necessitates its immediate suspension, this does not apply in the case of the Súhí *mela* which is never interrupted.

The Champávatí Temple.

Another legend has also been handed down by tradition in connection with the founding of the Champávatí or Chamasni Temple, probably the first erected by Sáhila Varma in Chambá. His daughter Champávatí was of a religious disposition, and used to visit the place of a *sádhu* for conversation. Suspicion was instilled into her father's mind, and he followed her on one occasion with a drawn sword in his hand, only however to find that the house was empty. As he entered, a voice came from the stillness upbraiding him for his suspicions, and telling him that his child had been taken from him as a punishment. He was further commanded to erect a temple to her on the spot where he stood, to atone for his sin, and avert calamity from his house. The temple was accordingly built, and named after his daughter, who is there worshipped as a goddess,

Sáhila Varma, A. D. 920.

The Champávatí Temple.

It is regarded as the family temple of the Chambá Rájás, and a *mela* has been held in connection with it from time immemorial, from the 1st to the 21st Baisákh. Until recent years it was customary for the ruling Chief to make a daily visit during the *mela* to certain temples in fixed rotation, always returning to that of Champávatí, but this custom has now fallen into disuse. Sáhila Varma also erected several other temples in Chambá, which are still in existence. The earliest of these are believed to have been the Chandragupta and Kámeshwara Temples, built for two idols of Shiva which he took out of the Sál stream near its junction with the Rávi. This he did while bathing, under the guidance of Charpatnáth.

The Lakshmí Náráyana Temple.

Of the other temples erected by Sáhila Varma the principal one is that of Lakshmí Náráyana, or Vishnu, in association with which a curious legend has been preserved. Being desirous of raising a temple to Vishnu, the Rájá sent nine of his sons to the marble quarries in the Vindhya Mountains, to bring a block of marble for an image. They were successful in this mission, but on beginning to cut the slab it was found to contain a frog. As this was considered to render it unsuitable for the primary purpose for which it was intended, the slab was used in making some smaller images. These were the Trimukha, or three-faced image of Shiva; a small image of Ganpat now in the Chandragupt Temple; and also that of a small goddess, possibly Lakshmí, wife of Vishnu. The young princes were sent to bring another block, but were all killed by robbers on their way back. On this news reaching Chambá, Sáhila Varma sent his eldest son Yugákar, who was also attacked, but, receiving help from some Sanyási *gosáíns*, he destroyed the robbers, and returned with a slab, from which the image of Vishnu was made, and set up in the temple prepared for it. Sáhila Varma is also said to have built the Chandrasekhara Temple at Saho, for an idol found in the Sál stream near that place.(1)

Lands assigned.

When all the temples were finished, lands were assigned for their support; but no copper-plates of Sáhila Varmá's time have yet been found.

Palace at Chambá.

The original palace at Chambá must also have been erected by Sáhila Varma, and it doubtless occupied the same site as the present building.

The Charpatnáth shrine.

In all matters connected with the settlement of the new capital the Rájá was guided by the advice of the *yogí* Charpatnáth; and in recognition of this a shrine was afterwards erected to him near the Lakshmí Náráyana Temple, where *púja* is done morning and evening. This shrine is ascribed to Sáhila Varma, but it probably dates from a later period.

(1) Recent research by Dr. Vogel has shown that the original temple of Chandrasekhara was erected about the time of Sahila Varma by a local chief, probably a *ráná*, named Sátyaki.

CHAP. I. B. History. Sáhila Varmá, A. D. 920. The Chambá coinage.

The only coin special to Chambá is the *chakli*, five of which make an anna, and it has been in use, in all likelihood, from ancient times. On it Sáhila Varma caused to be struck a pierced ear, the symbol of a *yogí*, in honour of Charpatnáth, and this has been continued down to the present day. The later Rájás added the Vishnu-*pad*, or feet of Vishnu on their coins. There is no tradition of a silver coinage ever having been current.

Later references to Sáhila Varma.

Sáhila Varma stands out as the most conspicuous personality on the long roll of the Chambá Chiefs; and his name is a household word throughout the State. Though his son Yugákar makes no special reference to him in the copper-plate of his reign, there are reasons for believing that his martial qualities were recognized far beyond the bounds of the State, and that his conquests were not confined to the Rávi Valley. Two copper-plates have lately come to light in which some of the events of his reign are alluded to; and after making due allowance for hyperbole and exaggeration, it seems probable that the references are founded on fact. The first of these plates was granted by Soma Varma, and the second by Soma and Asata, sons of Sálaváhana Varma; they date from A. D. 1056-66, *i.e.*, about 120 years after Sáhila Varma's death, when his name and fame would still be fresh in the memory of the people; and deserve mention in this history. For the translation we are indebted to Dr. Vogel of the Archæological Survey. After the customary introduction it runs as follows:—

"From his residence at the glorious Champáka, the highly devout king (Soma Varma), an ornament of the spotless house of Sáhila Deva, who (Sáhila) was a fresh rain-cloud to extinguish in a moment the mighty blazing fire of the Kíra forces; fanned as by the wind by the Lord of Durgara, assisted by the Saumatika; whose army was manifestly crushed by the fearful frown on his brow; whose alliance was humbly sought by the ruler of Trigarta, subdued by force; who was asked the favour of his bestowing royalty in return for services, by his kinsman the Lord of Kuluta, anxious to render him homage; who by the weight of battle had broken, like a wide-spreading tree the large force of the Turushka, on whom wounds had been inflicted; who bore the fortunate name of Karivarsha (elephant rain) on account of the continous and stable generation of his posterity, joyfully granted by the Lord Bháskara (the Sun-god), whose mind was made fully contented with gladness by the gift of a multitude of elephants, whose flat cheeks were covered with a swarm of bees, attracted by the scent of the rut-secretion, and which were bestowed in Kurukshetrá at the time of an eclipse; who has made the circuit of the seven worlds fragrant by his fame, painted with the inkbrushes, which were the mouths of all the princes assembled on that occasion; who by his unequalled kindness and compassion, combined with unsurpassed bravery, generosity, firmness, and unfathomable profoundness has impaired the fame of heroes like the son of Jamadagni (Parasuráma), Sivi, Karna, Yudhishthira; whose wide-spread greatness, brilliant with matchless effulgence, was renowned like that of Sudraksvámi deva: by looking upon whose lovely presence the eyes of the world have been made fruitful: who, by his fury in sorting in array a thousand battles, acquired such names as Sáhasanka

(marked by rashness), Nissánkamalla (dauntless wrestler), and Matamata Sinha (roaring lion.") (1)

Sáhila Varma, A. D. 920.

Invasion of the 'Kira.'

With one exception all the names in the quotation are fairly well known, and the references are of great historical interest. As regards the Kíra, we have seen that they were a people located in the mountains in the vicinity of the Kashmír Valley, and associated with the Kashmíris. They conquered Brahmapura in the time of Lakshmi Varma, and they are here represented as having again invaded the State. It is safe to assume that the Kashmírís were in league with them, and they were also assisted by the Rájá of Durgara, the ancient name of Jammu State, of which the present form is Dugar, still in common use.(2) Who the Saumatika were is not quite certain, but most likely the inhabitants of Sumurta, in the Basohlí State to the west of the Rávi, are indicated. Kashmír had from ancient times claimed an intermittent suzerainty over the hill tracts as far east as the Rávi; and the formidable army which is represented as advancing against Sáhila Varma was probably meant to assert and uphold this claim. They doubtless anticipated an easy victory, but a crushing defeat awaited them; for they are spoken of as having been dispersed by the Chambá forces as if by a frown on the Rájá's brow.

Conquest of Trigarta

The next reference is to Trigarta, the ancient name of Kángra, which at that early period also included Jálandhar and a large portion of territory on the plains, between the Sutlej and the Rávi. We are told that Sáhila Varma's alliance was sought by the Trigarta Chief after a contest in which Chambá was victorious. With such a name for valour we may well believe that Sáhila Varmá's conquests were not confined to the Rávi Valley; and the war with Trigarta suggests the probability of the Chambá Chief having carried his arms to the south of the Dhaula Dhár, and annexed the whole southern fringe of that range, from the Rávi to Bír Bangáhal. There are said to be many traditions in Kángra, pointing to an early occupation of these territories by Chambá.

Kulú subject to Chambá.

Kuluta is the ancient name of the principality of Kulú, and we are told that it owned allegiance to Chambá in the time of Sáhila Varma, as it had done at an earlier period. The two royal families were also connected by marriage.

Wars with the Turushka.

The reference to the Turushka is in some respects the most interesting of all. This name was applied to all invaders of India from the North-West. Originally used for the Scythians, it came afterwards to have an exclusive reference to the Muhammadans, who from the middle of the seventh century had begun to make their influence felt on the North-West frontier. Kábul was conquered by them in A. D. 871. The Turkí-Sháhi dynasty, which had ruled Kábul and Pesháwar for centuries, was overthrown about A. D.

(1) The text is almost exactly the same in both the plates, except that the reference to the Turushka is omitted from the first plate.

(2) The capital probably then was at Babbapura, now Babor, 17 miles east of Jammu, where ancient remains still exist. The Rájá of Babbapura is referred to in the Rájátarangini as subject to Káshmír in A. D. 1087-8.

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Sáhila Varma, A. D. 920. Wars with the Turushka.

900, by the Bráhman Wazír of the last Turkí-Sháhi king, who founded the Hindu-Sháhi dynasty, with its later capital at Ohind on the Indus. There this dynasty continued to rule over the kingdom of Gandhára, till finally expelled by Mahmúd of Ghazni in A. D. 1021. As we learn from the Rájátaranginí, these kings were in alliance with Kashmír, and also doubtless with other States in the Panjáb, which was for a long time in subjection to them. We may, therefore, conclude that contingents were sent by these States to help to oppose the onward advance of the fierce invaders from the West; and it was most probably in one of these frontier wars that Sáhila Varma came into conflict with the Turushka, and gained renown for himself by his valiant deeds.

Reference to Kurukshetra.

The reference to Kurukshetra is in full accord with ancient custom in India.

Abdication and death of Sáhila Varma.

Sáhila Varma did not spend the last years of his life in Chambá; probably the home of his early days had greater attractions for him. We may well believe that his reign was a long one in view of all that he accomplished; and when his work was done, and old age was creeping upon him, he abdicated in favour of his son Yugákar, and retired to Brahmapura to spend the evening of his life in peace. There he dwelt as a *sádhu* in the company of Charpatnáth and the other *yogís*, many of whose shrines are still pointed out on the small 'green' where all the temples stand, and which for this reason is called the 'Chaurásí.' For the same reason the Chambá State is believed to have been originally subdivided into 84 *iláqás*, but they are less numerous now.

Yugákar Varma, A. D. 940. The oldest copper-plate deed extant.

Yugákar Varma—(*A. D.* 940).—There is nothing on record in the Chronicle with regard to this Rájá subsequent to his accession, but a copper-plate deed which bears his name is still extant. It was granted in the tenth year of his reign, and is of interest as being the oldest yet discovered in Chambá. Its interest is enhanced by the fact that Yugákar refers to his father and mother by name, and also probably to his queen, Tribhuvanarekhá Deví. The deed conveyed a grant of land to the Narsingh Temple at Brahmapura, which is spoken of as having been erected by the 'Ráni', presumably his own or his father's queen. Yugákar himself erected the temple of Ishwar Gaurja, or Gauri-Shankar, in Chambá, near that of Lakshmí Náráyana.

Vidagdha Varma, A. D. 960. Copper-plate deed.

Vidagdha Varma—(*c. A. D.* 960).—A copper-plate of this Rájá's time is extant. Granted in the fourth year of his reign, it mentions his father Yugákar, and his mother Bhogamatí Deví. The Rája speaks of himself as of the house (*gotra*) of Moshuna—a name found in the Brahmaur inscriptions.[1]

[1] An inscribed stone, found near Basu, is dated in the first year of Vidaghda Varma, and was erected by a vassal, probably a *raná*.

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Dodaka Varma, A. D 980.

Dodaka Varma – (980).—In the *bansauli* Yugákar Varma is followed by a Rájá named Daghda Varma. An inscribed stone, recently found near Basu, contains, in consecutive order, the names of Yugákar, Vidughda, and a third Rájá, named Dodaka, by whose order the stone was inscribed. It seems certain that this is the same name as the 'Daghda' of the *bansauli*, with the syllables transposed. Dodaka was therefore the son of Vidaghda and grandson of Yugákar, and as, in the inscription, he assumes the royal style and titles he must have been the ruling Rájá at the time the stone was inscribed.

Vichitar Varma – Dhairya Varma.

Sálavahana Varma, A. D. 1040.

Sálaváhana Varma—(*A. D.* 1040).—The name of this Rájá does not appear in the *bansauli*, and his very existence was unknown until the discovery of three copper-plates, in all of which he is mentioned.[1]

Invasion of Ananta Deva of Kashmír.

With his reign another interesting period in the history of the State is reached. Kashmír, as we have seen, had from ancient times asserted a claim to the suzerainty of the hill tracts on her borders, as far east as the Ráví. There were probably long intervals during which this claim was in abeyance, or when, as in the time of Sáhila Varma, it was impossible to enforce it; and the State then enjoyed complete independence. This would appear to have been the case from a period anterior to the reign of Sáhila Varma, but it was now near an end. In A. D. 1028, Ananta Deva succeeded as a child to the throne of Kashmír; and when he grew up to manhood the claim of supremacy seems to have been revived, and was resisted by the Hill Chiefs. Chambá was then, as we learn from the Rájátarangini, under the rule of a Rájá named Sála, who for long was identified with Sáhila Varma. It would seem that he refused to yield allegiance to Kashmír, with the result that his country was invaded, and himself defeated, deposed, and probably killed. There is no allusion to this event in the Chronicle, but, for reasons already stated, we may conclude that it occurred not later than A. D. 1060, nor earlier than about A. D. 1050: and Válápura or Balaur—another small Hill State on the Ráví—was invaded by Ananta Deva about the same time, and presumably for the same reason.

We learn from the plates that Sálaváhana had two sons – Soma Varma and Asata Varma—who ruled in succession.

Soma Varma, A. D. 1060. The copper-plates.

Soma Varma—(A. *D.* 1060).—After deposing Sálaváhana, the King of Kashmír is said to have set up another in his place, and that this was Soma Varma is clear from the plates, though his name, like that of his father, is entirely absent from the *bansauli*. The first deed is signed by Soma Varma alone, and was granted in the seventh year of his reign, on the occasion of a solar eclipse, probably September, A. D. 1066. It is on this plate that the

[1] The Hari Rai Temple was erected by Salákara, who probably was the same as Sálaváhana.

CHAP. I. B. History. Soma Varma, A. D. 1060. The copper-plates.

signature of Sálaváhana appears, showing that he had intended to make the grant himself, which he was prevented from doing by his deposition and death. On it the *ránás* are also referred to under the name of *Rájánaka*, and in such a manner as to indicate that some of them at least held high offices in the State.[1] The second deed made a grant of land in favour of Shiva and Vishnu, and is now in the possession of the Champávatí and Hari Rái Temples. It is dated in the first year of Asata's reign, and is signed by both brothers, with an additional grant in the eleventh year, signed by Asata. The long quotation relating to Sáhila Varma is found almost word for word in both of these plates, except the reference to the Turushka, which appears only in the second plate.

Asata Varma, A. D. 1080.

Asata Varma—(*A. D.* 1080).—The first plate of this Rájá has already been referred to, and another, the third in which his father's name is mentioned, was granted in the fifth year of his reign.

References in Rájátarangini.

Though the *bansauli* is silent, strong corroborative evidence is furnished by the Rájátarangini where it is stated that "Asata, Rájá of Champá," visited Káshmír in the winter of A. D. 1087-8, in the reign of Kalasha, son of Ananta Deva, who, like his father, asserted the claim of suzerainty over Chambá, and other Hill States. That this claim was widely acknowledged is proved by the fact that the rulers of seven other hill principalities, from Chambá to Urasa or Hazára, were present in Kashmír at the same time as Asata Varma. It would thus appear that, after the invasion of Ananta Deva, the State remained more or less dependent on Káshmír for a considerable period. There were also inter-marriages between the two ruling families, for Kalasha had as his queen a sister of Asata, whose name was Bappika, and her son Harsha succeeded to the throne on his father's death.

Jásata Varma, A. D. 1105. References in Rájátarangini.

Jásata Varma—(*A. D.* 1105).—The Chronicle furnishes no information about this Rájá, but he is referred to in the Rájátarangini as affording support to Harsha, his own cousin, in A. D. 1101, when Káshmír was invaded by the princes of the Lohara family, who claimed the throne. On that occasion he was taken prisoner by Sussala, in the temple at Vijayeshvará (Bijbehara). He must, however, have been only heir-apparent at that time, as a stone inscription, found at Luj in Pángí, is dated in the first year of his reign, Sh. 81 = A.D. 1105, which must therefore have been the year of his accession. The use of the Shástra era is noteworthy as being the earliest certain instance yet found in Chambá. As the stone, which formed part of a *panihár* or water-fountain, was erected by a vassal, probably a *ráná*, Pángí must have been, even at that early period, under the supremacy of Chambá. In A. D. 1112 Jásata is again mentioned in the Rájátrangini as supporting Bhikshháchara,

[1] One held the Office of *Mahámatya* (Prime Minister), another that of *Mahakshapatálika* (Lord Chancellor).

CHAP. I. B. History. Jásata Varma, A. D. 1105.

grandson of Harsha, against Sussala who had then usurped the throne of Kashmír. Being unsuccessful Bhikshácbara retired to Chambá, and lived there for four or five years as the Rájá's guest,[1] Jásata's reign must therefore have lasted till about A. D. 1117-8. Another inscribed stone of Jásata's reign exists at Loh-Tikri in Churáh and is dated in his 9th year = A. D. 1114.

Dhála Varma—(*A. D.* 1118).—He is said to have been brother of the previous Rájá, and his reign must have been short.

Udaiya Varma, A.D. 1120. References in Rájátaranginí.

Udaiya Varma—(A. D. 1120).—The name of this Rájá seems to be out of its proper order in the *bansauli*, for it stands fifth after that of Jásata. As the latter reigned till about A. D. 1118, and Udaiya Varma is mentioned in the Rájátaranginí as having been in Kashmír in A. D. 1122, it seems improbable that four reigns intervened in such a short period. Chambá had now changed sides in the struggle which was going on for the throne of Kashmír, and Udaiya Varma lent his support to Sussala, who had been opposed by Jásata. The change of attitude was most likely due to the fact that, in the interval, Sussala had espoused two princesses of the Chambá family, whose names were Devalekhá and Taralalekhá, both of whom became *sati* on the death of Sussala, in A. D. 1128. Kashmír was now in a very unsettled condition, owing to internal dissensions which had been going on for some time. Kalasha, the son of Ananta Deva, was succeeded by Harsha, who, with his son Bhoja, was killed in A. D. 1101, and the throne seized by the Lohara Princes, Uchchala and Sussala. On the death of his father, and loss of the kingdom, Bhikshácbara, son of Bhoja, then a child, was taken away to Málwa. Returning from there in A. D. 1112, he fell in with a party of Hill Chiefs at Kurukshetra, among whom was his own relative Jásata of Chambá, and they encouraged him to attempt the recovery of his kingdom. In this he had the support of Chambá, Vállápura, and some of the Thákurs in the Chandrabhága Valley. Being defeated he retired to Chambá, where as already stated, he resided for some time under the protection of Jásata Varma. Another attempt in A. D. 1120 resulted in his being restored to power, which however he retained only for six months. It is probable that Chambá had changed sides previous to this, for when in A. D. 1121-2 Sussala made a successful effort to regain the throne, he had the active support of Udaiya Varma. Kashmír was now on the decline, and these disorders, and the Muhammadan invasions which had been in progress for more than a century, tended to still further weaken its power. Chambá seems to have taken advantage of this to assert its independence; at any rate there is no further reference to the State in the Rájátaranginí.

After Udaiya Varma the following Rájás ruled in succession, but no information about them is available:—*Ajíta Varma; Dehtiárí Varma; Prithvi Varma.*

(1) He evidently was unwelcome as he had difficulty in procuring food and clothing from the Rájá.

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Lalita Varma, A.D. 1143.
Slab inscriptions.

Lalita Varma—(*A. D.* 1143).—Two slab inscriptions of this Rájá's reign have recently been found. One of these is dated in his 17th year, and records the erection of a *panihár*, or fountain, at Debrí Kothí, by a *Ráná* named Nága Pál, who states that he had received the title of *Rájánaka* from the Rájá. The other inscribed stone is at Sálhi in the Saichu Nálá, Pángí, and is dated in the 27th year of Lalita Varma, Sh. 46 = A. D. 1170. This Rájá must therefore have begun to reign in A. D. 1143-4, and may have lived till about A. D. 1175. The second slab—part of a *panihár*—was erected by a *Ráná* named Ludar Pál, whose lineal descendants still hold land in Sálhí, as common farmers. In it Pángí is called Pángatí, which seems to have been the ancient name of the Valley.

Vijaya Varma, A.D. 1175.
His conquests.

Víjaya Varma—(*A. D.* 1175).—This prince is said to have been brave and warlike, and was much beloved by his people. The Chronicle states that he invaded Kashmír and Ladákh, and brought back much spoil. The State boundaries were enlarged during his reign.(1) If we bear in mind the political condition of Northern India about this period, we shall have little difficulty in understanding the easy successes which Víjaya Varma seems to have gained. In A. D. 1191 Muhammad of Ghor invaded India, and was defeated by the confederate Hindú Princes, under the leadership of Prithvi Ráj of Delhi. He returned in A. D. 1193, and, in the great battle which ensued on the banks of the Ghaggar, Prithvi Ráj perished with the flower of his army. In the following year Kanauj also was overthrown, and everywhere confusion and disorder reigned. There is thus little room for surprise that Víjaya Varma availed himself of the opportunity to extend the boundaries of the State.

He was succeeded by *Rája Varma*; *Sára Varma*; *Kirti Varma*; *Ajíta Varma*; *Madana Varma*, brother of the previous Rájá; *Nárúkanjar Varma*; *Asha Varma*; *Jimút Varma*.

Vairási Varma, A. D. 1330.
First dated copper-plate.

Vairási Varma—(*A. D.* 1330).—This Rájá is called Vairí Varma in the *bansauli*, but a copper-plate deed gives his name as above. It bears the date Shástra 6, Vik. 1387 = A. D. 1330, which was probably the first year of his reign. This is the first plate with a distinct date, and for this reason it is both interesting and important. Vairási Varma had probably a long reign, and died about A. D. 1370.

Mánikya Varma, A. D. 1370.

Mánikya Varma—(*A. D* 1370).—The name of this Chief occurs on the copper-plates of his son Bhot Varma, the earliest of which is dated A. D. 1397. We may, therefore, assume that this was the year of his death.

Bhot Varma, A.D. 1397.

Bhot Varma—(*A. D.* 1397).—The earliest plate of this reign has just been referred to, and the latest yet found has the date Sh. 12 = A. D. 1436. There is an allusion to Bhot Varma's death in a deed granted by his son, from which it appears that this event took place in A. D. 1442.

(1) His sway is said to have extended to Gujrát.

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Sangrám Varma, A. D. 1442.

Sangrám Varma (*A. D.* 1442).—The plates of this reign afford no assistance chronologically, as the dates of all but one are uncertain.

Anand Varma, A.D.1475. Traditions about him.

Anand Varma (*A. D.* 1475).—The only dated plate of this Rájá was granted in Sh. 57=A. D. 1481, but his reign probably began some years earlier. His mother's name was Sampúrna Devi. Anand Varma was very religious, and was believed to have the power of working miracles. He espoused the daughter of the Rájá of Kángra, and in order to test his miraculous powers the dishes at the marriage feast were purposely placed so far from him as to be out of his reach. A vessel with three spouts was also given him to drink from. This, however, caused no inconvenience to the Chambá Chief. Whatever he wanted came towards him of its own accord; and, when he took up the glass to drink, snakes protruded from two of the spouts and stopped them, enabling him to use the third. Anand Varma died about A. D. 1512.

Ganesh Varma, A.D.1512.

Ganesh Varma (*A. D.* 1512).—The first plate of this reign was granted in Sh. 88, Saka 1434= A. D. 1512, and the last in Sh. 35=A. D. 1559.

Title of Yuvarájá and Mahárájápu-tra.

Ganesh Varmá's reign was thus a very long one. In several plates the name of his son, Pratáp Singh Varma, occurs, and he is styled '*Yuvarájá*' and '*Mahárájáputra*.' These plates furnish the earliest instances of the use of the cognomen 'Singh' in the Chambá family.

Approach of Mughal ascendancy.

Ganesh Varma built the fort of Ganeshgarh in the Mothila *iláqá* to protect his frontier, and consolidate his power to the south of the Dhaula Dhár. This was done probably towards the end of his reign, when the signs of the times began to point to the near approach of that Mughal supremacy, which was soon to overshadow all the Hill States of the Punjab. Chambá had probably enjoyed complete independence for more than 400 years; for the early Muhammadan rulers of India were too much engrossed in defending or extending their possessions on the plains to attempt the conquest of the inner mountains. Kángra, it is true, was invaded once and again, and the famous fort captured and recaptured: but there is no evidence that these inroads extended beyond the Siwálik. With the rise of the Mughal power this immunity and freedom came to an end. Akbar the Great, then a boy of 14, ascended the throne in A. D. 1556. When the news of his father's death arrived he was at Kalánaur in the Gurdáspur District, having been engaged in the pursuit of Sikandar Sháh Súr, who retreated before him into the hills. Immediately after his accession the young Emperor advanced against the Kángra Fort, which he reduced, and he then received the Katoch Chief into favour. In A. D 1558, Sikandar Sháh emerged from his retreat in the hills, and occupied the fort of Mankot, half way between Pathánkot and Núrpúr and within the Núrpúr State, which he held for eight months,[1] and on

(1) Mankot is called Maukot in Elphinstone's *History of India*, page 431.

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Ganesh Varma, A. D. 1512.

its capitulation the Rájá of Núrpúr, who had sided with him, was taken to Lahore and executed. There were thus good grounds for apprehension on the part of the other States; and it is probable that Mughal influence had begun to make itself felt in Chambá previous to the death of Ganesh Varma in A. D. 1559.

Title of 'Singh.'

Ganesh Varma had six sons, *viz.*, Pratáp Singh, Jít Singh, Bir Bahádur, Hari Singh, Satargun Singh, Rupánand Singh. It is noteworthy that almost all of them bore the second name 'Singh,' which was now coming into general use, but it did not entirely displace the older name of Varma for fully half a century, and Pratáp Singh Varma, the next Rájá, used both names synchronously.

Pratáp Singh Varma, A. D. 1559.

Discovery of a copper mine.

Pratáp Singh Varma (*A. D.* 1559).—This Rájá is called the son of Ganesh Varma and Sáhib Deví on the copper-plates of his reign, of which there are many extant. He is said to have been very generous, and considerate of the well-being and comfort of his people. This was shown specially in his unwillingness to impose heavy taxation upon them. The Lakshmí Náráyana Temple was in need of repairs, and the erection of other temples was under contemplation; but there was no money in the treasury for this purpose. Pratáp Singh Varma called a council of his officials to ask their advice, and they all recommended the imposition of a tax. This course, however, did not commend itself to the Rájá, as it meant a new burden on his subjects. He was much concerned about the matter, but next morning, on taking his seat in *Darbár*, a man presented himself from the Hul *iláqá* with a piece of copper in his hand, and said that a copper mine had been discovered near his village. The Rájá at once issued orders for the working of the mine, and, with the produce, repaired all the temples, and built some new ones. The mine then became exhausted, or was closed, but the old workings may still be seen.

War with Kángra.

Soon after this, war broke out between Pratáp Singh Varma and the Rájá of Kángra, whose name is given as Chandar Pál.[1] As the second name of the Kángra Rájás has always been 'Chand' it is clear that a mistake has crept into the Chronicle. The surname of the Bangáhal Rájás was 'Pál' and it is just possible that the war was with that State, Kángra coming to the assistance of its weaker neighbour. In any case the main struggle seems to have been with Kángra, and it ended in the defeat of the Katoch forces, and the death of Jít Singh, the younger brother of the Kángra Rájá. Much booty in horses and elephants was taken, and Chari and Gharoh, two small districts near the Chambá border, were annexed. Guler, the capital of the Guler State, is said to have been occupied by the Chambá army, and from this it seems probable that the war was only with the Guler branch of the Katoch family of Kángra. It would be interesting to know if there is any record of this war in the Katoch annals.

(1) The vernacular bansauli has been followed in this narrative, in the Sanskrit bansauli the Rájá's name is 'Chandra,' and he is called "the king of Nagar-kot" (Kángra). There is no mention of Guler.

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Pratáp Singh Varma, A. D. 1559. Period of Mughal ascendancy.

Pratáp Singh Varma was contemporary with Akbar, and it seems probable that early in his reign the whole of the Hill States, including Chambá, became subject and tributary to the Mughal Empire. Soon afterwards Todar Mal, the great finance minister of Akbar, was deputed by his master to create an imperial demesne in Kángra by confiscating territory from the various States of the Kángra group. In accordance with his instructions, Todar Mal annexed a large portion of the Kángra Valley, and made a similar demand on each of the other States proportionate to their means. Chambá was compelled to surrender Rihlu and all the territory it then held to the east of that province; as also the two small districts of Chari and Gharoh recently acquired from Kángra. The imperial demesne thus formed was placed under a Mughal officer of rank who had his residence in the Kángra Fort. In presenting his report to his royal master Todar Mal is said to have made use of the metaphor that he had "taken the meat and left the bone"; meaning that he had annexed the fertile tracts, and abandoned only the bare hills to the Hill Chiefs.[1] There was much truth in this remark as regards Chambá, for Rihlu was the most fertile portion of the State.

Liberal treatment of Hill Chiefs under the Empire.

From this time onwards for nearly 200 years Chambá, like the other Hill States, was in subjection to the Empire; but all accounts agree that the Mughal authority sat very lightly on the Hill Chiefs. Their prerogatives were seldom questioned, and there was practically no interference in their internal administration. Indeed, throughout the whole period of Muhammadan ascendancy, the Hill Chiefs seem to have experienced liberal and even generous treatment. So long as they did not fail in their allegiance, they were left very much to themselves in the government of their principalities; and were allowed to wield the power and exercise the functions of independent sovereigns. For example, they built forts, and waged war on one another, without any reference to, or interference from, the Emperor, and sometimes even asked and received assistance in men and arms from the Mughal Viceroy. On his accession each Chief had to acknowledge the supremacy of the Emperor by the payment of a fee of investiture, after which he received a *sanad*, or patent of installation, with a *khilat*, from the Imperial Darbár. A yearly tribute, called *peshkash*, of four *lákhs* of rupees was exacted from the States of the Kángra group in the time of Sháh Jahán, as we learn from the Bádsháhnáma. The Hill Chiefs were always addressed as *Zamíndár*, the title of *Rájá* being conferred only as a personal distinction. There seems to have been much friendly intercourse between them and the Imperial Court, as is proved by the letters and valuable presents received from the Emperors, which are still in the possession of some of the old royal families.[2] Some of the Chiefs gained for

(1) Kángra Settlement Report, p 8. The Mughal officer had the title of *Faujdár*.

(2) There are two such letters in Chambá, and also presents said to have been given to Rájá Prithvi Singh by Sháh Jahán. There are also several letters from the Duráni rulers of Kábul. *Vide* Appendix V.

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themselves so high a place in the favour of the Emperors that they received *mansab*, or military rank, in the Imperial army, and were advanced to important offices in the State. As we shall see, such a distinction fell to the lot of one at least of the Chambá Rájás.

Pratáp Singh Varma, A. D. 1559. Chambá-Láhul.

There is some doubt as to how much of Láhul was under Chambá in early times, but it seems probable that from the tenth or eleventh century, if not from an earlier period, the main Chandra-bhága valley, as far up as Tandi near the junction of the two rivers, was included in State territory. Many traditions are said to exist in Láhul, pointing to this conclusion, and the people of Gus, on the left bank, say that they once owned a copperplate deed, granted by a Chambá Rájá, which was taken from them after the country was annexed to Kulu.

On the right bank these traditions are not so clear, owing probably to the fact that the country was more open to invasion, and must often have changed hands. The rest of Láhul, including the valleys of the Chandra and Bhága, seems to have been under Kulu from early times. In the Kulu annals it is stated that Láhul was conquered by Chambá in the reign of Rudar Pál, the nineteenth Rájá from the founder of the Kulu dynasty, but was recovered by Kulu in the following reign, after a hard contest on the Rhotang Pass; and though these records are more or less legendary, yet they confirm the conclusion that in early times Láhul was under the rule of Kulu and Chambá. In the middle of the twelfth century Kulu, with the upper portion of Láhul was conquered by Ladákh, and remained subject to that country, more or less, till about A. D. 1660-70. Chambá, however, maintained its supremacy over the greater part of the main valley, and seems also to have gained some influence in upper Láhul, for the Kulu annals state that the teritory now embraced in British Láhul, and formerly a part of Kulu, was acquired by that State from Chambá.[1]

Title of Yuvarájá.

The latest plates of Pratáp Singh Varma are dated Sh. 62= A. D. 1586, and he probably died in the same year. In one of his plates, dated Sh. 55, Vik 1635=A. D. 1579, Bala Bhadra Deva, his grandson, is called[2] *Yuvarájá* and *Tika*: though Vír Váhnu, his son, was alive, and succeeded to the *gaddi*. The title was probably accorded to both father and son.

Vír Váhnu, A. D. 1586.

Vír Váhnu (*A. D.* 1586).—This Rájá was in power for only four years at the most, as his son Bala Bhadra succeeded in A. D. 1589—the year in which his earliest plate is dated. No plate of this reign has yet been found.

Bala Bhadra, A. D. 1589. His profuse liberality

Bala Bhadra (*A. D.* 1589).—This Chief stands out conspicuous among his compeers on account of his reputed piety, great generosity, and the many legends which are associated with his name. He was profuse in his gifts to Bráhmans, and at least 42 copper plates of his reign are known to be extant. There may be more. By his people he was named Bali-Karna, after two heroes of antiquity famous for their generosity. He bestowed grants of land and other gifts upon Bráhmans in a most lavish manner;[3] and regarded this as his highest and most imperative duty, refusing even to eat each morning till this duty had been

(1) Possibly the Thákurs of upper Láhul paid tribute both to Chambá and Kulu.

(2) This is the earliest instance of the use of the title Tika in Chambá.

(3) Such grants were not confined to Chambá, for plates have recently been found in Núrpúr and Kángra.

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discharged. The grants of his reign are far in excess of those of any other Chambá Chief either before or since. No petitioner was sent away disappointed, and, if a request was made to him, the Rájá used to part with any article which was lying near, regardless of its value. He gifted grants of land to the Lakshmí Náráyana Temple, as well as many jewels, and other valuables, some of which are still in existence. Each of them is enclosed in a golden case with an inscription on it, one of these bearing the date Vik. 1675 = A. D. 1619.

Bala Bhadra, A. D. 1589. His profuse liberality.

These lavish gifts seem to have gone on for some years, and to such an extent that the State administration became seriously embarrassed. The officials were much concerned, and tried to dissuade the Rájá from such profuse liberality, but their remonstrances only made him angry, and were met by a sharp rebuke. At length, owing to the excessive drain on the treasury, there was difficulty in meeting ordinary and necessary State expenditure. Just then Janárdan, the Rájá's eldest son, came of age, and the officials begged him to intervene by removing his father from power. This was accordingly done, and Bala Bhadra was deported to the village of Barsia on the other side of the Rávi, and a house and lands were assigned for his support.

His deposition.

But there also Bala Bhadra is said to have continued his lavish gifts, and soon the whole of the land assigned him was alienated to Brahmans. As nothing now remained to him but the house he lived in he was in great straits. Being under the necessity of giving before eating, he began to part with his house at the rate of a foot each morning, and, when in this way a whole verandah or room had been disposed of, he ceased to use it, considering that it was no longer his property. In course of time the whole building was thus gifted away, and the Rájá then vacated it, and lived in the open, at the same time refusing to eat. On this being reported to his son, Janárdan gave his father a fresh grant of land to enable him to continue his benefactions.

Date of his deposition.

No reference to the deposition is to be found in the Chronicle; but the traditions regarding it are so clear and definite that they must have a foundation in fact. There is some obscurity as to the year in which it took place, but a consideration of all the data available leads to the conclusion that it cannot have been later than A. D. 1613. This conclusion is sustained by an existing record, evidently compiled from older documents, in which the period of Bala Bhadra's deposition is given as Vik. 1670—80 = A. D. 1613-23. Some light is thrown on the subject by an examination of the copper plates of his reign. These are all carefully dated, and extend from A. D. 1589 to 1641, the year of his death. Only two marked breaks occur in the regular continuity of these plates, one between A. D. 1599 and 1607, and the other between A. D. 1620 and 1629. In all of them Bala Bhadra is referred to in terms

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Bala Bhadra, A. D. 1589. Date of his deposition.

which imply that he was recognised as Rájá; and the grants are not limited to one locality, but are widely distributed, and are still in the possession of the descendants of the original grantees. Another plate recently found was issued by Janárdan in A. D. 1613, and in it also Bala Bhadra is spoken of as Rájá. In it Janárdan is called "*Mahárájá Kumára*," "*Mahárájáputra*" and "*Mia*," *i.e.*, Mián, and the fact of the plate having been issued by him points to the conclusion that he was then in authority in the State, and that he only acted as regent, and did not assume full power in his own name. The issue of the plate probably marks the beginning of his regency. In the *bansauli* Janárdan's name is found after that of his father in the regular order of succession.

War with Núrpúr.

Shortly after Janárdan assumed the government, war broke out between him and the Rájá of Núrpúr. The cause of this war is not known, but it was probably due to an attempt on the part of the Núrpúr Chief to enlarge his borders at the cost of Chambá. At that time, as we know, Jagat Singh, second brother of Súraj Mal, the then Rájá of Núrpúr, stood high in the favour of the Emperor Jahángír, and if he originated the war with Chambá, as he is said to have done, he doubtless counted on obtaining support from the Mughal Viceroy of Lahore. It is certain, however, that Jagat Singh was not Rájá of Núrpúr at the time the war began, for he did not obtain that position till after the rebellion and death of his brother, Súraj Mal, in A. D. 1618-9.

Conquest of Chambá and death of Janárdan.

The war went on in a desultory manner for twelve years without either side gaining any decided advantage; and there seem to have been intervals of peace.[1] This was the case in A. D. 1618, for we learn from the Bádshúhnáma that, when Súraj Mal rebelled and was compelled by the Imperial army to flee from Núrpúr, he found a temporary refuge in one of the Chambá forts, and ultimately retired to the capital. There he was joined by his youngest brother, Mádho Singh, who had for a time defended the Kotila Fort. As the Imperial forces were preparing to advance against Chambá, news came that Súraj Mal was dead. The Mughal Commander then sent a peremptory order to the Chambá Chief to surrender all money and valuables belonging to the deceased Rájá on pain of his highest displeasure. This order was complied with, the property being sent through the son and the brother of the Rájá. Mádho Singh also was given up. On his brother's rebellion, Jagat Singh was recalled from Bengal by the Emperor, who conferred on him the *mansab* of 1,000 with 500 horse, the title of *Rájá*, and a present, and he was sent to assist in the siege of Kángra Fort, which was then in progress. He also became Rájá of Núrpúr in succession to Súraj Mal. Hostilities seem to have been resumed with Chambá soon afterwards, and ultimately the Mughal Viceroy

(1) A copper plate is extant, by Bala Bhadra, conferring a *sásan* grant on the *purohit* of Rájá Jagat Singh, and dated A. D. 1618.

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espoused the cause of Jagat Singh, and sent troops to his support. A decisive battle was fought at Dhalog on the Sandhára Road; the Chambá army was defeated, and Bishambar, Janárdan's younger brother, killed. Jagat Singh then advanced on the capital, which he captured and sacked—while Janárdan, unable to offer any effective resistance, fled. A treacherous message was then sent him by Jagat Singh—offering terms of peace if he would present himself in Darbár to discuss them. Janárdan, suspecting nothing, accepted the invitation, and came with only a few followers. While they were engaged in conversation, Jagat Singh suddenly drew his dagger and plunged it into Janárdan's breast, inflicting a mortal wound. The latter also had a dagger in his waistbelt, but the handle was tied to the sheath by a cord, so that he could not draw it in time to defend himself. Owing to this the Chambá Rájás have ever since worn the dagger loose in the sheath. The date of Janárdan's death was probably in A. D. 1623. The fact of his having been killed by Jagat Singh is confirmed by a statement to that effect in the Bádshábnáma.[1]

Birth of Prithví Singh.

In the *bansauli* it is stated that Janárdan left no heir, but his *ráni* was *enceinte*, and that, on learning this, Jagat Singh gave orders that a strict watch should be kept on the palace. If the infant proved to be a boy he was at once to be killed, and if a girl she was to be married into the Núrpúr family so as to strengthen his hold on the State. When the child, afterwards Prithví Singh, was born, his nurse, named Batlu, is said to have smuggled him out of the palace, without the knowledge of the guards, and conveyed him away to Mandi. Recent research has shown that the birth story is not quite correct. A second plate, granted by Janárdan and dated Magh Sambat 1595=February A. D. 1619, records a *sásan* grant to a Brahman on the occasion of the birth of his son, Prithví Singh, who must therefore have been born before his father's death. There is, however, no reason to doubt the fact of his having been conveyed away to Mandi.

Period of Núrpúr supremacy.

On Janárdan's death the State became subject to Jagat Singh, and is said to have been ruled by his officials for 20 years.

He built the fort of Tárágarh within Chambá territory as there was no site so good in his own country. This fort is said to have received its name from the fact that a farmer named Tára was buried alive beneath the foundations as a sacrifice to ensure its stability, according to a custom common in India in former times. The stronghold occupied a conspicuous position on the summit of an almost inaccessible hill near the Chambá-Núrpúr frontier, and its ruins are still visible from a distance. It stood Jagat Singh in good stead at the time of his own rebellion in A. D. 1641.[2]

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(1) This tragedy is said to have taken place in the palace at Chambá.
(2) Tárágarh consisted of three forts, one above another, the highest being perched on the summit of the hill. It covered an area of about 30 acres, and had 12 fortified gateways.

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Bala Bhadra, A. D. 1589. Later years and death of Bala Bhadra.

Some uncertainty still exists regarding the status of Bala Bhadra during the period of Núrpúr supremacy, but it seems probable that on Janárdan's death he was restored to power, and continued till his death to rule the State in subjection to Jagat Singh. No plates have yet been found of the years from A. D. 1620 to 1629. From A. D. 1629, however, the issue of plates was resumed and continued till the early spring of A. D. 1641. His death must have occurred soon afterwards, shortly before the return of his grandson Prithví Singh in the summer of the same year. The record containing the date of his deposition states that he died in Vik. 1699=A. D. 1642, but this is probably incorrect. In the later plates two other sons are referred to by name—Mán Singh and Sudar Sen—and the names of other sons have been handed down by tradition.

Prithví Singh, A. D. 1641. Rebellion of Singh.

Prithví Singh—(A. D. 1641).—After he grew up to manhood, Prithví Singh, who was still in Mandi, only awaited a favourable opportunity to strike a blow for the recovery of his kingdom. The opportunity came in A. D. 1641, when Jagat Singh, in conjunction with his son Rájrúp Singh, raised the standard of rebellion against Sháhjahán. Till now Jagat Singh's career had been fortunate and successful. Under Jahángír he rose to a *mansab* of 3,000 with 2,000 horse, and during the reign of Sháhjahán he retained his honours, and was appointed to Bangash,[1] and two years later to Kábul, where he greatly distinguished himself. In the eleventh year of Sháhjahán's reign, he was sent from Kábul to Kandahár with the Imperial army, and had command of the vanguard. In the twelfth year he returned to Lahore, received presents from the Emperor, and was again appointed *Faujdár* of Bangash. In his father's absence Rájrúp Singh was in charge of the State, and was appointed by Sháhjahán to the important post of *Faujdár* of Kángra, and collector of the tribute from the Hill Chiefs. In the spring of A. D. 1641, in secret concert with his father, who was then in Bangash, he rebelled. Jagat Singh pretended anger, and asked to be made *Faujdár* himself, so that he might suppress the revolt, and pay in the *nazarána* of four *lákhs*. This request was granted, but on his return to the hills, he first showed discontent, and then broke out into open revolt. We are not told what was the cause of the trouble, but the Pathánia Chiefs were ever turbulent, and this was by no means the first time they had raised their hands against the Emperors. Court intrigues against him are hinted at by Jagat Singh, in his petition to Sháhjahán.

Imperial army at Pathánkot.

On the news of the outbreak reaching the Imperial ear, a large army under the command of Prince Murád Bakhsh, youngest son of the Emperor, with many able captains, was sent to suppress it, and assembled at Pathánkot,[2] in August A.D. 1641.

(1) The Kurram Valley and Kohát. *Vide* Proc. Asiatic Society of Bengal, 1878, p. 158.

(2) Called Paithan in the Bádsháhnáma.

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Prithví Singh, A. D. 1641. Restoration of Prithví Singh.

The Chronicle makes no mention of Jagat Singh's rebellion, but it was doubtless on hearing of it that Prithví Singh asked and obtained help in money and troops from the Rájás of Mandi and Suket, to enable him to recover his kingdom. Passing through Kulu, he crossed the Rhotang Pass into Láhul, and, advancing by way of Pángí, crossed the Cheni pass into Churáh, the northern province of the State. This he reconquered and fought his way to the capital, which he captured, expelling the Núrpúr officials from the country. We may assume that these events occurred in the summer of A. D. 1641, for early in December of that year Prithví Singh was present in the Mughal Camp near Pathánkot and was sent on to the Imperial Court, probably then in Lahore, to pay his respects to the Emperor.

Siege of Maukot and Núrpúr.

Jagat Singh offered a brave resistance to the overwhelming force sent against him. He had long been preparing for a struggle, and had strongly fortified the three principal strongholds in his territory. These were Maukot, Núrpúr and Táragarh. All the hill passes and ways of approach were also blocked and defended by his troops. Maukot was only a fortified enclosure with dense jungle around it, but it was a position of great strength.(1) Jagat Singh decided on making his first stand there, while Núrpúr was entrusted to some of his officers. Both of these forts were invested by the Imperial army in the middle of October, and the siege was pressed with great vigour.(2) By the middle of December Jagat Singh's position in Maukot had become untenable, so he abandoned it and along with his sons fled to Táragarh. Two days afterwards the defenders of Núrpúr also evacuated that fort, on hearing of the fall of Maukot.(3)

All this we learn from the Bádsháhnáma, and though the narrative does not aottually say so, it seems to imply that Prithví Singh was present at the siege of Maukot or Núrpúr. It is as follows:—"On the 23rd of Ramzán (16th December A. D. 1641) the highborn prince (Prince Murád Bakhsh), in accordance with the sublime orders, sent Prithví Chand, the *Zamíndár* of Champa, whose father had been killed by the outcast Jagat Singh, and who was at this time enrolled among the royal servants on the recommendation of the ministers of the State, to the royal threshold, the abode of great kings, along with Alla Vairdi Khan and Mír Buzurg, who had gone to bring him." . . . "Prithvi Chand, the *Zamíndár* of Champá, was honoured with a *khilat*, an inlaid dagger, the title of 'Commander of one thousand,' and the actual command of four hundred horsemen, the title of

(1) Maukot was situated about half way between Pathánkot and Núrpúr, on a ridge of low hills running to the east of the Chakki. The place is near Rájá ká Bágh, and is still called Mauwa dá ban, but only vestiges of the fortifications now remain. It is called the "Fort of Man" in the Bádsháhnáma.

(2) During the siege Rájrúp Singh was sent to the Mughal camp under a safe conduct with a letter to the Emperor proposing terms of surrender, but they were not accepted.

(3) Maukot was captured on 13th December and Núrpúr on 15th December A.D. 1641.

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Siege of Mankot and Núrpúr.

Rájá and a horse. As the mountain on which Jagat Singh had laid the foundations of the fort of Tárágarh was in Chambá, and had been taken by the Rájá with violence; and as the back of the fort joined on to the above-mentioned territory, and had in that direction an eminence commanding it, the possession of which was essential to the taking of the fort, he was ordered to go home that he might make the necessary preparations to deliver an attack with a proper force from the back of the fort, and, capturing the eminence, reduce the besieged to straitened circumstances." It was probably in consequence of this order that Prithví Singh sent to Sangrám Pál of Basohli for help, for which he surrendered to Basohli, the *pargana* of Bhalai.[1]

Siege of Tárágarh.

As soon as arrangements were complete, the Imperial army in the end of December advanced to the assault of Tárágarh. On his return form Chambá with his force, Prithví Singh took up his position on the ground assigned him, in conjunction with Rájá Mán Singh of Gwalior, who is spoken of as "the mortal enemy of Jagat Singh." By the beginning of March, A. D. 1642, the garrison was reduced to great straits, and Jagat Singh, realising that his cause was hopeless, sued for pardon, and in company with his sons surrendered himself to the clemency of the Emperor. They appeared in Darbár with halters round their necks, and after making their submission, were not only pardoned but restored to all their honours.[2] On the conclusion of the war, Tárágarh was taken over by the Mughals and garrisoned by Imperial troops.[3]

The account of these occurrences in the Chronicle differs from that of the Bádsháhnáma. It is as follows :—"On recovering his kingdom Prithví Singh determined to avenge himself on Jagat Singh. He, therefore, concluded a league with Sangrám Pál of Basohli, and surrendered to him the *pargana* of Bhalai, after which both Rájás went to the Mughal Viceroy at Kalánour to ask help. This was granted on condition that Jagat Singh should be taken alive, and made over to the Viceroy. The Rájás with their forces then advanced upon Núrpúr, which they assaulted and captured, but the final assault having been made at night, Jagat Singh escaped in the darkness to Tárágarh, where he was taken a month afterwards, and sent on to the Viceroy, seated on a buffalo with his face backwards."

Consolidation of the State.

Having recovered his kingdom, Prithví Singh next addressed himself to its consolidation and extension. His advance through Pángí had made him personally acquainted with that valley, which was still under the rule of the local *ránás*, subject to the supremacy

(1) For some reason unknown Prithví Singh, in A. D. 1648, claimed the retrocession of Bhalai, and his claim was upheld by the Imperial delegate though not enforced till the following reign. *Vide* Appendix V.

(2) Jagat Singh was restored to his honours on 10th April, A. D. 1642, and afterwards rendered distinguished service to the Emperor in the Afghán wars in which he was accompanied by his son, Rájrúp Singh; but the exposure he endured undermined his health, and he returned to Peshάwar in January, A. D. 1646, only to die. *Vide* Elphinstone's *History of India*, p. 511.

(3) According to popular tradition the siege lasted 12 years. The surrender took place on 11th March and Jagat Singh, with his sons, appeared before the Emperor on 17th March A.D. 1642.

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Consolidation of the State.

of Chambá. These he displaced, and appointed his own officials, thus bringing the country directly under State control. A rock-inscription bearing his name exists between Kilár and Sách, where the river flows through a narrow gorge, and it probably records the fact that, in S. 18=A.D 1642, the precipice was cut away by his orders for the construction of a road. He was the first to build *kothís*, or State offices, in Churáh and Pángí.

Pilgrimages and visits to Delhi.

After completing the consolidation of his kingdom, Prithví Singh went on pilgrimage to Prayág, Káshi and Gáya. He is also said to have visited Delhi nine times in the reign of Sháh Jahán, and to have been received with much favour—a *jágír* in Jaswán of Rs. 26,000 value being granted him by the Emperor, which continued to be attached to the State for ninety years. There are still in the *toshakhána* many valuable presents, especially inlaid daggers, and a jewelled *sirpaich* with a large sapphire in it, which were received by Prithví Singh on the occasion of his visits to Delhi. The family idol of the Chambá Rájás, called Raghubír, is said to have been obtained from Sháh Jahán on one of these occasions. It had originally been used as a weight in the Mughal Palace.

Traditions about Prithví Singh.

Tradition says that Prithví Singh was a very handsome man, and his fame spread through Dehli to such a degree that the ladies of the royal *zanána* begged to be allowed to see him. He was accordingly led blind-folded into the harem that they might have their wish gratified.

His sons.

Prithví Singh was married to a daughter of Sangrám Pál, of Basohli, and had eight sons, whose names were Shatru Singh, Jai Singh, Indar Singh, Mahípat Singh, Raghunáth Singh, Rám Singh, Shakat Singh, and Raj Singh. From this time onwards the old cognomen of Varma was entirely dropped.

Gaddi Khatrís of Bráhmaur.

Among the Gaddi Khatrís of Bráhmaur there is a tradition that their ancestors fled from Lahore in the time of Prithví Singh to escape the persecutions of Aurangzeb. It is probable, however, that this took place at a much earlier period.(1)

Temples erected by Batlu, *dai* of Prithví Singh.

The temple of Khajinág at Khajiár, Hidimbá at Mahla, and Sítá Rám at Chambá, are believed to have been erected in this reign by Batlu, the nurse who was the means of saving Prithví Singh's life.(2)

Chatar Singh, A. D. 1664.
Recovery of Bhalai *iláqa* and annexation of Pádar.

Chatar Singh (A. D. 1664).—This Rájá's name was Shatru Singh, as appears from the copper plates, but Chatar Singh is the name in common use. On his accession, he appointed Jaí Singh, his brother, to the office of Wazír, and sent him to Sangrám Pál, of Basohli, to demand the restoration of the Bhalai *iláqá*, alienated by his father. This demand being refused, Chatar Singh invaded Basohli and re-annexed Bhalai to Chambá. He visited Pángí, and

(1) In connection with this tradition the following popular rhyme is of interest:—
Ujriya Lahor, | Vasiya Brahmor.
Lahore became waste: Bráhmaur was peopled.

(2) She also built a bridge over the Rávi at Nelhora near Chamba, called Duku ra sau, or Duku's bridge; so named after her husband.

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Chatar Singh, A. D. 1664.

carried his arms lower down the Chandrabhága valley, into Pádar, which had till then remained in the possession of its *ránás*, though probably under the suzerainty of Chambá. These he removed from all authority, and appointed his own officials. He also founded a town on the plain and named it Chatargarh. Being an emporium of the Central Asian trade, a good deal of which then passed through Núrpúr and Chambá to Zánskar and Ladákh, the town grew and flourished, until A. D. 1836; when it was completely destroyed by the Dogras, and the name changed to Gulábgarh.

Edict of Aurangzeb for demolition of Hindu temples.

In A. D. 1678, the Emperor Aurangzeb issued an order for the demolition of all Hindu temples in the State. Chatar Singh refused to render obedience, and directed that a gilt pinnacle should be put on each of the chief temples in Chambá as a mark of defiance. On hearing this the Emperor was greatly incensed, and summoned the Rájá to Delhi. Instead of going himself he sent his brother Shakat Singh, who was accompanied by Ráj Singh of Guler, but for some reason unknown they turned back from Bajwára, before reaching Delhi. Chatar Singh seems to have been able to allay the Emperor's wrath, but there is no record as to how the matter was finally settled. The gilt pinnacles remain on the temples to the present day.

War with Mughal Viceroy.

At that time Mirza Obed Beg, the Súba or Viceroy of the Panjáb, who resided chiefly at Kalánaur, used to make incursions into the hills, and greatly annoyed the Hill Chiefs. This led to a confederation being formed against him, in which were included Chatar Singh of Chambá, Ráj Singh of Guler, Dhiráj Pál of Basohli, and Kripál Deo of Jammu. Jammu sent a force of Patháu troops, and the confederate army defeated that of the Viceroy, enabling the Chiefs to recover the territory they had lost.

Partition of Láhul.

It was probably in the beginning of Chatar Singh's reign that Láhul was finally divided between Chambá and Kulu. Till then as we have seen Chambá territory extended up to the junction of the Chandra and Bhága; the remainder of Láhul being under Kulu and subject to Ladákh. In consequence of the invasion of Ladákh by Eastern Tibet in A. D. 1646-47 the power of the former country was much weakened, and Rájá Bidhi Singh, of Kulu, A.D. 1663—74, took advantage of this to throw off his allegiance and expel the Ladákhí officials from Láhul. Soon afterwards Chambá lost the upper part of the main valley. The Kulu annals state that Láhul was acquired as dowry with a Chambá princess, but this is improbable. It seems more likely that the transfer of territory was the result of war and conquest, as is hinted at in the local tradition of Kulu. There seems to be no authority for the statement that Gugé in upper Kanáwar had gained a footing in Láhul, and that Chambá and Kulu combined to expel the invader and then divided the country between them.[2]

(1) *Vide* Kulu, Láhul and Spiti, p. 39. Rájá Udai Singh (A.D. 1690-1720) visited Láhul in the early part of his reign, possibly in connection with the boundary dispute with Kulu. Udaipur near Trilokhath was named after him.

(2) *Vide* Appendix V.

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Chatar Singh died in A. D. 1690, leaving two sons, Udai Singh and Lachman Singh.

Udai Singh, A. D. 1690.
Auspicious accession.

Udai Singh—(A. D. 1690).—The new reign began auspiciously. The young Rájá was well read and accomplished, the people were happy and contented, and the country was prosperous. Jai Singh, brother of the late Rájá, seems to have retained the office of Wazír throughout the previous reign, and he was re-appointed by Udai Singh. Much of the prosperity which the State enjoyed seems to have been due to his able administration, and it continued while he lived. He died, however, shortly after Udai Singh's accession. About the same time Ráj Singh of Guler also died, and was succeeded by his son Dhulíp Singh, a minor, to whom Udai Singh had been appointed guardian. Taking advantage of Dhulíp Singh's minority, the Rájás of Jammu, Badhu, and Basohli, invaded Guler, and Udai Singh was appealed to for help. He sent to Siba, Kahlúr and Mandi, and with the co-operation of these States drove out the invaders, and restored the infant Rájá to his rights.

Deposition and death.

So far all had gone well, and how long this prosperity continued we do not know, but dark days were now at hand. Udai Singh was of a self-willed disposition, and, after his uncle's guiding hand and wise counsel were withdrawn, his natural tendencies began to asesrt themselves. He gradually gave way to evil courses, and surrendered himself to sensual pleasures, which alienated from him the loyalty of his people. The administration of the State became more and more disorganised, and at length a climax was reached when Udai Singh appointed a barber, with whose daughter he had fallen in love, to the office of Wazír, and resigned all authority into his hands. The officials then interfered and deposed him from power, in the hope that this would have a salutary effect. Meantime Uggar Singh, son of Mahípt Singh, and cousin of the Rájá, was appointed regent. At the end of a month Udai Singh was restored, but he soon relapsed into hs former ways; and Uggar Singh, being afraid, fled to Jammu. Things went from bad to worse until, at last, the officials formed a conspiracy against the Rájá, and determined to kill him, and put Lachman Singh, his younger brother, on the *gaddi*. Lachman Singh, on being approached, fell in with their designs, and joined the conspirator. To carry out their purpose, a day was fixed when Udai Singh was to hunt at Udaipur, a large plain on the left bank of the Ráví, three miles below Chambá. About mid-day they began firing their guns, and Udai Singh, realising danger, came out of his tent with a sword in his hand. Seeing a few of his personal servants standing near, he called on them to rally around him. Touched by this appeal, and repenting of the part he was playing, Lachman Singh abandoned the conspirators, and took his stand beside his brother. On this the officials ordered Lachman Singh to be killed first, and then the Rájá was mortally wounded. He died in a few days. The spot on which this tragedy took place has remained uncultivated to the present time.

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Udai Singh died in A. D. 1720, after having reigned for thirty years. He left no heir to succeed him, and Lachman Singh seems also to have died childless.

Uggar Singh, A. D. 1720. Residence in Jammu.

Uggar Singh—(A. D. 1720).—As has been stated, Uggar Singh acted as regent for a time during his cousin's suspension from power, but on Udai Singh's restoration he took refuge in Jammu. There he entered the service of Dharab Deo, Rájá of Jammu, as a soldier, without disclosing his identity. One day as he was returning from bathing in the river Tawi, with a *lota* full of water in his hand, he was met by a *mast* elephant which had broken loose, and which, seeing Uggar Singh, suddenly charged down upon him. He checked the animal for a moment by a blow with the *lota*, and thus gained time to draw his sword, with which he severed the trunk from the body at one blow. The feat was reported to the Rájá, who summoned Uggar Singh to his presence, and elicited from him the fact of his near relationship to the ruling family of Chambá. He seems in fact to have been next in the succession after the two sons of Chatar Singh, his uncles Jai Singh and Indar Singh having probably died childless.

Accession to the gaddi.

Shortly afterwards intelligence of the assassination of Udai Singh and his brother arrived, and Dharab Deo then furnished Uggar Singh with all necessary assistance, and sent him back to Chambá where he was installed as Rájá.

Tirsera tax

It is said that the ghost of the murdered Rájá used to appear to Uggar Singh, and cause him much distress, and that to lay the evil spirit he erected a temple at Udaipur, near the place of the murder, and imposed a small tax for its maintenance. The temple is still in existence and the tax, called *Tirsera Udai Singhiána Autariána* is still collected.

Imprisonment of Dalel Singh.

Shortly after his accession, Uggar Singh had his suspicions aroused against his cousin Dalel Singh, son of Raghunáth Singh, who was then a boy, residing with his maternal uncle in Jammu territory; and the Mughal Viceroy on being appealed to, had Dalel Singh brought to Lahore and kept in confinement.

Deposition of Uggar Singh.

Uggar Singh was popular at first, but as years went on the feelings of the officials towards him underwent a change, and they decided to depose him and raise Dalel Singh to the *gaddi*. Their first step was to gain over the Viceroy by a present of a *lákh* of rupees, whereby Dalel Singh's release was secured, also a *sanad* appointing him Rájá of Chambá. This appointment was supported by a force of Mughal troops. On hearing of Dalel Singh's approach, Uggar Singh made no effort to oppose him, but broke down the bridge over the Rávi, and set fire to the town. He then retired to the Chámundá Temple, whence he watched the conflagration, and thereafter fled up the Rávi Valley. When passing the village of Juh in Chanota, he was wounded in the thigh by a bullet fired by the Rána of Gurola, and the spot where this happened has been marked by a small shrine ever since. Uggar Singh then fled to Kángra, where he

soon afterwards died. He left two sons, Ummed Singh and Sher Singh, who were then quite young.

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Dalel Singh, A.D. 1735. Imprisonment of Ummed Singh.

Dalel Singh—(A.D. 1735).—Having secured the *gaddi*, the new Rájá's first care was to have Uggar Singh's sons placed under lock and key in Lahore, where they remained for thirteen years. Dalel Singh also rewarded those who had helped him to obtain the kingdom, and made himself popular by remitting various oppressive taxes.

Release of Ummed Singh.

Nevertheless the sons of Uggar Singh, as the rightful heirs to the throne, had many friends and supporters among the people, who only waited for a suitable opportunity to restore them. In spite of every effort, however, it was found impossible for some time to effect their release, but at length this was secured through a servant of Ummed Singh, belonging to the Katwálu family in Chambá. This young man was of the same age as his master, and strongly resembled him in appearance; and, the two having exchanged clothes, Ummed Singh escaped, the servant remaining in his place. When the deception was discovered the man was brought before the Mughal Viceroy, who asked him why he had thus forfeited his life. For answer he said that he had only done his duty to his master, and was ready to bear the penalty. The Viceroy was so pleased with this reply, and with the man's fidelity and devotion, that he ordered his release, and dismissed him with presents. But Ummed Singh did not succeed in escaping after all, for he was re-captured, and brought back to Lahore. On enquiry, however, the Viceroy became acquainted with the fact that he was the rightful heir to the Chambá *gaddi*, and a *sanad* was therefore granted, along with an armed force, to enable him to recover his territory. Being married to a daughter of the Rájá of Jasrotá, Ummed Singh came by way of Jasrotá and Basohli, obtaining further assistance from these Chiefs. Dalel Singh was urged by his officials to prepare for resistance, but he refused to do so, saying that Ummed Singh was the lawful heir, and he would not oppose his claim. He accordingly remained at the capital, and on Ummed Singh's arrival surrendered the State into his hands, and was kindly dealt with. For a time he continued to reside in Chambá, but afterwards became a *sádhu*, and died at Jawála Mukhi. He left no son, and his daughter was married to Bajai Deo of Jammu.

Ummed Singh, A. D. 1748. Recovery of Rihlu and Pálam.

Ummed Singh—(A. D. 1748).—This Rájá was a just ruler and an able administrator. He succeeded to the State at a very momentous period in Indian history. The Mughal Empire was now in the throes of dissolution; the Viceroys of the provinces were assuming independence, and the Maráthas and Afgháns had begun their life-and-death struggle for the mastery of India. All paramount authority was thus at an end, and the Hill Chiefs, taking advantage of the anarchy which prevailed, threw off their allegiance, and recovered all the territory of which they had been deprived by the Mughals. A large and fertile district of the Chambá State, to the south of the Dhaula Dhár, had been thus confiscated:

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Ummed Singh, A. D. 1748.

Ummed Singh re-asserted his sway over it, and carried his victorious arms along the southern slopes of the range as far as the borders of Mandi. His troops garrisoned the fort of Pathiár near Pálampur, and he is said to have obtained a footing in Bír Bangáhal. In the Kángra Settlement Report, Mr. Barnes refers to a letter from the Emperor Ahmad Sháh to the Chambá Chief, remonstrating with him on the seizure of Chari and Rihlu. So low had the Empire fallen. As Ahmad Sháh reigned from A. D. 1748 to 1755, it must have been within these years that the State territory to the south of the Dhaula Dhár was restored to its ancient limits. It probably took place previous to A. D. 1752, for in that year Mughal supremacy entirely ceased with the cession of the Hill States, along with the rest of the Punjab, to Ahmad Sháh Durráni. But Afghán rule was never more than nominal in the Hills to the east of the Jhelum, and Chambá seems to have enjoyed practical independence till about A. D. 1767, when it came more or less under the influence of the Sikhs.[1] The State, however, lost the *jágír* in Jaswán which it had held from the time of Prithví Singh, owing to the refusal of Ummed Singh to attend the Imperial Darbár at Lahore.

Durráni rule.

Palaces at Chambá and Rájnagar.

The Kandchandi portion of the palace, which is still in existence, was erected by Ummed Singh, and he also built a palace at Nadu, eight miles down the Rávi Valley, changing the name of the place to Rájnagar. There his son Ráj Singh was born in A. D. 1755. Only one gateway of this building now remains.[2]

Death of Ummed Singh.

Ummed Singh died on the 13th of Baisákh Vik. 1820=A. D. 1764, in the 39th year of his age, and the 16th of his reign. He left orders that no *ráni* was to become *sati* at his funeral.

Ráj Singh, A. D. 1764.

Ráj Singh—(A. D. 1764).—He was only nine years old at the time of his father's death, and Ummed Singh, being suspicious of the designs of his younger brother, Sher Singh, had left secret orders that, immediately on his own decease, Sher Singh should be arrested and kept under restraint. This was done, and all danger was thus averted.

Loss of Pálam.

Soon after this, Ghamand Chand of Kángra, taking advantage of Ráj Singh's minority, seized the fort of Pathiár, and drove the Chambá troops out of Bír Bangáhal, but the queen-regent, who was a Jammu princess, obtained help from Ranjít Deo of that State, and recovered the territory which had been lost. It would appear, however, that another and more successful attempt was made by the Kángra Chief, for all the State territory to the east of Rihlu was lost to Chambá prior to the death of Ráj Singh.

Invasion of the State by Jammu.

Ranjít Deo of Jammu seems to have interfered a great deal in Chambá affairs during the minority of Ráj Singh, owing to his near relationship to the Rájá's mother. He probably aimed

(1) For a short time in 1758 all the Hill States, and even the Mughal Governor of Kángra, were subject to Adina Beg, Viceroy of the Punjab under the Maráthas.

(2) The foundations of the Rang Mahal at Chambá are also said to have been laid by this Rájá.

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Ráj Singh, A.D. 1764.

at bringing the State entirely under his own supremacy. On the decline of Mughal rule, Ranjít Deo had also become practically independent, and, not content with his own ancestral possessions, had asserted his sway over all the Hill States between the Chenáb and the Rávi. As has been stated, his influence was felt as far east as Chambá where he had appointed one of his own officials, named Aklu, to the office of Wazír. While the queen-mother lived things remained quiet but she died soon after Ráj Singh came of age, and, her influence being withdrawn, the young prince who disliked Aklu, and probably suspected secret designs against the State, had him seized and thrown into prison. This was resented as a personal insult by Ranjít Deo, who sent an army under Amrit Pál of Basohli to invade Chambá.[1] Ráj Singh was absent at the time, having gone to interview the Viceroy of the Panjáb[2] at Kalánaur. He heard of the invasion at Núrpúr on his way back, and at once sent to the Rámgarhia Sardárs to ask assistance, for which he paid a *lákh* of rupees. With their help he drove out the Jammu army after it had been in possession of his capital for three months. This took place in A. D. 1775, and is the first reference to the Sikhs in the State annals.

Sikh ascendancy.

The Durráni rule, which had always been intermittent, came to an end in the Central and Eastern Punjab after the last invasion of Ahmad Shah in A. D. 1767. The Sikhs then rapidly acquired political power, and their marauding bands roamed about the country, intent only on plunder and rapine. They had by this time formed themselves into the twelve *misls*, or confederacies which preceded their consolidation into one kingdom under Ranjít Singh. One of these was the Rámgarhia *misl*, and Jassa Singh, the head of this confederacy, seems to have been the first Sikh leader to invade the Kángra Hills. About A. D. 1770 he made tributary to himself Ghamand Chand of Kángra, and several other Hill States, one of which was probably Chambá. This is, in all likelihood, the reason why Ráj Singh went to him for help against Jammu. His authority was, however, of brief duration, for in A.D. 1776 he was defeated on the plains by Jai Singh, of the Kanhiya *misl*, who then assumed the suzerainty of most of the Kángra group of States. In the Kángra Settlement Report, Mr. Barnes refers to a document in his name fixing the amount of tribute payable by Chambá at 4,001 rupees. This document is dated A. D. 1776.

Birth of Jít Singh.

Ráj Singh was married to a daughter of Sampat Pál of Bhadrawáh, and his son Jít Singh was born in A. D. 1775.

Conquest of Basohli.

In A. D. 1782 Ráj Singh invaded and conquered Basohli, but restored the country on payment of a *lákh* of rupees, the amount he had paid for the assistance of the Sikhs against Basohli and

(1) There is a copper-plate in existence granted by Amrit Pál on this occasion in place of one which had been lost. It is dated Vik. 1831=A.D. 1775.

(2) Probably Khwájá Obed, the Afghán Viceroy.

Jammu. [1] Bhadrawáh was at this time tributary to Chambá, as it probably had been for a considerable period. It was, however, under its own native ruler, whose name was Daya Pál.

Ráj Singh, A.D. 1764. Conquest of Kashtwár.

In A. D. 1785 Chambá also asserted its supremacy over the Native State of Kashtwár on, it is said, the invitation of Brij Ráj Deo of Jammu; and an army under Jít Singh, son of Ráj Singh, then only eleven years old, was sent to invade the territory. In this it was successful, and Kashtwár was conquered and held for six months, during which the Chambá troops remained in the capital. They seem to have been withdrawn on the approach of winter, and the return of the Kashtwár Chief from Kashmír, whither he had fled, with an army provided by the Durráni rulers, who then held the valley.

Recovery of Kángra Fort by Sansár Chand

Meanwhile events fraught with disastrous consequences to the Chambá Chief were ripening in Kángra. On the decline of the Mughal Empire, Ghamand Chand of Kángra resumed possession of that portion of the Kángra Valley which had been included in the Imperial demesne in the time of Akbar, and also made strenuous efforts to capture the Kángra Fort; in which, however, he was unsuccessful. This famous stronghold was held by Nawáb Saif-ulláh Khán, the last of the Mughal Governors of the Kángra Hills, who, we are told, continued to correspond directly with Delhi. Though completely isloated, and possessing nothing but the lands immediately beneath the walls, this brave officer contrived to hold his own against all assailants for more than thirty years. In A. D. 1774 Sansár Chand, grandson of Ghamand Chand, succeeded to the kingdom of Kángra. About the same time the Mughal Governor, who had held the fort so long, was removed by death; and the Kángra Chief then redoubled his efforts to regain possession of the ancient capital of his kingdom. Being still unsuccessful, he called in to his help Jai Singh Kanhiya, the Sikh Chieftain already referred to, and a force was sent under his son Gurbakhsh Singh. By stratagem the garrison was persuaded to capitulate, but, much to Sansár Chand's chagrin and disappointment, the capitulation was made to the Sikhs and not to himself. One account states that the siege took place in A. D. 1781, and that the old Nawáb was then still alive, but dangerously ill; and on his demise the fort was surrendered by his son. However this may be, Jai Singh got possession of the stronghold and retained it till A. D. 1785-86; when, being defeated on the plains by a combination against him aided by Sansár Chand, he withdrew from the hills, leaving Kángra Fort in the hands of its legitimate Chief, to whom it was thus restored about two centuries after its occupation by the Mughals.

Supremacy of Sansár Chand.

With the recovery of the fort,[2] and the withdrawal of the Sikhs from the hills, Sansár Chand was left at liberty to prosecute his ambitious designs. He revived the ancient claim of Kángra to the

(1) This is the correct spelling of the Badrawár of the maps.

(2) Kángra Fort was in former times regarded as impregnable, and the popular conception of the prestige attaching to its possession found expression in the saying :—

" He who holds the Fort, holds the Hills."

Vide Kángra Settlement Report, page 10.

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History.

Ráj Singh, A.D. 1764.

War with Kángra and death of Ráj Singh.

headship of the eleven states of the Jálandhar group, which had been in abeyance in the Mughal times, and arrogated to himself supreme authority over the Chiefs. He compelled them to pay tribute, encroached upon their territories, and seized by force all the lands which had been included in the imperial demesne. In pursuance of this claim he demanded of Ráj Singh the surrender of the Rihlu *iláqá*, as having been part of the Kángra *kárdári* under the Mughals. This demand was met by a prompt refusal, and, seeing a collision inevitable, Ráj Singh began at once to prepare for war. He went in person to Rihlu, and built or repaired and strengthened the fort, which was garrisoned by his own troops. Meantime Sansár Chand was not slow to support his demand by armed force. He concluded a treaty with Dhián Singh, Wazír of Guler, who, in those unsettled times, had seized the small State of Kotila, between Kángra and Núrpúr, and had made himself independent. Ráj Singh obtained help from Núrpúr. The Chambá army was disposed in various directions along the frontiers, keeping watch and ward, while Ráj Singh himself was at Nerti near Sháhpúr, with the Núrpúr levies and a small force of his own troops. Sansár Chand, getting intelligence of this, advanced secretly, and fell suddenly upon the Chambá force, which was taken completely by surprise. The Núrpúr levies fell into a panic and fled, leaving with the Rájá only forty-five of his own men. His officers urged him to make a retreat, pointing out to him the hopelessness of effecting a stand against such superior numbers, but he refused to do so, saying it would be a disgrace to retire when confronted by the enemy. His personal attendants and servants first fell around him, and then the Rájá himself was wounded in the thigh by a bullet. Still he bravely fought on, killing many of his opponents and performing prodigies of valour. At last a man named Jít Singh,[1] Purbea, came from behind, and struck him on the head with a sword. Ráj Singh wiped away the blood, and then, resting his hand on a large stone near which he was standing, fell dead. The impress of the blood-stained hand is believed to be still visible on the stone. A temple was erected on the spot by his son at which a *mela* is held every year on the anniversary of his death. Ráj Singh's bravery on this occasion is still commemorated in song by the local bards throughout these mountains. He is said to have paid special veneration to Chámundá Deví,[2] the Goddess of War of the Chambá Chiefs, and was promised by her an addition of twelve years to his life, and the honour of dying in battle as he desired.

Ráj Singh died on the 7th of Hár, Vik. 1850=A. D. 1794, in the 40th year of his age, and the 30th of his reign. When his body was examined it was found to bear no fewer than eighteen wounds.[3]

(1) This man's name is given differently in different accounts of the battle. In one it is Amar Singh, Hazárí, and he is said to have been one of four brothers present, one of whom was killed by Ráj Singh.

(2) Ráj Singh repaired or rebuilt the Chámunda Temple, and the steps leading up to it were also made by him.

(3) Ráj Singh's body was cremated at Rihlu Fort, and his *ránís* became *sati* in Chambá.

CHAP. I, B.

History

Jit Singh, A.D 1794.

War with Basohli.

Jit Singh—(A. D. 1794).—Notwithstanding the death of the Rájá the Chambá troops continued to maintain their hold on Rihlu, and there was no more fighting.[1] Sansár Chand secured only a few villages on the border. Jít Singh was nineteen years of age at the time of his father's death; and shortly after his accession he was involved in a war with Basohli. Bajai Pál of that State was in the habit of making inroads into the Jund and Bhálai *iláqás* of Chambá, which adjoined his own territory, and of plundering the country. In A. D. 1800 Jít Singh retaliated by invading Basohli, and after conquering the State, restored it, as his father had done, on payment of a war indemnity. Some time after this the Chambá Chief was desirous of visiting the shrine of Devi Mal in Balor, but the Rájás of Basohli, Badhu and Rámnagar, suspecting that he had designs against them, sent a *nazarána* of Rs. 50,000, with a request to him to turn back, which he accordingly did.

Arrogance of Sansár Chand.

Meanwhile Sansár Chand had been engaged in still further consolidating and extending his power; and, with the acquisition of Fort Kángra, he was able to exercise a tyrannical and oppressive sway over all the Hill States between the Rávi and the Satlej.[2] These he made entirely subject, and compelled the Chiefs to attend his Court, and send contingents for his military expeditions. In this way he fully established his power in the hills, and ruled despotically for twenty years, gaining for himself a renown which had never been approached by any of his ancestors; and his name is still widely known throughout these mountains. But his overweening ambition carried him too far. Not content with what he had acquired in the hills, he aimed also at the recovery of his ancestral possessions on the plains, which had been lost after the invasions of Mahmúd of Ghazni; and is said even to have dreamt of a Katoch kingdom in the Panjáb. For this purpose he twice descended from the mountains into the Bári Doáb, but was driven back by Ranjít Singh, who was then rising into power, and would brook no rival. This was in A. D. 1803 and 1804. Disappointed in his designs on the plains, Sansár Chand in A. D. 1805, turned his arms against the State of Biláspur, and seized part of the territory lying on the right bank of the Satlej. This was the last straw; and the Hill Chiefs, smarting under the many indignities heaped upon them, and fearing probably for their own possessions, formed a general confederacy against him, the ultimate result of which was his downfall, and the complete extinction of his kingdom.

The Gurkha invasion of Kángra, and defeat of Sansár Chand

Previous to A. D. 1803 the Gurkhás of Nepál had invaded and annexed the mountain area between the Gogra and the Satlej, and Bilaspur was subject to them. The Rájá of that State, in conjunction with all the associated States of the Jálandhar Circle, and also Basohli, sent to invite Amar Singh Thapa,

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(1) Sansar Chand is said to have given orders that Ráj Singh should be taken prisoner and the Rajá's death caused him much concern. This may partly account for the sudden cessation of hostilities; a copper-plate exists recording a treaty of amity and friendship between Ráj Singh and Sansár Chand, dated Vik. 1845 = A. D. 1788.

(2) Vide Kángra Settlement Report, page 10.

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History.

Jít Singh, A. D. 1794.
Supremacy of Ranjít Singh

the Gurkha Commander, to invade Kángra, and promised him their support. This invitation was eagerly accepted, and the Gurkha army at once crossed the Satlej, and was met by contingents from the Confederate States. This was in the spring of A. D. 1806. Nathú, the Wazír of Chambá, was sent in charge of the State troops. The Kángra forces, which had been weakened by recent changes, made a brave but ineffectual resistance, and the Gurkhás then advanced into the heart of the country and laid siege to Kángra Fort, in which Sansár Chand had taken refuge. The fort was invested for four years, but all the efforts of the Gurkhás were unequal to the task of reducing it. At length, rendered desperate by the misery and distress which had come upon his country, and seeing no hope of relief, Sansár Chand, in A. D. 1809, sent Fateh Chand, his younger brother, to ask the aid of Ranjít Singh. This request was readily granted, but on condition that the Kángra Fort should be surrendered; and to this Sansár Chand had to agree. The Mahárájá then advanced into the hills in person, in May, A. D. 1809, and being met by Sansár Chand, who had escaped from the fort in disguise, he in August gave battle to the Gurkhás, defeated them, and compelled them to retire across the Satlej. According to agreement Ranjít Singh then took possession of the fort, and with it the 66 villages in the Kángra Valley which had formed a part of the Imperial demesne, leaving the rest of the Kángra State in the hands of Sansár Chand, who was now reduced to the position of a feudatory of the Sikhs.[1] His downfall involved that of the other States, and from A. D. 1809 all of them, including Chambá, became tributary to Lahore.

Death of Jít Singh

Jít Singh died in A. D. 1808, while the siege of the Kángra Fort was still going on, in the 33rd year of his age, and the 14th of his reign. He lived in troublous times, and a large army had to be maintained for the defence of the State, but he managed his affairs with such prudence that the revenues sufficed for all expenses, and the State was never in debt. His sons were Charat Singh and Zoráwar Singh.

Charat Singh, A. D. 1808.
Minority of Charat Singh.

Charat Singh—(A. D. 1808).—He was only six years old at the time of his father's death, but the State officials seated him on the *gaddi*, and installed him as Rájá. During Charat Singh's minority the administration was in the hands of the queen-mother, a Jammu princess, and of Nathú, a member of the Baratru family, who had been appointed Wazír in the reign of Jít Singh. The queen-mother, whose name was Ráni Sárda, was a wise and far-seeing woman. She erected the temple of Rádha Krishna, which was consecrated on the 14th of Baisákh, Vik. 1882 = A. D. 1825. It was she, too, who caused the steps to be made to the Ráni's shrine alongside the water-course on the Sháh Madár Hill. Nathú, Wazír, also seems to have been a man of great ability and administrative talent. His name is still remembered in Chambá,

(1) Sansár Chand died in Dec. 1823, and in 1827-8 his kingdom was annexed by Ranjít Singh.

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where he is spoken of with great respect. The first event of importance after the accession of the young Chief was a threatened invasion of the Sikhs under Ranjít Singh. He had reduced Jasrotá and Basohli, in the Jammu Hills, to the position of tributaries, and was advancing on Chambá, when he was bought off by large presents. This was in A. D. 1808-09. The State soon afterwards became subject to Lahore but remained almost completely free from actual invasion, though threatened with it more than once. This immunity was due in part to the mountainous and difficult character of the country, but also in a considerable degree to the personal influence, and great sagacity, of Nathú, the Wazír, who was a favourite with the Maháraja.

Annexation of Bhadrawáh.

As already mentioned, the small State of Bhadrawáh had long been tributary to Chambá, and was ruled by its own Chief whose name at this time was Daya Pál.[1] Towards the end of his reign internal family quarrels arose in Bhadrawáh, and Daya Pál was driven out, and died in Dínanagar. Pahár Chand, his cousin, succeeded, in the absence of a direct heir, and after some years he, in A. D. 1820, refused to continue the payment of tribute to Chambá. Nathú, Wazír, advanced against him, but was defeated on the Padari Pass. He then went to Ranjít Singh, and, obtaining help from him with a *sanad* of transfer, advanced a second time in A. D. 1821. The Rájá of Bhadrawáh finding resistance hopeless, partly demolished a fort recently erected, and fled, never to return. Bhadrawáh was then annexed to the Chambá State, and placed under the direct control of its officials.

Seizure of Rihlu by Ranjít Singh.

In A. D. 1821, Desa Singh, Majíthia,[2] in the name of Ranjít Singh, claimed Rihlu as having been a part of the Kángra *kárdári* under the Empire, and laid siege to the fort. Nathú sent orders to the officer in command to hold out till he should proceed to Lahore, and arrange the matter with the Mahárájá; but the queen-mother, becoming afraid of the consequences of further resistance, directed the fort to be surrendered to the Sikhs. Rihlu thus passed away finally from the possession of the State. Nathú went to Lahore, but failed in his mission, in so far as the retention of Rihlu was concerned, but he succeeded in persuading Ranjit Singh to give back Ránitar, a small place in Rihlu, which had been the hereditary *jágír* of the Ránís of the Chambá family. He also secured the remission of the yearly tribute of Rs. 30,000, in consideration of the loss of Rihlu. Mr. Vigne states that Chambá agreed to the surrender of Rihlu on condition of being allowed to retain Bhadrawáh, and the fact of a *sanad* having been granted by Ranjít Singh, in A. D. 1820, conveying Bhadrawáh to Chambá seems to lend support to this version. This *sanad*, as we shall see, helped

(1) Fateh Pál and Bhup Chand, the fathers, respectively, of Daya Pál and Pahar Chand, were prisoners in the Pakki Chauki or old palace at Chambá and died there. Pahár Chand's mother was a Chambá princess.

(2) Desa Singh was the first Sikh *názim* or Governor of Kángra. The Rihlu Fort was surrendered on 2nd Hár, S. 97 = A. D. 1821.

to save the State from dismemberment and practical annexation to Jammu.

Charat Singh. A. D. 1808. Rájá Bír Singh of Núrpúr.

In A. D. 1815 Bír Singh of Núrpúr, brother-in-law of Charat Singh, was expelled from his principality by Ranjít Singh, and fled to Chambá. There he raised an army to attempt the recovery of his State, and, being defeated, sought refuge in British territory across the Satlej. In A. D. 1826 he returned to Núrpúr in disguise, and his people rallied around him, but on the approach of a Sikh force he again retired to Chambá; and having been given up under compulsion by Charat Singh, he was imprisoned for seven years in the fort of Govindgarh. Thereafter he was ransomed by the Chambá Chief for Rs. 85,000 and returned to Chambá, where he resided off and on for some time. He was in Chambá at the time of Mr. Vigne's visit in 1839, and, finally, died at Núrpúr in 1846, while engaged in a last vain attempt to recover his principality.

Zánskar tributary to Chambá.

In A. D. 1820-25 Ratanu, the Pálasra, or Chief State Official in Pádar, invaded Zánskar, and made it tributary to Chambá. It had till then been under its own Rájá, who was subject to Ladákh.[1]

Seizure of Pádar by Jammu.

In A. D. 1835 Guláb Singh of Jammu sent an army under Wazír Zoráwar Singh, Kahluria, one of his ablest generals, to invade and conquer Ladákh. After the conquest a force under Wazír Lakhpat Rai was detached from the main army to annex Zánskar, which still held out, and having done this the force crossed the Umási Pass and passed through Pádar on the way back to Jammu. It is believed that Guláb Singh had no intention of encroaching on State territory, but the Pádar people were suspicious, and some opposition was offered to the passage of the Dogra army. This, however, did not amount to much, and the main body passed on leaving only about thirty men in Chatargarh to keep up communications.[2] Thereupon Ratanu, the Chambá official, stirred up the people, seized the Dogra soldiers, and sent them to Chambá. Charat Singh at once disowned the act of his official, but the mischief had been done, and in the spring of 1836 Zoráwar Singh came in person with a large force to avenge the insult. Ratanu had the bridge over the Chandra-Bhága broken down, and in this way kept the Dogras at bay for three months, but at last having, with the help of some villagers, passed a *jhula* across the river a few miles lower down, Zoráwar Singh succeeded in transferring a portion of his force to the other bank, and thus, advancing under cover of night, effected an entrance into Chatargarh by the bridge over the Bhutna Nálá, which had been left intact. Chatargarh was razed to the ground, and the name of the place changed to Gulábgarh; and several of the Pádar people were hanged or mutilated. The country was then annexed to Jammu.[3]

Sapphire mine in Pádar.

It was in Pádar that a sapphire mine was discovered in 1880 which has been a source of considerable gain to the Jammu State.

(1) The tribute is said to have been Rs. 1,000, yearly, besides musk bags and other things.

(2) Twenty men with a thánadár had been left at Padam in Zánskar, but they were all killed in an outbreak; and it was probably on hearing this that Ratanu attacked the small force in Chatargarh.

(3) The right bank of the Ganaur Nálá in Pángi was seized at the same time, and included in Pádar.

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Charat Singh A. D. 1808. Ratanu, Pálasra of Pádar.

Ratanu, whose excess of loyalty had caused all the trouble, fled to Chambá, but he was seized and sent to Jammu, where he was confined for some years. He was then released and allotted a small *jágír* in Kashtwár, which is still held by his family, who, however, have now been permitted to return to their original home in Pádar. It is told of him that, on learning of Charat Singh's death, he shaved his head and beard as a sign of mourning, and on hearing of this, Guláb Singh sent for him. In reply to the Rájá's inquiry, Ratanu is reported to have answered that Charat Singh of Chambá was *his* master, and that he was bound to go into mourning on such an occasion. Guláb Singh was so pleased with his boldness and patriotic feeling that he was at once forgiven.

Dogra invasion of Bhadrawáh.

In 1836 a Dogra army, under Zoráwar Singh, Kahluria, advanced against Bhadrawáh, but the fort was strongly held by the Chambá troops, while another force was advancing from Chambá to their support, and the Dográs had therefore to retire.

Death of Nathú Wazír.

Wazír Nathú died about 1838, and his death was a great loss to the State, which he had served so faithfully for more than 40 years. He is said to have stood high in the favour of Mahárájá Ranjít Singh, on account of important personal service rendered on the occasion of the first invasion of Kashmír in 1814, which ended disastrously for the Sikhs. This personal influence with the Mahárájá stood the State in good stead at several grave junctures.

Visit of Mr. Vigne.

He was succeeded by Wazír Bhága, also a member of the Baratru family. It was soon after this, in February 1839, that Chambá was for the first time visited by a European in the person of Mr. Vigne. He came by Basohli and Sandhára and departed by Chuári and Núrpúr. He speaks of Charat Singh as "not tall, inclined to corpulency, with a full face, light complexion, good profile and a large eye, a somewhat heavy expression and a weak voice." Of Zoráwar Singh he remarks that "he is not so corpulent as his brother, with very handsome, but inexpressive features, and is always splendidly dressed *á la* Sikh with a *chelenk* of rubies and emeralds worn on the forehead over the turban." The Rájá's travels, he states, had never extended beyond Chenie', whither he went to claim and carry off his bride, a daughter of the Rájá of that place. As regards the daily routine, Mr. Vigne says: "The Rájá passes his time very monotonously, devoting a great part of every morning to his *púja*; then follows the breakfast and the long *siesta*. He then gives a short attention to business, and afterwards he and his brother ride up and down the "green" on an elephant, between two others, in the centre of a line of a dozen well-mounted horsemen."[1]

Zoráwar Singh.

Zoráwar Singh, the Rájá's younger brother, is still remembered in Chambá, and the people love to dwell upon the cordiality and affection which existed between the two brothers. Charat Singh never went to Lahore himself, but always sent Zoráwar Singh

[1] Travels in Kashmír, Vol. I, pages 150-59.

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Charat Singh (A.D. 1808).

instead, and in 1833 he was raised to the dignity of Rájá of Bhadrawáh and was then spoken of as "Chota Rájá." Possibly this title had some association with the ancient designation of "Yuvá-raja," and, till the birth of Srí Singh in 1839, Zoráwar Singh must have been regarded as heir-apparent to the *gaddi*. This probably was at the bottom of the trouble which, as we shall see, arose after Charat Singh's death.

Bír Singh of Núrpur.

Mr. Vigne met Bír Singh of Núrpur at Chambá, and heard the story of his misfortunes from his own lips. Bír Singh's anxiety to regain his dominions was evident in every sentence he uttered. In the same year, 1839, Chambá was visited by General Cunningham, who was the first to examine the archæological remains in the State, both at the capital and Brahmaur.

Death of Charat Singh.

Charat Singh was afflicted with a form of melancholia which cast a cloud over the last two or three years of his life. He died in 1844 in the 42nd year of his age, having occupied the *gaddi* for 36 years. Two *ránís* and six concubines became *sati*, this being the last occasion of such a rite in Chambá. He left three sons, Srí Singh, Gopál Singh and Suchet Singh, all of whom were mere children at the time of their father's death.

Srí Singh (A.D 1844). Flight and death of Zoráwar Singh.

Srí Singh—(A. D. 1844).—He was only five years of age on his accession, and all authority remained in the hands of his mother, who was a Katoch princess, while Bhága continued to hold the office of Wazír. Some suspicion had been aroused in regard to Zoráwar Singh, the young Rájá's uncle, and the queen-mother tried to have him arrested and imprisoned, but he easily escaped, and there was a disturbance in the capital. Zoráwar Singh, however, seems to have been unable to gain any support among the people, and immediately fled to Bhadrawáh, of which he was titular Rájá. Thence he went to Jammu, and died there soon afterwards, in 1845. His son, Prákim Singh, was then made Rájá of Bhadrawáh, but that State was annexed in the same year by Guláb Singh of Jammu.[1]

Assassination of Náráin Sháh.

Soon after Srí Singh was seated on the *gaddi* an incident occurred which, in less fortunate circumstances, might have ended disastrously for the State. The facts of the case are thus related. There was in State service a Brahman, of Basohli, named Náráin Sháh, who, having been originally a timber contractor, went by the name of Lakar Sháh. He was a relative of Pandit Jalla, who with Híra Singh, son of Dhián Singh of Jammu, at that time wielded supreme power in Lahore. This man seems to have acted as agent of the Sikh Government, and managed to acquire so much influence in Chambá that the whole State administration was virtually in his hands. In his time, and by his orders, a new issue of the Chambá copper coin was made, and is still called Lakar Sháhi, after him. The State officials resented his arrogance,

(1) It is probable that Bhadrawáh had some more or less under the control of Jammu some time previous to this.

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and took counsel with the Rání to have him put out of the way. Accordingly he was set upon one day, seized, bound and carried up the Sáho Valley, and over to Bailj, where he was killed. Bhága, Wazír, and two of the State officials then went to Lahore to try to pacify Híra Singh and avert the consequences of their act; but Pandit Jalla had them cast into prison, and sent an army to invade Chambá. One division came by Chún and Sandhára, and on its approach the Rání took Srí Singh and fled up the Rávi Valley to Basu. The capital was captured and *looted* by the Sikhs. Another Sikh force advanced by Núrpur, but the Chambá troops in Tárágarh Fort kept them at bay, and prevented their coming farther than Jájari. The Ganeshgarh Fort was taken by a Sikh force from Kotila. Things were looking very dark for the State when news arrived of the assassination of Híra Singh and Pandit Jalla by the soldiery in Lahore, on the 21st December, A.D. 1844; whereupon the invading armies at once withdrew. Wazír Bhága and his companions were also set at liberty, and returned to Chambá.

First Sikh War and its results.

The disorders in the Punjab, which followed the death of Mahárájá Ranjít Singh, were now fast approaching a crisis, and the following year, 1845, broke out the First Sikh War, which ended so disastrously for the Sikh Kingdom. On its conclusion the treaty of peace, as finally arranged, included the transfer to the British Government in perpetual sovereignty of the Jálandhar Doáb and the hill country between the Biás and the Satlej. A war indemnity of a *crore-and-a-half* of rupees was also stipulated for. The Sikh Darbár, being unable to meet this demand, agreed to cede the hilly and mountainous country between the Biás and the Indus as the equivalent of one *crore*, promising to pay the remainder in cash. This treaty was concluded on 9th March 1846. On the 16th of March following a separate treaty was entered into between the British Government and Guláb Singh of Jammu, transferring to him in perpetual possession all the hilly and mountainous country between the Rávi and the Indus, including Chambá, on his agreeing to pay £750,000. This treaty was shortly afterwards modified as regards the boundary on the Rávi. This river divides the Chambá State into two parts, and a question arose as to whether it was intended to include the whole State in the transfer, or only the portion to the west of the Rávi. Ultimately an agreement was come to whereby Guláb Singh acquired *taluka* Lakhanpúr in exchange for the Cis-Rávi portion, and Chambá surrendered all claim to Bhadrawáh, for which it held a *sanad* from Ranjít Singh, on condition that the territory to the west of the Rávi should be restored, thus preserving the ancient integrity of the State.[1] Had the provisions of the treaty of 16th March been fully carried out, Chambá would have become an integral part of Jammu territory.[2] It was saved

[1] Lakhanpúr and Chandgráon are to the west of the Rávi opposite Mádhopur, in Jammu territory.

[2] It is said that a portion of the State adjoining the Jammu border was for a short time in the hands of the Jammu officials.

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from this fate by the patriotic zeal and astuteness of Wazír Bhága, who immediately proceeded to Lahore, laid the matter before Sir Henry Lawrence, and succeeded in securing his sympathy and support, with the result stated. Bhadrawáh thus ceased to be Chambá territory, but the rest of the State was left intact and directly under British control, subject to an annual tribute of Rs. 12,000. A *sanad*,[1] dated 6th April 1848, was granted to Rájá Srí Singh, conferring the territory of Chambá upon him,[2] and providing that, failing heirs male of his own body, the succession should devolve on his elder surviving brother. A more recent *sanad*[3] grants the right of adoption to the Chambá Chiefs on the failure of direct heirs, and is dated 11th March 1862.

Political charge.

The Chambá State was originally attached politically to the Jálandhar Division. The charge was in 1862 transferred to Amritsar, and when that Division was abolished in 1884, the State was attached to Lahore.

The Sanatorium of Dalhousie.

In 1851 the State Authorities were approached by Government with a view to the establishment of a Sanatorium for Europeans within the territory, and every facility was given for this purpose. A site was selected on the western extremity of the Dhaula Dhár by the late Lord Napier of Magdála, then Colonel Napier. After the necessary observations as to climate had been made, Government sanction was given in A. D. 1853 to the transfer of certain plateaux from the Chambá State, *viz.*, Kathlagh, Potrain, Terah, Bakrota, and Bhangor, in consideration of which a reduction of Rs. 2,000 was made in the amount of the tribute annually payable by the State. On the recommendation of the late Sir Donald McLeod the new Sanatorium was named Dalhousie. In A D. 1866 the Balún plateau was also taken over for a Convalescent Depôt for European troops, and at the same time the Bakloh plateau was transferred for a Gurkha Cantonment. For these a further reduction of Rs. 5,000 was made in the tribute. More transfers of land to Government have taken place since then, with a relative reduction in the annual tribute, which now stands at Rs. 3,800.

The Mutiny.

During the Mutiny Srí Singh was loyal to the Government, and rendered every assistance in his power. He sent troops to Dalhousie under the late Mián Autár Singh, and also had a careful watch kept along the frontier for any mutineers who might enter State territory, many of whom were apprehended and made over to the British Authorities.

Later Wazír of the State.

Wazír Bhága retired in 1854, and was succeeded by Wazír Billu, also of the Baratru family who, with a short break, held office till 1860. There were one or two more changes, each of brief duration, previous to the appointment of a European Superintendent in December 1862: after which the office of Wazír was for some years in abeyance.

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[1] Treaties, Engagements and Sanads, Vol. II, No. CXXIX.
[2] Ditto, No XVIII.
[3] The small *jagír* of Ránitar in Rihlu was, however, resumed by Government.

CHAP. I, B. History.

Srí Singh (A. D. 1844). Appointment of Superintendent.

The administration seems to have become much disorganized during Srí Singh's minority, and when he came of age and took the reins of government into his own hands, he found it difficult to restore order. He had married a Suket princess and the men who came with her gradually usurped all authority, the Chambá officials being unable to make a firm stand against them. The revenue had fallen to about a lakh, and a heavy debt had accumulated, due probably in a measure at least to the exactions under Sikh rule. Finding himself unequal to the task of dealing with the disorder into which affairs had fallen, Srí Singh, in 1862, asked the Panjáb Government for the services of a British officer. His request was acceded to, and Major—now Major-General Blair Reid—was appointed Superintendent, and arrived on 1st January 1863. In a short time Major Reid effected important and far-reaching reforms. All the useless servants and hangers-on about the Court were dismissed; the troops—chiefly of Purbiahs and Patháns—whose allowances were in arrears, were paid up and discharged; debts of long standing were liquidated, and the State finances placed on a sound footing.

Disarming of State Forts.

Till then the forts of Táragarh, Ganeshgarh and Prithvijor had been garrisoned by State troops, and when these were disbanded the garrisons were withdrawn, the arms removed to Chambá, and the forts entrusted to the care of the local State officials.

Organisation of Public Works Department.

Major Reid next devoted attention to the development of the internal resources of the State. In a mountainous country like Chambá, where for ages every precaution had to be taken against aggression from without, the routes into the interior were little more than tracks; and the opening up of communications was therefore a matter of the first importance. A Public Works Department under European supervision was organized, new lines of road were surveyed, and their construction was vigorously pushed on from year to year as funds permitted. Even in the isolated valley of Pángí, communications were much improved, chiefly through the agency of the Forest Department.

Opening of Post Office.

In 1863 a Post Office was opened in the capital, and a daily mail service with Dalhousie established and maintained at the cost of the State.

Opening of Primary School.

Educational work was begun in the same year by the opening of a Primary School, the nucleus of the present High School.

Lease of State Forests.

Realising the great importance of efficient forest conservancy, Major Reid, in 1864, moved the Rájá to transfer the working of the State Forests to Government, and this was effected by a lease (dated 10th September 1864) for 99 years, subject to revision every 20 years. Under this lease Government agreed to pay the State Rs. 22,000 yearly, and the Forests were thus placed under the direct control of the Imperial Forest Department.

CHAP. I. B.
History.
Srí Singh (A. D. 1844).

In January 1865 Major Reid was succeeded by Captain Forbes. Plans for a Residency had already been prepared and the building was completed during his term of office. In June 1866 Lieutenant E. G. Wace succeeded Captain Forbes till Major Reid's return in December 1866.

Opening of State Hospital.

In December 1866 a Hospital was opened under Doctor Elmslie of the Kashmír Medical Mission, in connection with the Chambá State. The institution was largely resorted to and much regret was felt when, in March 1867, Doctor Elmslie returned to his permanent sphere of work in Kashmír. As no one could be found to take his place, the Hospital was temporarily closed, but was reopened in February 1868 under an Assistant Surgeon.

Kolri and Khajiár roads.

The next two years were marked by the construction of two entirely new roads to Dalhousie—*viâ* Kolri and Khajiár, respectively—which not only made the journey easier, but greatly facilitated trade with the plains. Dák Bungalows were opened at Chambá and Khajiár. Jandrá Ghát, the Rájá's Dalhousie residence, was erected in 1870-71.

Expansion of the revenue.

Meantime the State continued to prosper, and as a result of stable government the revenue rapidly expanded, till in 1870 it reached Rs. 1,73,000. This substantial increase was not due to additional taxation, on the contrary many vexatious and petty taxes on marriages, traders, &c., were abolished, only the town octroi and bridge tolls being retained. It was due chiefly to the security of land tenure afforded by the granting of leases, whereby the area under cultivation was immensely increased; and with the opening up of communications, high prices were obtained from traders, who with their mules and bullocks were now able to visit the interior of the State for the purchase of grain and other exports.

Death of Srí Singh.

While these changes were in progress and everything augured well for the future, Rájá Srí Singh died after a short illness, on the 11th Assuj 1870, in the 32nd year of his age and the 27th of his reign. Though not well educated he was a wise and sagacious ruler, and had many good qualities both of head and heart. Generous and amiable in character, he was much beloved by his people, and his early death was deeply and sincerely mourned. The various reforms initiated by the Superintendents had his hearty support, for he saw in them the best means of ameliorating the condition of his people and advancing the interests of the State. His only son died in infancy, and his only daughter was married to the present Mahárájá of Jammu and Kashmír.

Gopál Singh (A. D. 1870).

Mián Suchet Singh claims the *gaddi*.

Gopál Singh—(*A. D.* 1870).—In the absence of a direct heir, Mián Suchet Singh, the younger of the two surviving brothers, laid claim to the *gaddi*, basing his claim on the fact that he was the late Rájá's uterine brother. The *sunnad* of 1848 had, however, made provision for the succession, and in accordance with it, Mián Gopál Singh, the elder of the two brothers, was declared the rightful heir.

CHAP. I, B.
History.
Gopál Singh (A. D. 1870).

The order of Government directing his recognition as Rájá was notified in open Darbár by Colonel Blair Reid on the 25th October 1870. Mián Suchet Singh then retired from Chambá, and continued to press his claim for many years, both in India and England, but always with the same result. He died in London in August 1896 without male heirs.

Progress of reforms.

Like his predecessor Rájá Gopál Singh had the assistance of a Political Officer, and Colonel Reid continued in charge. The reforms initiated in the previous reign were pushed on and the revenue continued to increase. Several new lines of road were constructed, and improvements carried out in the capital which added much to its beauty. In 1871 the school was raised to the Middle Standard and a European Headmaster appointed. The Hospital continued to attract an increasing number of patients and proved a great boon to the people in general; while the other departments of the administration were conducted with regularity and precision.

Visit of Lord Mayo

On 18th November 1871 Chambá was visited by Lord Mayo, Governor-General of India.

Abdication of Gopál Singh.

On 5th January 1872 Colonel Blair Reid proceeded on furlough and Colonel G. A. McAndrew was appointed Superintendent. His term of office was marked by another change in the administration. Rájá Gopál Singh had little predilection for the cares of government and difficulties began to arise. These reached a climax in the spring of 1873, and finding himself incapable of governing the country, the Rájá, in April of that year, abdicated in favour of his eldest son, Shám Singh, then a boy of seven. A *jágír* was assigned him at Manjír with a suitable allowance, and there he lived in retirement until his death in March 1895. He had three sons, Shám Singh, born 8th July 1866; Bhuri Singh, born 18th December 1869, and Partáp Singh, born after his abdication.

Sham Singh (A. D. 1873) Installation by Commissioner.

Shám Singh—(A. D. 1873).—The young Rájá was installed by General Reynell Taylor, Commissioner of Amritsar, on 7th October 1873; Mián Autár Singh being appointed Wazír. In the following January Colonel Blair Reid returned from furlough and resumed political charge of the Sate. The Rájá being a minor supreme power was vested in the Superintendent and the Wazír, and their first concern was to make suitable arrangements for the education and training of the young Chief. Along with his brother the Mián Sáhib he was placed under the care of a competent teacher, and no pains were spared to prepare him for the responsible position he was to fill. In April 1874 Chambá was visited by Sir Henry Davies, Lieutenant-Governor of the Panjáb; in March 1875 the Rájá was present at the Imperial Darbár in Delhi; and in 1876 he visited Lahore, with the other Panjab Chiefs, to meet the Prince of Wales, being the youngest ruling Chief present on that occasion. On 1st January 1877 he took part in the great Proclamation Darbar at Delhi.

CHAP. I. B. History.

Shám Singh (A. D. 1873). Retirement of Colonel Blair Reid.

Meanwhile things had been going on quietly and prosperously in the State. Every effort had been made to develop its resources and a fair measure of success had been attained. The revenue now stood at Rs. 2,00,000 and was expanding. A Land Revenue Settlement, begun by Colonel Reid in 1876, resulted in a considerable gain to the State finances. It brought to light a great deal of land which was either very lightly assessed or had entirely escaped observation, thus considerably increasing the area under assessment. On 5th March 1877 Colonel Blair Reid retired. With three intervals of absence he had been in uninterrupted charge of the State since 1863, and it would be difficult to over-estimate his services. Coming at a crisis in its history he found it in a state of chaos, and on his departure he made over to his successor one of the most prosperous and progressive principalities in the Province, with a full treasury and an administration organised on a sound basis. It may justly be said that to General Blair Reid the Chambá State is chiefly indebted for the prosperity which it has ever since enjoyed.

Mr. R. T. Burney.

Colonel Reid was succeeded by Mr. R. T. Burney, C.S., who did much to still further improve the lines of communication. An entirely new road to Brahmaur was completed as far as the 20th mile; but the project was ultimately abandoned owing to the cost which it would have involved. Of the other new roads one was carried from the capital to the Chuári Pass, and the other to Khajíár.

Tutors to the Rájá.

In 1878 Mián Autár Singh retired from the office of Wazír. In the same year Mr. John Harvey, of the Punjab Educational Department, was appointed tutor to the Rájá, and on his promotion in 1881, the vacancy was filled by the appointment of Mr. G. W. Blaithwayt. Under the care of these gentlemen the Rájá made satisfactory progress in his studies and also acquired a taste for manly sports in which he greatly excelled.

Captain C. H. T. Marshall.

On 17th October 1879, Mr. Burney was succeeded by Captain—now Colonel—C. H. T. Marshall, who retained charge till November 1885. Under this officer the roads were still further improved and a new Darbár Hall, which is named after him, was added to the Palace. Hop-growing was introduced in 1880 under European supervision, and the industry prospered and proved remunerative, both to the cultivator and the State. It continued to flourish till 1896, but was ultimately abandoned owing to difficulties in the process of drying. The Pángí Valley was found to be specially adapted to hop-culture. Sericulture was also tried but did not prove a success.

Branch Dispensary and Leper Asylum.

In 1881 a Branch Dispensary was opened at Tissa, which proved a great boon to the people of that portion of the State. In the same year a Leper Asylum, commenced by the "Mission to Lepers" in 1876, was taken over by the State, and has ever since been maintained as a State institution. It usually has about 20 inmates.

CHAP. I, B. History. Shám Singh (A. D. 1873). Marriage alliances. Revision of Forest Lease.

In February 1883 the Rájá was married to a granddaughter of the Maháràja of Jammu and Kashmír, and in the following year to a cousin of the Rájá of Sirmúr.

In November 1883 Chambá was visited by Sir Charles Aitchison, Lieutenant-Governor of the Punjab. In May 1884 the Forest Lease came up for revision on the expiry of the first term of 20 years, and Government agreed to pay two-thirds of the profits to the State during the second term of the lease. The total revenue had now reached Rs. 2,50,000.

Assumption of full power.

As the time drew near for the assumption of full power the young Chief was initiated into the art of government, for which he showed considerable aptitude. He came of age in July 1884, and in the following October was invested with full authority as a ruling Chief by Colonel C. A. McMahon, Commissioner of Lahore. Díwán Govind Chand was at the same time advanced to the office of Wazír which had been vacant since 1878. The first year of his rule was uneventful, and on 3rd November 1885 the entire burden of the administration was transferred to the Rájá by the withdrawal of the Superintendent.

Rájá's administration.

The Rájá entered on his onerous and responsible duties with zeal and earnestness. Every department was kept under his own control and received his personal attention, and at the end of year the Commissioner was able to report that "The Rájá's personal interest in the management of his territory is real and its administration is satisfactory."

Postal Convention.

In January 1887 a Postal Convention was concluded which brought the State into direct relations with the Imperial Postal System, and resulted in a great expansion of the work of the Postal Department. Till then there had been only a Post Office in the capital, but in that year branch offices were opened at Brahmaur, Lal, Sihunta, Báthri, Tissa, Kihár and Pángi, thus linking up the different *wizárats* of the State. A daily arrival and departure mail service was established in connection with each, except in the case of Pángí and Brahmaur, where the climate renders this impossible for more than six months in the summer. A special surcharged stamp was also introduced, which has been a source of revenue to the State.

Reorganisation of State Departments.

The Judicial Department was reorganised on the British model but adapted to local conditions, civil and criminal appeals going from the subordinate to the higher courts, then to the Wazír, and finally to the Rájá. In the Police Department the force was increased to 100 constables under the control of an official designated *Kotwál* The Public Works Department was also reorganised and entrusted with the care of the roads and public buildings.

CHAP. I, B. History.

Shám Singh (A. D. 1873). Erection of Shám Singh Hospital.

The work of the Medical Department continued to grow under the fostering care of the Rájá, and no expense was spared to secure efficiency. The Hospital buildings, erected by Colonel Reid in 1875, were demolished in 1891 to make way for the present "Shám Singh Hospital," with accommodation for 40 in-patients, and fully furnished with all necessary medical and surgical appliances. The Branch Dispensary, opened at Tissa in 1881, continued to attract an increasing number of patients.

Educational progress.

Education was also fostered, and the advanced pupils were encouraged to prosecute their studies by the offer of scholarships in Chambá and on the plains.

Military Department.

A small military force was formed; it consisted of 300 infantry and 30 cavalry with 4 guns, and was accommodated in neat and substantial barracks erected in the neighbourhood of the town.

Building operations.

Shortly after his investment with full powers the Rájá initiated extensive building operations and other improvements in the capital, which were continued over a series of years. Among these may be mentioned the erection of a new Court House, Post Office, Kotwáli, Hospital and Jail. A large part of the main bazár was also rebuilt, and the *chaugán* or public promenade, within the town, levelled and extended, adding much to its attractions.

The Palace.

The palace, most of which was old, was in a dilapidated condition. Its renovation was undertaken and the greater portion of it rebuilt. In addition to these improvements by the State many new houses were erected in the town by private owners, and so great have been the changes in recent years that the capital has been transformed out of recognition, with a corresponding enhancement of its natural beauty.

New Suspension Bridge.

In 1894 the old wire suspension bridge over the Rávi was injured by a flood, and in the following year was replaced by a substantial suspension bridge of iron at a cost of nearly a lakh of rupees.

Agrarian agitation in Bhattiyat *wizárat.*

The year 1895 was marked by an agrarian agitation, which arose in the Bhattiyat *wizárat*, and for a considerable time rendered it difficult for the State Officials to collect the revenue and provide the necessary supply of coolies for State service. As, however, an inquiry into their grievances by the Commissioner of Lahore, proved clearly that there was no good ground for complaint, the ringleaders were arrested and punished and the agitation then subsided.

Mián Bhuri Singh appointed Wazír

In January 1898 Wazír Govind Chand was retired on pension, and the Rájá's brother, Mián Bhuri Singh, was appointed to succeed him. From childhood the two brothers had been greatly attached to each other, and for some years before his appointment as Wazír the Mián Sáhib had acted as Private Secretary to the Rájá, and was thus fully conversant with every detail of the administration; and his nomination gave great satisfaction throughout the State.

CHAP. I. B. History. Shám Singh (A. D. 1873).

During the disturbances on the North-West Frontier in 1897-8 the State made an offer of a large quantity of grain for the use of the troops. This offer, like others of a similar kind, was declined, but the loyalty to the British Crown which prompted it was fully appreciated and acknowledged by Government.

Visit of the Viceroy and Lady Curzon.

In September 1900 the State was honoured by the visit of the Viceroy and Lady Curzon, who spent a week in Chambá. The Viceregal party were accommodated in the Residency, which was tastefully furnished for them, and His Excellency was pleased to express his entire satisfaction with all the arrangements, and his appreciation of the Rájá's efforts to make the visit a pleasant one.

Visit of Sir Mackworth Young.

In November 1901 Sir Mackworth Young, Lieutenant-Governor of the Panjáb, included Chambá in his cold weather tour, and expressed his gratification at the efficiency of the administration and the prosperous condition of the State. The revenue had now reached Rs. 4,00,000.

Abdication of the Rájá.

In September 1902 the Rájá was prostrated by a serious and prolonged illness, which was a cause of great anxiety throughout the State. The illness was all the more unfortunate as preparations were then in progress for the Delhi Coronation Darbár, to which he had been invited. After his restoration to health, the Rájá finding himself unequal to the duties inseparable from his position, addressed Government privately and expressed a strong wish to be permitted to abdicate in favour of his brother, Mián Bhurí Singh. After some delay his abdication was accepted, in deference to his own desire, and, on 22nd January 1904, this was notified in open Darbár by the Honourable Mr. A. Anderson, C. I. E., Commissioner of Lahore.

Bhurí Singh (A. D. 1904). Installation by Lieut.-Governor.

Bhurí Singh—(A. D. 1904).—On May 12, 1904, Mián Bhurí Singh, C.I.E., was, with all due ceremony, installed as Rájá of Chambá, by Sir Charles Rivaz, K.C.S.I., Lieutenant-Governor of the Panjáb. For seven years the Mián Sáhib had been associated with his brother in the administration, and discharged the duties of Wazír with such conspicuous ability as to earn the approval of Government. This was shown in 1902 when he had conferred on him the well-deserved distinction of a Companionship of the Indian Empire, in recognition of the eminent services he had rendered to the State. His accession to the *gaddi* was thus an event of deep significance. Highly cultured and of mature judgment, with wide administrative experience and an intimate knowledge of the State and its needs, Rájá Bhurí Singh entered on a career of great promise as a Ruling Chief, with every happy augury of prosperity and success.

Forest Lease.

In 1904 the Forest Lease came up for revision, on the expiry of the second term of 20 years, and Government decided that, after a small deduction as interest on capital, all the profits from the working of the Forests should in future be paid over to the State. This resulted in a substantial increase of the

revenue, raising it to more than Rs. 6,00,000. Government has now (1907) restored the management of the Forests to the Rájá experimentally for a period of five years, on condition that the management is to be conducted on lines approved by Government.

CHAP. I, B. History. Bhuri Singh (A. D. 1904).

After his abdication Rájá Shám Singh continued to reside in Chambá in the enjoyment of a liberal allowance. He had not fully recovered from the effects of his severe illness, but was in fair health and nothing untoward was anticipated. His sudden demise on 10th June 1905 was thus quite unexpected, and caused sincere grief throughout the State. He was in the 39th year of his age, and at the time of his abdication had occupied the *gaddí* for 30 years.

Death of Rájá Shám Singh.

On 1st January 1906 His Highness the Rájá received from the King Emperor the distinction of Knighthood in the Most Exalted Order of the Star of India; and this signal mark of favour gave keen gratification to his subjects.

Rájá receives K. C. S. I.

Among other Public Works the Rájá, soon after his accession, took in hand the widening of the roads in the vicinity of the capital, and the improvement of the main lines of communication in other parts of the State. These works are still in progress. In 1906 a new Dák Bungalow was built in the town of Chambá in place of the old one destroyed in the earthquake of 1905, and a handsome and commodious Guest-House is also in course of erection. The opening of a Public Reading Room and Library, containing the leading newspapers in English and the Vernaculars, with a large selection of standard books, has been much appreciated.

Public Works.

In January 1907 the Rája was present at the Viceregal Darbár in Agra to meet His Majesty the Amír of Afghánistan.

Viceregal Darbár.

CHAP. I. C. Population.

vators. The Juláhás live chiefly in the suburb of Julákhri near the town and have probably been long settled in the State.

Muhammadans.

The Gujars are said to be a new importation within the last forty or fifty years and are found with their herds of buffaloes and cows on the slopes of many of the mountain ranges in the Rávi Valley. They migrate, as a rule, in spring and autumn between the outer hills and the high ranges, but do not cross the Pángí Range. Each family has its own *dhár* or grazing ground in the mountains to which it always returns. Some have permanently settled in the hills. The Gujars are a fine handsome people with peculiar and characteristic features and dress which make them conspicuous. The men are generally tall and erect, with muscular and well-knit frames. The women are of more slender build, but are active and hard-working. The Gujars make their living by the sale of milk, *ghi* and other produce. If a market exists near their encampment these are taken in every morning for sale. When they live in the interior of the mountains the milk is made into *ghi*, and sold to traders who visit them at stated times, by pre-arrangement, to take it over from them. Grazing dues at certain rates are paid by them to the State.

Leading families.

The principal family in the State is, of course, that of the Rájá, of which a full account is to be found in the History of Chambá in the preceding pages. The succession is from father to son But more than once in recent years, brother has succeeded brother owing to the lack of direct heirs. For instance, the Rájá now on the *gaddi*, Bhuri Singh, is the younger brother of Sham Singh, who ruled the State till 1904. Bhuri Singh has two sons, the eldest of whom, Rám Singh, is the heir-apparent. He is about eighteen years of age, and along with his brother, Kesarí Singh, is being educated at the Chiefs' College, Lahore, under the care of an English tutor, who is also giving them a splendid education in field sports of all kinds. The present Rájá is an excellent English scholar. Almost the whole of this Gazetteer has been carefully revised and checked by him; and a great deal of it is actually from his own hand.

Principal families.

A list of the principal Jágírdárs will be found in Chapter III. Perhaps the most interesting family, next to that of the ruling house, is the Thákur family, whose head now rules the *jágír* of Lahul. The fact that the heir, Partáp Chand, and his brother Dhulip Chand, were sent to Chamba for six months of every year to be educated, shows that the general desire for advancement in civilisation has penetrated to that distant corner of the Himálaya. An account of this family will be found under *Ránás*. The following is a list of the remaining principal families, with a description of the title under which they hold their lands and the *wizarats* in which the lands are situated. The names in the list are in alphabetical order.

List of the principal families in Chambá.

CHAP. I, C.

Population.

Principal families.

No	Name.	Description.	Wisárat.
1	Mián Anirudh Singh, Bijlwán ...	Jágirdár	Sadar.
2	Mián Budhí Singh, Chaubária ...	Do.	Do.
3	Jyotshí Chandar Mani, Rájá-jyotshí...	Do.	Do.
4	Mián Gaja Singh, Jasrotia	Do.	Do.
5	Mián Gobind Singh, Jindrotia .	Do.	Do.
6	Mián Jodh Singh, Behandrál .	Do.	Churáh.
7	Mián Kartár Singh, Chambiál .	Do.	
8	Mián Kharak Singh, Bhupatia .	Do.	Do.
9	Pandit Mohan Lál, Rájá-guru ...	Do.	Do.
10	Mián Moti Singh, Bijlwán	Do.	Do.
11	Mián Partáp Singh, Chambiál ...	Do.	Bhattiyát.
12	Khaláwa Rám Dás, Baratru	Do	Sadar.
13	Dr. Chatar Bhuj, Rájá-vaid	Sásandár	Bhattiyát.
14	Purohit Mansa Rám, Rájá-purohit . .	Do	Sadar.
15	Mehta Triloknáth, Bagalwán .. .	Do.	Do.
16	Lala Gurditta Mal, Sethi	Muafidár	Bhattiyát.
17	Mián Jíwan Singh, Kotlia	Do.	Sadar.
18	Mián Dayála, Kudiál	Málguzár	Bhattiyát.
19	Mián Dás, Jathrunia	Do.	Do.
20	Mián Hoshyár Singh, Jindrotia .	Do.	Do.
21	Lala Jai Dayál, Baratru	Do.	Do.
22	Lala Jalya Rám, Máhir	Do.	Do.
23	Mián Jant, Narial	Do	Do.
24	Mián Moti Singh, Katoch .	Do.	Do.
25	Bakhshi Prabh Dayál, Nijjar... ...	Do.	Do.
26	Sirdar Gopál Dás, Ghamán	...	
27	Lala Rám Dás, Lahriál	Do.	Do.
28	Mián Sohan Singh, Chenária .	.. ...	
29	Mián Sáhib Singh, Ranpatia	Do.	Sadar.
30	Mián Tárá, Parwáiwála . ..	Do	Bhattiyát.

The Bijlwán family.

Mián Anirudh Singh, Bijlwán, is from an ancestor named Jit Singh, second son of Rájá Ganesh Varma (A D. 1512—59). His sons were Bijl Singh, Ranpat Singh, Jaghat Singh, and Bhupat Singh, from whom respectively are descended the Bijlwán, Ranpatia, Jaghatia and Bhupatia branches of the ruling family. Bijl Singh had two sons, Pahár Singh, the ancestor of Mián Anirudh Singh, and Malágar, the ancestor of the late Mián Moti Singh, Bijlwán. As the latter died without male issue and the succession to his *jágír* is still unsettled his name is retained on the list of families, pending the decision.

The Chaubária family.

Mián Budhi Singh, Bágáwala, is the head of the Chaubária family, of which the parent stem is now extinct. He is descended from Shakat Singh, a younger son of Rájá Prithvi Singh (A. D. 1641—64). The *al* or family name is from the Chaubára *mahalla* in the capital, and the Bágáwala branch is so named from the original residence having been in a garden near the palace.

The Rájá-jyotshí family. (1)

Jyotshí Chandar Mani, Rájá-jyotshí, is descended from an ancestor named Prabákar, who was appointed to the office of *Rájá-jyotshí*, or astrologer to the Court, probably by Rájá Ganesh Varma (A. D. 1512—59). This office has remained in the family ever since.

(1) The duties of the Rájá-jyotshí are as follows:—He prepares a yearly astrological almanac; calculates eclipses; makes an annual list of ceremonial observances for the Rájá; records the birth and prepares the horoscope of a prince; gives dates for bringing him out to see the sun and moon, cutting the first hair; and investing him with the *janeo*: also for marriages and resuming the wearing of ornaments after the time of mourning.

CHAP. I, C.
Population.

The Jasrotia family.

Mián Gaja Singh, Jasrotia, is descended from Rájá Sukh Deo of Jasrota. His ancestor, Basant Singh, was expelled in a family quarrel and came to Chamba in the reign of Rájá Ajít Singh (A. D. 1794—1808), and received the *jágír* in Mahla still held by the family.

The Jindrotia family.

Mián Gobind Singh, Jindrotia, is a scion of the Balauria royal clan, the former rulers of Basohli: and his family name is derived from the village of Jindrot in Basohli. Surat Singh, his great-great-grandfather, came to Chamba in the reign of Rájá Ráj Singh (A.D. 1764—94) and fell in battle with that Rájá at Nerti. Autár Singh, his grandfather, was Wazir of Chamba from 1873 to 1878.

Mián Hoshyár Singh, Jindrotia, is a son of Mián Bír Bhadar, younger brother of Wazir Autár Singh.

The Behandrál family.

Mián Jodh Singh, Behandrál, is a scion of the former ruling family of Behandrálta or Rámnagar, in Jammu—the oldest existing branch of the Chamba ruling family. Some six or seven generations ago his ancestor, a grandson of Rájá Inder Deo, came to Chamba and received a *jágír* at Bagai which is still in the possession of the family.

Mián Kartár Singh, Chambiál.

Mián Kartár Singh, Chambiál, is a great-grandson of Zoráwar Singh, younger brother of Rájá Charat Singh (A. D. 1808—44). He receives a cash payment in lieu of a *jágír*.

The Bhupatia family.

Mián Kharak Singh, Bhupatia, is descended from Bhupat Singh, grandson of Rájá Ganesh Varma, (*vide* Bijlwán family).

The Rája-guru family.[1]

Pandit Mohan Lál, Rájá-guru, traces his descent from an ancestor named Suranand, who came from Benares and was made *Rájá-guru*, or spiritual preceptor to the Court, by Rájá Ganesh Varma. This office is hereditary in the family. Pandit Mohan Lál holds the office of Civil Judge and his brother Pandit Narsingh Dayál acts as Rájá-guru.

Mián Partáp Singh, Chambiál.

Mián Partáp Singh, Chambiál, is half-brother to the present Rájá, and was born after his father's abdication.

The Baratru family.

Khaláwa Rám Dás, Baratru, is descended from an ancestor named Jatár who came to Chamba from Baratar in Nurpur. His grandsons were Jagat Rám and Meru. The former was the head of the family in the time of Rájá Ummed Singh (A. D. 1748—64), and was with the Rájá during his imprisonment in Lahore (see p. 97). After returning to Chambá Jagat Rám was appointed *Khaláwa*, or lord chamberlain, on the birth of Ráj Singh, and this office has ever since been hereditary in the family. Vijaya Rám, grandson of Jagat Rám, was Khaláwa to Rájá Ajít Singh, and his sons were Magna and Bhága. Magna retained office till 1867 and was succeeded by Khaláwa Rám Dás, whose son, Captain Sri Kanth, is in command of the State troops. His second son, Karm Singh, is a Judge. Rám Dás is also Wazir or Manager of the Lakshmi Náráyan temple and its revenues.

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(1) The duties of the Rájá guru are as follows.—He has charge of the royal *bansauli* or genealogical roll: directs the Rájá-purohit in the religious rites at births, marriages and deaths: acts as first teacher to a young prince, and officiates in the religious ceremony at the installation of a Rájá.

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The Baratru family.

Several members of this family have rendered distinguished service to the State in the past. In the reign of Rájá Ráj Singh, when Chambá was invaded by Basohli (see p. 99), Zoráwar, son of Meru, above mentioned, was Wazir of the State, and commanded the army which, with the help of the Sikhs, drove out the invaders. On his death the office of Wazir was conferred on his younger brother Nathu, who retained it for more than 40 years. He commanded the contingent sent in 1806 to help the Ghurkhas against Sansár Chand of Kangra (*vide* p. 103). He is said to have enjoyed the special favour of Mahárájá Ranjit Singh, owing to his fidelity during the first invasion of Kashmir in 1814. On the defeat of the Sikhs the Mahárájá was for a time in some danger of being captured, and was enabled to escape by having Nathu's *palkí* placed at his disposal. This service he never forgot, and the influence which Nathu thus gained was on several occasions made use of to the advantage of the State. Indeed, there can be little doubt that but for Nathu's influence Chamba would have shared the fate of most of the other hill principalities. It was Nathu, too, who conquered Bhadrawáh and obtained from Ranjit Singh the *sanad* which afterwards was the means of preserving the State from annexation to Jammu.

On his death in 1838 Nathu was succeeded by Bhága, younger brother of Magna who was then Khaláwa. In 1846, Bhága by his prompt and patriotic action saved the State from becoming subject to Jammu. On his retirement in 1854 Bhága was followed in the office of Wazir by Billu, grandson of Toka, who was younger brother to Vijaya Rám, and he retained office till 1860. His son is Lálá Jai Dayál, Baratru, Judge of the Small Cause Court.

The Rájá-vaid family.

Dr. Chatar Bhuj, Rájá-vaid, is the head of a Vaid Brahman family long resident in Chambá. In the reign of Rájá Ráj Singh the ancestor of the family named Premji emigrated to Jammu, where he acquired a knowledge of the Yunáni system of medicine, and was afterwards recalled to Chambá and appointed *Rájá-vaid*, or physician to the Court. The letters of recall and appointment are still in the possession of the family. From that time the office became hereditary and Dr. Chatar Bhuj, who was educated at the Lahore Medical School, has acted as Court-physician since 1884.

The Rájá-purohit family.(1)

Purohit Mansa Rám, Rájá-purohit, is descended from an ancestor named Tribho who was *Rájá-purohit*, or family priest to the Court, in the time of Rájá Ganesh Varma (A. D. 1512—59), an office held by members of the family ever since.

The Bagalwán family.

Mehta Triloknáth, Bagalwán, being a minor is a ward of the State. The family name is from Bagala, a village in Ujain from whence Janárdan, the ancestor of the family, came. His son Chunu received a *sásan* grant from Rájá Udai Singh (A. D. 1690—1720).

(1) The Rájá-purohit is a family priest under the Rájá-guru, and carries out all ceremonial observances in accordance with the latter's instructions.

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Lálá Gurditta Mal, Sethi, is the head of a family which came from Sialkot three generations ago. He holds the office of Post-master-General.

The Kotlia family.

Mián Jíwan Singh, Kotlia, is the head of a branch of the Jasrota family, and his ancestor, Khushál Singh, came to Chambá in the reign of Rájá Ummed Singh (A. D. 1748—64). The family name is from Kotli, a place in Jasrota, which was the original *jágír* of the family.

The Parwáiwála family.

Mián Tárá, Parwáiwála, is descended from Rájá Dalel Singh, (A. D. 1735—48), and the *al* is from the village of Parwái in Chuárí *pargana*, which is the family residence. No *jágír* is now held by this branch.

The Kudiál and Jathrunia families.

Mián Dayála, Kudiál, claims descent from Jai Singh, second son of Rájá Prithvi Singh. The *al* is from Kud, a village in Hubár *pargana*, but the family now resides at Gáhrá in Chuárí *pargana*. The Jathrunia family is of the same origin as the Kudiál and the *al* is from Jathrun in the Chuárí *pargana*.

The Nariál family.

Mián Jant, Nariál, is the head of this branch of the ruling family of which the descent is also from Jai Singh. The *al* is from the village of Nál in Chuárí *pargana*.

The Máhir family.

Lálá Jalya Rám, Máhir, is the grandson of Sheru, the first member of this family to come into prominence, who was Vakíl or Agent of the State in Dalhousie. The *al* is a caste name.

The Katoch family.

Mián Moti Singh, Katoch, the Kotwál or Chief Constable of the State, is descended from the youngest brother of Rájá Bhím Chand of Kangra (A. D. 1687). His father, Mián Hoshyár Singh, was Kotwál from 1883 to 1903, and his grandfather, Mián Gainda Singh, who was the first of the family to come to Chambá, was Wazir from 1878 to 1884.

The Nijjar family.

Bakhshi Prabh Dayál, Nijjar, is the Chief Revenue Officer. He came from Riblu in Kangra.

The Ghamán family.

Sirdár Gopál Dás, Ghamán, is Superintendent of Works. The family came from Ghamán in Gurdaspur.

The Lahriál family.

Lálá Rám Dás, Lahriál, is the head of the Lahriál family. The *al* is from Láhra, a village in Bhatti-Tikri *pargana*, the site of the family lands. The ancestor of the family came from Ujain. In the reign of Rájá Ummed Singh (A. D. 1748—64) the head of the family was appointed Kotwál and the office remained in the family for five generations. Sibbu, father of Rám Das, held office for 50 years, dying in 1879. He was succeeded by his brother, Pheuchu, but on the latter's death in 1888 the office passed away from the family.

The Chenária and Falgutia families.

Mián Sokan Singh, Chenária, traces his descent from Bishambar, a younger son of Rájá Bhala Bhadra, who was killed at Dhalog (A. D. 1623) in the war with Jagat Sing

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of Nurpur. The *al* or family name is derived from a *chenár* tree that stood near the original home, which was cleared away to make room for the Residency. The family does not now own any *jágír*, having lost it in the reign of Rájá Sri Singh. The Falgutia branch is an offshoot of the *Chendria*, and the name is from Falgut, a village in Rájnagar *pargana*.

The Ranpatia family.

Mián Sáhib Singh, Ranpatia, of Gun in the Lil *pargana*, is descended from Rájá Ganesh Varma. (*Vide* Bijlwán family). This family does not now own any *jágír*, having lost it during the reign of Rájá Sri Singh.

The Jaghatia family.

The Jaghatia branch of the ruling family (*vide* Bijlwán family), though still in existence, is not now resident in the State.

The following may also be mentioned as representing leading families in the State:—

Lehna Singh, Guleria, Mothila.	Mián Jaswant Singh, Bhadwál, Chun.
Thakur Dás, Mothliál, Raipur.	Mián Kadára, Bhadwál, Chuárí.
Nikka, Jariál, Tundi.	Mián Autár Singh, Kashtwária, Himgari.
Sínghú, Sihuntia, Sihúntá.	Mián Mohr Singh, Jasrotia, Panjila.

In accordance with ancient custom all the Jágírdárs are under obligation for personal service in the Rájá's bodyguard; but in recent years the privilege has been granted of commuting this service into a money payment, called *ghoridna*, at the pleasure of the jágírdár.

Ránás.

Among the most interesting families in the State are the descendants of the Ránás (1) and Thákurs, who ruled the country before the advent of the Rájás (*vide* pages 60—63). Much valuable information has recently come to light regarding these ancient rulers of the hills, chiefly through the researches of Dr. Vogel of the Archæological Department. In the slab inscriptions and copper-plates they are usually indicated by the name *rájánaka*, and referring to the origin of this word Dr. Vogel says :—

Origin of titles.

" This word is not found in the classical literature of India, and seems, therefore, to be a sanskritized rather than a true Sanskrit word. Dr. Grierson has suggested a connection between this word and the Prakrit title *rájana* (*i. e.*, rájanna = skr. *rájanya*) which occurs on coins. To me it seems more probable that the word *rána* is derived directly from *rájan*. Perhaps it is the oblique case of this word transferred to the nominative. In any case there can be little doubt that the word corresponds with the modern *rána*, used either as the title of a petty chief or as a caste-name. In the former meaning it is synonymous with Sanskrit *sámanta* and *thákura*. In one of our inscriptions (No. 32) we find the terms *rájánaka* and *sámanta* applied to the same person. The word *thákura* occurs in the form *thákura* in the Markula image inscription (No. 48). It is not found elsewhere in the Chamba epigraphs, but in the Rájá-tarangíní it is used in exactly the same sense as *rájánaka*, to denote a feudal chieftain. I may add that nowadays the titles *rána* and *thákur* are employed promiscuously."

Rule of Ránás and Thákurs.

It is probable, however, that in former times, as at the present day, the two names implied a difference of caste, the

(1) The barony of a Rána was called *ranhu*, and of a Thákur, *thákurs*; and the period during which the Ránás and Thákurs ruled is spoken of as *ranhut* and *thákurí* or *thakuraín*.

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ránás being of the warrior caste and the *thákurs* of the Thákur or Ráthi caste. The Ránás seem to have been most numerous in some parts of the hills and the Thákurs in others. In Chambá, Bhadrawáh, Pádar and Pángi, for example, almost all the old rulers seem to have been *ránás*. In the lower Chandrabhága Valley, on the other hand, the name *ráná* is little known, and the ancient rulers, who are several times referred to in the Rájatarangini, bore the title of *thákur*. In Kulu and Láhul also the title *thákur* was most common, though there were also *ránás* in both of these tracts. A good many Ráná families are still to be found in Kángra, where their ancestors seem to have held rule in former times. Mr. Barnes makes the following remarks regarding them:—"Another class of Rájputs who enjoy great distinction in the hills are the descendants of ancient petty chiefs or *ránás*, whose title and tenure is said to have preceded that of the Rájás themselves. These petty chiefs have long since been dispossessed and their holdings absorbed in the larger principalities, still the name of *ráná* is retained and their alliance is eagerly desired by the Mians."

Family life.

To the Ránás we are indebted for most of the beautifully carved cisterns and slab inscriptions so common in the State, a full account of which will be found in the *Antiquities of Chambá*, Vol. I, by J. Ph. Vogel, Ph. D, Superintendent, Archæological Survey of India. These inscriptions convey to us a favourable impression of the ancient chiefs. Referring to them Dr. Vogel says:—

"No doubt, like the knights of mediæval Europe, they regarded love and war as the great aims of life. But their love was often the devotion of the husband, and their warlike spirit was not rarely displayed in loyal service to their liege-lord. Of the conjugal devotion of these warlike barons we have ample proof in these quaint fountain slabs, which they set up for the sake of the future bliss of their deceased wives. And we find it expressed even more clearly in the solemn Sanskrit of those eulogies where, hidden under the weight of rhetorical ornament, we still feel the pulsations of true love. Would it be just to cast on the hero of the Saráhan eulogy, the reproach that his love for the beauteous Somaprabha was inspired merely by her fair form, the beauty of which is sung in such glowing measures, in that love-song carved in stone? Did he not prove its sincerity when, to establish a firm friendship between her and the mountain-born goddess (Parvati), he built a temple to the moon-crowned Shiva."

"In the half-obliterated lines of the Mul-kihár stone we still read of the tears shed by the chieftain of that place and his children when 'hostile fate separated her, his most beloved, seated on his lap, the delight of his eyes and praised by all mankind from her husband, even as the passing of the *parvan* separates the Moon-sickle from the hot-rayed Sun'."

"The no less sadly damaged eulogy of Devikothi speaks of yet another love that of a noble lady who, at her husband's death being ready to follow him on the pyre, was kept back by her two sons, and who 'henceforth, whilst by rigid vows of constant fasts she reduced her body to meagreness, brought up her sons and increased her charity, her compassion for the poor and her devotion to Krishna. And at every step conceiving the world of the living to be unstable, like the crescent reflected in a garland of waves,

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restless and trembling with the fleeting breeze, she caused a cistern to be made for the sake of the bliss of her lord'."

"I know of no Indian inscriptions in which true human sentiment finds so eloquent an expression as in those two, alas, irreparably mutilated fountain slabs; nor would it be easy to point to another group of epigraphical records in which the feminine element is so prominent as in those of Chambá."

Mutual relations.

In their relations with one another the Ránás appear in a much less favourable light. By each of them his next neighbours seem to have been regarded as natural enemies, with whom the only possible relationship was one of mortal feud. When not opposing a common foe they were engaged in oppressing and despoiling one another, and in the memory of the hillmen they are associated only with dissension and strife. Numerous incidents of those stirring times have been handed down by local tradition, and are treasured in the folklore of the people. One of them is worth recording. In Loh-Tikri there resided two *ránás* at the neighbouring villages of Háhnota and Siya, who were at continual feud with each other. At length the less powerful, being weary of the harassing treatment to which he was subjected, entered into a compact with a third *ráná*, who promised to come to his help on hearing the alarm-horn. Soon afterwards the signal was given and the new ally hastened to the spot to find that the horn had been sounded only to test his fidelity. The result was that when next the alarm was heard, at a time of real need, it was disregarded, and the weaker *ráná* had to submit to any humiliation his powerful neighbour chose to inflict on him.

Their baronies.

There is hardly a locality in the State where the villagers cannot recall the place of residence of the local *ráná*, and they can often point out the very site on which his house or fort formerly stood. In some cases, as at Mulkihár and Devi Kothi, the ruins are still visible, and in others, as at Kothi-ranhu, Sutker and Deol, the ancient buildings are, or till recently, were in actual use. It also seems probable that as in Kulu,[1] some of the *parganas* of the State may have preserved their present boundaries since the time when each of them formed the domain of a *ráná*.

Duration of their rule.

The baronies owned by these petty chiefs were always of small extent and can have had in them few of the elements of stability and permanence. That in some parts of the hills they acknowledged the supremacy of some paramount power seems probable, but that in others, especially in the olden time, they were free and independent rulers is fully borne out by local tradition, and the negative evidence of some of the slab inscriptions. In the upper Ravi Valley they lost their independence at a very early period, for we have the record of a feudatory chief, named Asháda of Gun, as early as the reign of Meru Varma (A.D. 680—700) whose *sámanta* or vassal he styles himself. In the lower Rávi Valley and Pángi they were probably independent down

(1) Vide page 82.

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to the tenth or eleventh century. The Thákurs of Láhul were in ancient times subject to Tibet or Ladákh, but in the tenth or eleventh century those of the main Chandrabhága Valley came under the control of Chamba. In Padár the Ránás ruled the country till the seventeenth century, but it is probable that, from the twelfth century, they were dependent on Chamba. The Thákurs of the lower Chandrabhága Valley retained their independence till a date later than the tenth century, when the Kashtwár State was founded: while the Ránás of Bhadrawáh seem to have been in power down to the sixteenth century, though possibly subject to Balaur.

The Ránás and Thákurs of Kulu are referred to in the earliest records of that State, which was founded not later than the third or fourth Christian century. Frequent references to them also occur in the later history down to the reign of Rája Bahádur Singh, A. D. 1559, by whom most of them were finally subjected.

Status under the Rájás.

The earliest known inscription in Chambá in which the title *rájánaka* occurs is on the base of a stone Devi image at Svaim in the Himgari *pargana*, and it records that the image was made by the order of Rájánaka Bhogata, son of Somata, born in the district of Kishkindha. It is not dated, but judging from the characters it must belong to the eighth or ninth century. Neither in this inscription nor in that of Sarâhan of the tenth century, already referred to, is any mention made of an overlord, from which we may conclude that these *ránás* were independent rulers. On the other hand, the *ránás* of Churáh and Pángi, in the twelfth century, dated their inscriptions in the regnal year of the ruling Rájá. For several centuries after their subjection the Ránás continued to rank as feudal barons under the ruling chiefs, and the copper-plates of the tenth, eleventh and twelfth centuries clearly prove that they then held a prominent position in the State. They are mentioned immediately after the Rájá in the order of precedence, and at the head of all the State officials. In the reign of Rájá Soma Varma (A. D. 1060—80) two Ránás—Rihila and Kahila by name—filled, respectively, the important offices of Prime Minister and Lord Chancellor. On the fountain slabs the Ránás are rudely depicted as knights on horseback, armed with sword and shield, and as feudal barons each of them had his own retainers with whom he accompanied his lord-superior, the Rájá, on military expeditions. In this relationship we see a close analogy to the feudal system of mediæval Europe.

Titular Ránás.

The title 'Rájánaka' seems originally to have been held only by the ancient petty chiefs, but in later times the Rájás of Kashmir, Chamba, and probably other States, were in the habit of conferring it on some of their officers, as a personal distinction for special services. The title was probably given along with a *jágir* or grant of land.

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Several instances are found in the Rája-taranginí in which the title was so conferred, and Dr. Stein in referring to them says:— "The title Rájánaka, meaning literally 'almost a king', used to be given for services rendered to the King. The title has survived in the form Rázdán as a family name of very frequent occurrence among the Brahmans of Kashmír. As the designation of certain high officers (Muhammadans) the term Rájánaka is often used by Shrivara and in the fourth Chronicle. The title was also known in Trigarta or Kangra".[1] On a slab inscription lately found in Chamba a specific instance is given in which the title Rájánaka was conferred by Rája Lalita Varma (A. D. 1143—70) on a land-holder, named Nága-pála, who lived near Debri Kothi in Churáh. This use of the title was probably in vogue from the time of the Rajput conquest, and a tradition exists in the families of three of the Ránás in the upper Rávi Valley—Ulánsa, Gurola, and Suai—that their common ancestor came back from Kulu with Rájá Mushan Varma (A. D. 820—40), when he recovered his territory from the Kira invaders (*vide* page 72), and received his title along with a *jágír* for services rendered on that occasion and in the conquest of the Rávi Valley. It may be noted that during Mughal rule, and probably from a much earlier period, an analogous use prevailed of the title 'Rájá', which was often conferred as a personal distinction—and this use still exists under British rule. Of the Ránás in the Chambá State at the present time it is impossible to say how many are descended from titular *ránás* and how many from the early rulers of the hills, but many of them are unquestionably of ancient lineage. Few now hold *jágírs* or exercise any authority, most of them being common farmers, but it is probable that in almost every instance their holdings are a portion of the old family lands.

Downfall of the Ránás.

The references to the Ránás on the older plates and slab inscriptions show that up till the middle of the twelfth century they had lost nothing of their former prestige. Till then, indeed, it seems to have been the policy of the Rájas to retain their allegiance by giving them high positions at the Court and in the administration. After this a break occurs in the continuity of our records and when the narrative is resumed by the later plates, beginning with that of Rájá Vairási Varma (A. D. 1330), all references to the Ránás have ceased. There is reason to believe that from this period they began to decline in influence, and to lapse into the condition of obscurity in which we now find them. The question arises as to the causes which brought about their downfall, and the history of a similar class of feudal barons in Kashmir may perhaps suggest an answer. From the Rája-taran-gini we learn that in the beginning of the twelfth century the Dámaras—who were the great land-holders in Kashmir, and held

[1] Rája-tarang (Stein) VI, 117. Vol. I, page 244, footnote,
Raj-tarang, Vol. II, pages 304—5.

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the same social and political position as the Ránás and Thákurs in Chambá—had acquired, during a long succession of weak reigns, so much power as to have become a menace to the ruling house. King Harsha (A. D. 1089-1101) therefore determined on their destruction, and many of them were accordingly massacred. This procedure, however, entirely failed of its object and only resulted in a successful revolt which cost Harsha his throne and his life. The succeeding reigns furnish a record of almost continuous strife between the central authorities and the Dámaras or between the various factions of the Dámaras themselves.

There is hardly a State in the hills which does not possess traditions of a similar conflict between the feudatory chiefs and their liege-lords - the Rájás; forcibly reminding us of the long struggle of the monarchs of mediæval Europe with their powerful barons.

Obscure traditions of a similar state of things exist in Chambá and it seems probable that there too the Ránás were a source of danger, and safety was assured by their complete subjection. That some of them were almost independent of the central authority may be conjectured from the wording of some of the slab inscriptions; and local tradition has handed down many interesting and significant incidents which confirm this conjecture. One of these is worth recording. Before the conquest of the lower Rávi Valley by Rájá Sahila Varma of Brahmapura, the country in proximity to the present capital was ruled by a Ráná who had his fort on the Bannu Hill overlooking the town, and separated from it by the Sál stream. From this Ráná or one of his successors tribute was demanded by the new rulers, and this demand was persistently refused. The Ráná in question may possibly be identical with a Ráná Rihila, whose name, as also that of his Ráni, Balha, has been handed down by tradition. On being summoned to the presence of the Rájá, the Ráná is said to have laid aside his insolent demeanour and meekly promised compliance with the royal demand; but on returning to the other side of the stream he became as obstinate as ever. After consultation the conclusion was come to, in explanation of this strange conduct, that it was due to the influence of the soil. To test this a quantity of earth was procured from Bannu Hill, and spread on the floor of the audience chamber, with a carpet over it, and the Ráná was again invited to an interview. On arrival he took his seat on the carpet as usual. But when in the course of conversation reference was made to the matter of tribute he sprang to his feet, drew his sword, and demanded to know who had a right to ask tribute of him. The result doubtless was his expulsion, or removal to another place where the soil did not exert this evil influence. A similar tradition is found in Kulu, and other parts of the hills, and is significant of the state of tension which seems to have existed between the various chiefs and their over-lords. That this tension resulted

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in open strife, and the complete subjection of the Ránás, seems only too probable, and to this we may attribute the fact that at the present time so many of them have nothing but their title to prove their ancient lineage and the former importance of their families.

Ránás, caste name.

The title *ráná* has now become a caste name and at the last census 94 males and 84 females were returned under this name The exact number of existing Ráná families in the State is not known, but they probably number not less than 20 or 30. As a rule they marry among themselves or with good Rájput families but most of those who have been reduced to the position of common agriculturists marry in their own caste or with Thákurs or Ráthis.

Principal Ránás.

The following list includes the principal Ráná families in Chambá :—

Name.	Description	Place.	Pargana.
Ráná Lál Chand	Jágírdár	Triloknath	Láhul.
" Judhbír Singh	"	Ulánsá	Brahmaur.
" Sahib Singh	"	Gurola	"
" Suchet Singh	"	Suai	"
" Sangára	"	Sámra	Sámra.
" Amín Chand	"	Margraon	Láhul.
" Shiv Dayál	Málguzár	Gehra	Piur.
" Kaneya Singh	"	Agyári	Rájnagar.

Ráná of Triloknath.

The most important Ráná family in the State is that of Triloknath in Chambá-Láhul, which has held a portion of the Chandrábhága Valley from time immemorial. The family tradition is that their ancestor came from Jammu, and settled in Tundáh, afterwards crossing the Pángí Range to Triloknath before the idol of that name was set up. The Ráná is a *jágírdár*, and his son is addressed as "Tíká."

One of his ancestors was called Hamír Bardhaim, and his deeds are sung in the local dialect. He is reported to have defeated a Kulu Raja who tried to carry off the idol of Triloknath and was subsequently invited to a feast and murdered after having laid aside his armour. Though professedly a Hindu the Ráná acts as manager of the Triloknath shrine and appoints the *láma* in attendance. At the annual *mela* connected with the shrine, on the last day of Sáwan, he takes the leading part in the proceedings. His *jágír* includes the villages of Tunde, Kisori, Hinsa, Shokoli, Salgraon and part of Shor and Purthi in Pángí, also the whole of the Miyár Nálá.

Ránás of Ulánsa Gurola and Suai.

The Ránás next in importance reside at Ulánsa, Gurola and Suai, in Brahmaur, on the left bank of the Rávi, near its junction with the Budhal. According to tradition these three baronies were originally one fief, granted by Rájá Mushan Varma to the Ráná of

CHAP. I. C. Population. Ránás.

Ulánsá—the common ancestor of the three families. The areas of their *ranhus* are as follows:—Ulánsa, 876 acres; Gurola, 274 acres; Suai, 235 acres. The present Káná of Gurola is an old man of 70 and has no heir to succeed him. Till recently these Ránás were under obligation to render military service, and the ancestor of the Ulánsa Ráná is said to have fallen at Nerti with Ráj Singh. This obligation was commuted into a money payment by Rájá Shám Singh, of Rs. 100 annually in the case of Ulánsa, and Rs. 70 for Suai. The Ráná of Gurola is exempt from payment. There is also a Ráná at Sámra in the Rávi valley, whose ancestor is said to have come from Kamyára in Rihlu. He too is a *jágirdár*. His ancestors were hereditary keepers of the Prithvijor fort, having been appointed probably by Rája Prithvi Singh. Another Ráná holds a small *jágír* at Margráon in Chambá-Láhul.

Ráná of Sámra. Ráná of Margráon

Agricultural Ránás.

The agricultural Ránás are found in the *parganas* of Kothiranhu, Piura, Rájnagar, Loh-Tikri, Dhund, Tisa, Baira, Sai, Himgari, Kilár and Sách. They all enjoy exemption from *begár* or forced labour, and most of them have the rank of *Akkar*. One of the most interesting figures among the Ráná farmers is the old Ráná of Sálhi in Pángí. Near his house is a huge fountain slab, containing a long inscription, erected by one of his ancestors, named Rájánaka Ludrapála, in the reign of Rája Lalita Varma (A. D. 1143-70). When, some years ago, the stone was thrown down by an avalanche the Ráná took care to re-erect it as the embodiment of the departed glory of his house.

Thákurs.

Very few of the descendants of the old Thákur chiefs are found in the State. One Thákur family lives at Godin near Alwás, and another at Kilár in Pángí, but both are now common farmers.

Privileges of the Ránás.

All the Ráná and Thákur families who are *jágirdárs* enjoy immunity from State service, but are under obligation to attend upon the Rájá, whenever ancient custom requires them to do so. On the demise of any of the Ránás who are *jágírdárs* his successor has to come to Chambá in order to have his title verified; and a *patta* is then granted, with a *khilat* in the case of the Ráná of Triloknath. On the accession of a Rájá the Ráná of Triloknath tenders his allegiance in person and presents as his *nazrána* a number of hill ponies.

Akkars.

The title of *Akkar* is given to men of good families throughout the State, who enjoy freedom from *begár* and have the privilege of appearing at the *Kulár Bhrírí Jalsa*, when each of them presents a rupee as a *nazar* to the Raja. In former times they were employed as soldiers. If the Raja happens to be in their *pargana* they are under obligation to attend on him, and perform special services, such as carrying letters, etc., if required; but may not be impressed for loads or manual labour. There were 1,164 Akkars at the census of 1901, of whom 612 were in Bhattiyát, 297 in the Sadar *wizárat*, and 209 in Churáh: the rest being in Brahmaur and Pángí.

CHAP. II. D.

Mines and Minerals.

Mineral products, mines, quarries.

Dalhousie and in other parts of the State are very extensive and valuable, and the slates are of good quality. There are also large outcrops of limestone in the Rávi Valley and to the south of the Dhaula Dhár, from which Chamba and Dalhousie draw their supplies of lime, which is of excellent quality. Limestone is also found in Pángi. There is abundance of clay for the manufacture of ordinary pottery, and the inhabitants make all their own domestic utensils; but there is no export of such materials, as they are in no way better than those of neighbouring districts. Mineral springs exist in some parts of the State—at Mothila, Saho, Udaipur, Kalhel and Manjír—which are frequented by the people certain seasons, especially in Jeth and Hár; but the waters have not been analysed. They are chiefly hot and saline, the hottest probably being those at Mothila and Kalhel. Gypsum, called *gach*, is found near Báthri and is used locally by the villagers. It was at one time used in Chamba to make plaster of Paris for ceilings, but is notsafe in earthquakes, and its use has now been abondoned.

Section E.—Arts and Manfactures.

Arts and Manufactures.

Manufacture as a means of adding to the wealth of the State is almost unknown. All that the people do is to make whatever utensils they require for their day's work or household purposes. The blacksmith, the carpenter, the shoemaker, the brasssmith and the silversmith exist to supply the ordinary requirements of the village folk in general, and vessels of wood and stone are made in one or two places and sent as presents to friends. Some pretty silver ornaments are made in Chamba town. *Zamíndárs* also weave blankets of *pattu* for their own use, not for sale to traders, nor can they be had ready made. All sheep are shorn when in the plains and the wool is sold to traders there. A rough kind of floor cloth called *thobi* is made from goat's hair in Pángi. The *thobis* are woven in strips, of about 40 feet long and 9 to 11 inches wide, in a variety of colours, from natural dyes, some of which are very pleasing. For a floor cloth the strips are cut to the required length and sewn together.

Leather work

The leather trade is chiefly in the hands of Chamárs and they make their own leather from hides purchased in the State. Only a small quantity of leather is imported, chiefly from Amritsar, but it is superior to the local article, as the process of tanning is better understood on the plains. Leather shoes are in common use only in the capital and Sadr Wizarat and to a less extent in Brahmaur. In Churáh bark shoes[(1)] are commonly worn, and grass shoes, called *pullán*, in Pángi and Láhul. But the use of leather shoes is spreading everywhere among those who can afford to buy them. Excellent *chaplis* or sandals are made in Chamba, which are generally regarded as superior to those made anywhere else in the hills.

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(1) These are made from the bark of the *mahinda* tree

CHAP. II, E.

Arts and Manufactures.

Kasida work

In the city of Chamba itself there is some very pretty embroidery work, called *kasída,* done by the women. Bright coloured silk threads are used, and the combination of colours is generally pretty in the extreme; some of the scenes from the Hindu epic poems are portrayed, with events in the life of Krishna. This work has deteriorated a good deal since the aniline dyes, which are easily procured, took the place of the natural dyes, used in former times. It is now very difficult to get specimens of the old work which are far superior to anything one sees now. The pattern is worked exactly the same on both sides.

Paintings.

Some of the rooms in the Rájá's palace are wonderfully decorated with oil paintings on the walls. Whole stories are shown in detail, and there are some splendid pictures of battles in which each single combat is drawn as carefully and circumstantially as if they were done from the descriptions in the Iliad. It is not known who was the artist, but it is unlikely that he was a native of Chamba. In the Bhuri Singh Museum there is a large collection of pictures, believed to be old, consisting of portraits and mythological subjects. They show that in Chamba, as in other Hill States in former times, the art of painting stood in high favour. For a full description of these paintings reference may be made to the Museum catalogue.

Masonry

Brickmaking as an industry does not exist in the State, stone being almost everywhere used for building purposes. In some parts of Bhattiyát sundried bricks are used, and in Chamba town the superstructure of the Rang Mahal is of burnt bricks.

Lime

There is an abundant supply of limestone in the State, from which lime is made. Most of the lime used in Chamba comes from the Saho and Hul Nálás, which cross the limestone outcrop. The kiln, called *bhatti*, is a round structure roughly built, in the bottom of which a thick layer of fuel is laid. Over this the limestone boulders, broken small, are spread to a depth of 1½ feet, and these layers are repeated alternately till the well is full. It is then closed in with a layer of earth plastered over with mud. At the bottom is an opening through which the kiln is lighted and it usually continues to burn for four or five days—the process of cooling taking about the same time. The lime is then taken out and slaked and the cost, including carriage to Chamba, is from Rs. 55 to Rs. 60 per 100 maunds. In Dalhousie the cost is considerably greater.

Section F.—Commerce and Trade.

Trade and Commerce.

Trade and commerce are very backward, chiefly owing to the fact that the State is very much cut off from the outer world; and also partly from the contented disposition of the inhabitants who, as a rule, gain sufficient by their vigorous toil to support life and generate their species The common mode of conveyance is by

CHAPTER IV.—PLACES OF INTEREST.

CHAMBA.

Chamba, the capital of the State, is situated on a plateau near the junction of the Saho with the Rávi (32° 33′ N. and 76° 8′ E.) and has a population of 6,000 souls. Behind and to the east rises the Sháh Madár Hill crowned by a Muhammadan *zidrat* of the same name. To the south a small rocky spur from this hill slopes down towards the Rávi, and limits the town in that direction. To the north is the deep gorge of the Saho. In front and to the west the Rávi flows at the foot of a precipitous cliff 200 feet high.

The town occupies two terraces. On the lower terrace is the Chaugán, or public promenade, a beautiful grassy sward, about half a mile in length, by eighty yards in width. It is almost level, and was used in former times for the game of hockey, as indeed it still is. Till recently the stone goals might be seen at both ends, but they were removed in 1890, in the course of some improvements carried out by the late Rájá. There is no tradition of its having been used as a polo ground in former times, though the name suggests this. It is, however, etymologically distinct from *Chaugán*, the Persian name of polo, being of Sanskrit origin with the meaning "four-sided." In addition to being a public promenade and place of recreation, the Chaugán is also utilized on the occasion of all great State Darbárs.

At the southern end of the Chaugán is the Residency, standing in its own grounds, which are tastefully laid out and kept in good order. It is a large building in the ordinary bungalow style, and is elegantly furnished. The house was originally erected as the residence of the European Political Officers, on special duty from A.D. 1863 to 1885, but is now used as a Guest-house; and here Lord and Lady Curzon were entertained on the occasion of their visit to Chamba in 1900. On the eastern side of the Chaugán are the Házri Bágh, the Club and the covered Tennis Court; and farther on is a line of shops, forming the chief bazár in the town. On the western side, the Chaugán for nearly half its length overlooks the Rávi. Near the Chaugán Gate are the Post and Telegraph Offices; and from this point another line of shops stretches as far as the Kotwálí, close to which is the Bhuri Singh Museum.[1] Between these and the precipice, the space is crowded with houses, forming the Kashmiri Mahalla.

The State Hospital, a picturesque looking building, stands at the north end of the Chaugán, and behind it is the Forest Bungalow, while the new Guest-house occupies a very pleasant site overlooking the Rávi. The Mission Compound is to the north-east of the Hospital and contains two Mission Houses, a Dispensary and a Church.

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(1) The Bhuri Singh Museum was opened in 1908 and contains many objects of archæological interest, of which an account will be found in the Museum Catalogue

CHAP. IV
Places of Interest.
Chamba.

On the upper terrace the most conspicuous building is the palace, arranged in two large blocks. The northern portion contains the public Darbár halls and living rooms, while the southern portion is the "Bhera" or Zanán-Khána. The present building is modern, most of it having been erected during the reign of the late Rájá. The oldest portion is the north-west corner, called the Kandchandi, which was built in the reign of Rájá Ummed Singh A.D. 1748-64. The Darbár halls and apartments are all furnished in European style. The entrance to the palace is from the north-east, into an outer courtyard which is tastefully laid out in flower beds, with water fountains. To the south of the palace and adjoining it is the residence of the present Rájá, also tastefully furnished in European style.

The chief part of the town is situated to the east and south of the palace, and between it and the Sháh Madár Hill. It consists of the dwelling houses of many of the high caste inhabitants, and of most of the State officials. Conspicuous among them is the Rang Mahal or Old Palace, though no portion of this building is really old, the foundations having been laid by Rájá Ummed Singh A.D. 1748-64; and the superstructure, which is of brick, is probably of an even later date. The southern portion in English style was built about 1860 by Rájá Sri Singh, who lived there in preference to the other palace. His remaining widow Ránis still reside in the Rang Mahal.

The water-course from the Sarota stream, made in the time of Sáhil Varma (p. 73) enters the town at the foot of the Sháh Madár Hill, and divides into several channels. At this point a flight of steep stone steps built by Ráni Sárda, queen of Rájá Jít Singh, A.D. 1794-1808, leads up the hill to the Ráni's shrine (p. 74). Another long flight of steps leads up the line of the rocky spur to the south of the town, as far as the Chámunda Temple. These are said to have been built by Rájá Ráj Singh, A.D. 1764-94. From this temple a fine view is obtained up and down the valley. A new and commodious Dák Bungalow occupies a site to the south of the Residency in the suburb of Darogh, and the barracks for the State troops are situated to the south of the town near the village of Jalákhri.

The most striking objects of interest in Chamba are the old temples, which exhibit much architectural beauty of design and execution. On all the principal ones are to be seen carvings of an elaborate and ornate character and in general appearance they bear a strong resemblance to the temples in Rájputána, from which the design was probably taken. Chief among them are the six temples standing in a line on a platform near the north-west corner of the palace, three being dedicated to Vishnu and the same number to Shiva. The Hari Rái temple near the Chaugán Gate is believed by the people to be very old, and a tradition runs that a shallow portion of the Rávi then flowed

CHAP. IV. — Places of Interest. Chamba.

across the Chaugán, and the temple was reached by stepping stones. This is improbable as the Rávi cannot have flowed across the Chaugán within the human period. At the north end of the Házri Bágh stands the Champavati temple, whose legend will be found on page 74. It is the family temple of the Chamba Rájás. Two other temples in the same style are found on the upper terrace—that of Bansi-Gopál near the eastern gate of the palace, and that of Sita Rám near the Rájá's house. Another temple, called Vajreshvari or Bhagavati, with fine carvings, stands at the entrance to the Saiota Nálá, and is seldom seen by visitors. The temples referred to are all *shikhara*, or spired temples as distinct from hill temples. Of the latter class one temple —Chámunda or Chaund—stands on a small spur of the Sháh Madár Hill. These temples have all been fully described in the Archæology.

The new water-works now in course of construction will take the place of the open water-course made in the reign of Rájá Sahil Varma, A. D. 920-40, and will greatly contribute to the health and comfort of the community and the salubrity of the town.

The works for an installation of the electric light in all the principal buildings of the town are also in progress and will soon be completed.

KHAJIÁR.

Khajiár.

Khajár—half-way between Chamba and Dalhousie (32° 33' N. and 76 °5' E.)—is a very beautiful forest glade with a small lake in the centre in which is a floating island. The lake is about 13 feet deep, and near it stands an ancient temple to Khaji Nág, from which the place has received its name. The Dák Bungalow is open from April to November, and during the season Khajiár is a favourite resort of visitors from Dalhousie.

BRAHMAUR.

Brahmaur.

Brahmaur is situated in the Budhil Valley, (32° 26' N. and 76° 32' E.) 48 miles to the south-east of Chamba, and is interesting as having been the ancient capital of the State for probably 400 years. The State *kothi*, destroyed in the earthquake of 4th April 1905, was believed to occupy the site of the old palace, but it is improbable that any part of the building was of great age. The temples with their images are remarkable as being among the oldest archæological remains in the Chamba State.

The principal temples are those of Lakshana Deví and Ganesa in the hill style and Mani Mahesa and Narsingh in the *shikhara* style of architecture. A description of these temples will be found in the Archæology. A brazen bull of life size stands in front of the Mani Mahesa temple. There are inscriptions on the idols of Lakhshana Deví and Ganesa, and also on the pedestal of the

CHAP. IV.
Places of Interest.
Brahmaur.

bull which prove that they all date from the reign of Rájá Meru Varma (A.D. 680–700). The level ground on which the temples stand is called the *Chaurási*. Brahmaur is the headquarters of the *wizárat* of that name and has a season Post Office for six or seven months in summer. There is a Forest rest-house on a beautiful site, about a mile from the State *kothí*.

As the whole country around Brahmaur is supposed to belong to Shiva, it is sometimes spoken of as "Shiv-bhumi," and being the home of the Gaddi tribe, it is also for this reason called Gadderan.

CHHATRÁRÍ.

Chhatrárí.

Chhatrárí is situated 24 miles from Chamba (32° 27′ N. and 76° 24′ E.) on the way to Brahmaur, and is a *tirtha* or place of pilgrimage. The only object of interest is an ancient temple, containing a brass image of Shaktí Deví or Kálí, which, as the inscription shows, was erected by Rájá Meru Varma (A. D. 700, *vide* pp. 46 and 189). The workman, named Gugga, who erected the temples at Brahmaur, is said to have first built a house at Kothí Ranhu for the local Răná, and had his right hand cut off to prevent him from erecting as fine a residence for any one else. The hand is believed to have been miraculously restored by the goddess, Shaktí, when he was called upon to build her temple at Chhatrárí. Another tradition exists to the effect that Gugga was accidentally killed by a fall from the roof of the temple porch, after having all but completed his work. The name 'Chhatrárí' is derived from the two words '*chhattís*' and '*lárhi*,' meaning 36 *lárhís* of land, the amount of the *sásan* grant formerly attached to the temple. This grant was made by Rájá Bala Bhadra (A. D. 1589-1641) A *mela* is held here on the third day after the Durbashtmi *mela* at the Mani Mahesa Lake, on the arrival of a man with a *lota* of water from the lake, with which the idol at Chhatrárí is bathed.

MANI MAHESA LAKE.

Mani Mahesa Lake.

Two marches beyond Brahmaur in the Budhil Valley is Mani Mahes, (32° 23′ N. and 76° 40′ E.), one of the chief *tírthas* or places of pilgrimage in the State.

The lake is situated on a small plain in the Mani Mahes Range at an altitude of 13,000 feet above sea level, and at the base of the Kailas peak, 18,564 feet. The lake is of no great size, and on its margin is a small marble image of Shiva, called *Chaumukha*.

A *mela* is held here every year on the eighth day of the light half of the moon in Bhádon or Asuj, which is frequented by pilgrims who come to bathe in the lake, from all the surrounding districts, and also from places far beyond the confines of the State, and even from distant parts of India.

CHAP. IV.
Places of Interest.

TÍSA.

Tísa.

Tísa is the headquarters of the Churáh *wizárat* and is 33 miles to the north of Chamba, on the way to Pángí (32° 50′ N. and 76° 10′ E.). Next to the capital it is the largest centre of trade in the State and has a Post Office, Dispensary and Rest-house.

KILÁR.

Kilár.

Kilár is the headquarters of the Pángí *wizárat* and is distant from Chamba about 68 miles (33° 5′ N. and 76° 26′ E.). The place is only a cluster of villages; Kilár itself being the seat of the State *kothí* and a forest rest-house. A season Post Office is open during summer from May till October, when all ordinary postal business is transacted. In a cedar grove near the rest-house is the temple of Det Nág; whose legend is given on page 189; and in addition to the ordinary offerings a buffalo is said to be sacrificed every third, fifth or seventh year, in the month of Katak (October). A State official from Chamba visits Kilár for several months every summer for the disposal of Court cases and the collection of the revenue. He has the title of *wazír*.

MINDHÁL.

Mindhal.

Mindhal is the name of a village in Pángí on the left bank of the Chándra-Bhága, opposite Sách (32° 59′ N. and 76° 27′ E.). Here the temple of Chámunda or Mindhal Básan Devi is situated. This shrine has been a place of pilgrimage from ancient time, and its legend will be found on page 189. It is square in shape, with a pent roof in the usual style of *deví* temples in the hills. The structure is of wood and stone, and consists of a central *cella* with two verandahs, one being enclosed and the other open. The image is of black stone in human form, which is believed to have risen out of the ground, and to extend downwards to a great depth. A *mela* is held here in Bhádon, and is frequented by people from all the neighbouring valleys. As many as 100 sheep and goats are sacrificed on this occasion, and the blood flows into a hole near the temple door, and is believed to run down under ground to a pool near the river, which it tinges red. The people spend their time at this *mela* in drinking and dancing. The priest and *chela* are Brahmans.

TRILOKNÁTH.

Triloknáth.

Triloknáth temple is situated in Chamba-Láhul, (32° 40′ N. and 76° 41′ E.) at the village of Tunde, which is the residence of a local Rána or Thákur. The *shikhara* temple is similar to those of Chamba, but in front of it is an older shrine in the style of the hill temples. This is a Buddhist shrine, and the *shikhara* temple contains an image of the Bodhisattva Triloknáth or Avalokiteshvara. The image is artistically carved in white marble and represents the figure of a man seated cross-legged, with six arms, three on each side; and about three feet in height. In front of the temple, and adjoining it, are places for the accommodation of

pilgrims, and others who may visit the shrine. There is a *mela* in August which is accompanied by drinking and dancing. No sacrifices are offered at the shrine, and the *puja* seems to consist chiefly in burning lights continuously in front of the image, and reciting passages from the Buddhist sacred books. These lights are made of wicks fed with *ghi*, and great numbers of them are arranged in a platter, and then lighted. The officiating priest is a *lama* and the control of the temple is entirely in the hands of the local Ráná, whose residence is close at hand (*vide* p. 44).

CHAP. IV — Places of Interest. Triloknáth.

This *tirtha* is visited by pilgrims from all parts of India, and also from Ladákh and Tibet proper, as well as the neighbouring mountains. Here Hindus and Buddhists meet and intermingle as if they were one. The pilgrims come either from the Kulu or the Pángi direction, and the Hindu *sadhus* frequently lose their lives in attempting to cross the high snowy passes into the Rávi Valley.

At the village [illegible] Markula or Udaipur, near Triloknáth, is a Hindu shrine to Markula [illegible] or Káli, in which are some fine wooden carvings. [illegible] on the image contains the name of the donor who was probably an [illegible]tor of the Ráná of Triloknáth. A stone inscription, recent[illegible] [illegible]nts to the Markula temple having originally been a Bu[illegible]

Near Triloknáth may be seen [illegible] of Buddhism, in the long low walls covered with [illegible], [illegible] each of which is inscribed the Buddhist prayer "[illegible] *máni* [illegible]" "*Om*, the jewel in the lotus, *hun*." These become mo[illegible] num[illegible]us, and also longer and more elaborate in British-Láhul. These walls are called *máni*, and it is considered an act of great merit to have [illegible]tributed to their construction. The lettering is usually done [illegible] the *lamas*, who must be well remunerated for their trouble, and therein lies the merit of the deed.

APPENDIX V.

LETTERS IN THE STATE MUSEUM.

App. V.

Letters in the State Museum.

The State Museum contains a large number of letters in Persian, Tánkarí, Gurmukhí and Devanágarí, of which the following are the most important. A list of all the letters of any historical interest, giving their general purport, will be found in the Museum Catalogue. Most of these letters were found after the History had been printed.

C, 1. *Sanad* in Persian given in the reign of Sháh Jahán, regarding a boundary dispute between Prithí Singh of Chambá (A. D. 1641—1664) and Sangrám Pál of Balaur in which it is set forth that the *parganá* of Bhalai belongs to Chambá territory. It bears the autographs in Tánkarí of various Rájás and officials, and some seal impressions in Persian. Its date is the 19th of the month of Safar, A. H. 1058, corresponding to the 5th March, A. D. 1648. *Vide* pages 92 and 94 of Gazetteer.

C, 4. *Sanad* of the reign of 'Alamgír Aurangzeb (A. D. 1658—1707) under the seal of Mír Khán, an imperial officer to Rájá Shatar Singh of Chambá (A. D. 1664—1690) in which it is notified that the *parganá* of Bhalai, which had been seized by Sangrám Pal of Balaur is made over to Chambá and that the *parganá* of Bhadrawáh which had been given to Sangrám Pál, is now transferred to Chambá. If a *sanad* for the two *parganás* is required, it will be procured from the Emperor. Sangrám Pál is directed to make over both *'iláqás* to Shatar Singh and afterwards present himself before the Viceroy. Dated 22nd Ramzán in the 9th year of Aurangzeb's reign. (As Aurangzeb ascended the throne on the 1st of Zu-l-qa'dah, A. H. 1068 corresponding to the 1st of May, A. D. 1658, the 8th year of his reign began from the 1st Zu-l-qa'dah, A H. 1075; and the date of the present document would fall in the ensuing Hijrí year 1076, and correspond to Sunday, the 18th March 1666).

C, 6. *Sanad* in Persian issued under the seal of Zakariyá Khán, Governor of the Panjáb, in the reign of Muhammad Sháh. In it the *parganá* of Pathyár in the Kángrá district is bestowed as a *jágír* on Rájá Diler Singh of Chambá (A. D. 1735—1748) on account of his loyalty to the king of Delhi. It is dated in the 27th year of the reign of Muhammad Sháh, (A. D. 1719—1748) and on the 5th of the month of Safar, A. H. 1157, corresponding to the 9th March, A. D. 1744.

C, 7. Order under the seal of Muhammad Hayát Khán, an imperial officer, in the reign of Muhammad Sháh, to the Zamíndárs, Qánúngos, Muqaddams and cultivators of Pathyár *parganá*. It states that the *jágír* of Pathyár, worth 3,80,000 *dáms* (*i e.*, Rs. 9,500) was for a long time in the possession of the Rájás of Chambá, but the Katoches seized it and brought the Zamíndárs under their control. As Rájá Diler Singh of Chambá had always been faithful to the Emperor, to whom the *parganá* of right belongs; and as Udai Singh, his elder brother, had held high rank and also the *'iláqás* of Dun and Nadaun in *jágír*, therefore the above-mentioned *parganá* (Pathyár) is confirmed to Diler Singh and the Zamíndárs are enjoined to look to him as *jágírdár* and to render all due service. It is dated 11th Muharram in the 20th year of Muhammad Sháh's reign or A. H. 1159 (=23rd January 1746).

NOTE.—The *jágír* held by Rájá Udai Singh was probably the same as that granted to Rájá Prithí Singh (*vide* p. 93) which seems to have remained in the possession of the State till the reign of Rájá Ugar Singh. Its annual value was Rs. 16,000 and it is said to have been in Jasván.

C, 10. *Sanad* under the seal of Mu'ín-ud-dín Khán (Mír Mannu), Viceroy of the Panjáb, in the reign of Ahmad Sháh (A. D. 1748—1754) to the Chaudhrís, Qánúngos and cultivators of Pálam and Bárne. It states that as this *jágír* has been the hereditary property of Rájá Umed Singh of Chambá, it is now again declared to be his of right, in return for services rendered to the Emperor. They are enjoined to pay the revenue to him and to be obedient to his orders. Dated on the 5th of Jamád-us-sání in the 4th year of Ahmad Sháh's reign or A. H. 1164 corresponding to 20th April 1751 A. D.

C, 11. Order in Persian under the seal of Rahmat 'Alí Khán in the reign of 'Alamgír II (A. D. 1754—1759) to the Zamíndárs, Muqaddams and cultivators of Pathyár *parganá* stating that since the death of the Ráná of Pathyár the said *parganá* has been the *jágír* of Rájá Umed Singh of Chambá, and on account of his services and faithfulness, the *jágír* is confirmed to him. Therefore the Zamíndárs, etc., should render all dues to the said Rájá and not be disobedient. It is dated on the 15th Jamád-ul-awwal, and in the 5th year of the reign of 'Alamgír. The seal date is A. H. 1171.

The corresponding Christian date for A. H. 1172 would be Sunday, 14th January 1759.

C, 12. Order in Persian under the seal of Adína Beg Khán in the reign of 'Alamgir, II (1754—1759) to the deputies of the Chakla of Jammun. They are advised that the *'iláqá* of Jundh with its 17 castles was in the possession of Chambá under Rájá Ugar Singh, but owing to his unfaithfulness it was given to Medíní Pál, Balauria. Now since Rájá Umed Singh is faithful to the Emperor the *'iláqá* with its castles is restored to his control. He should take and retain possession, and the Balaurias are to have no authority in the *'iláqá*. The officers of the Chakla are directed to carry out these instructions. It is dated on the 21st Zilhija in the 5th year of the reign of 'Alamgír. On the seal the date is A. H. 1168 (A. D. 1754-5).

The date for A. H. 1172 corresponds to 26th August 1758 A. D.

C, 13. Order in Persian under the seal of Rahmat 'Alí Khán in the reign of 'Alamgír II (1754-59) to the Chaudhrís, Zamíndárs and subjects of the *parganá* of Pathyár. As the *parganá* has, since the death of Ráná Sila Chand of Pathyár, been in the possession of Rájá Umed Singh of Chambá and in accordance with the *parwána* of Nawab Bahrám Jang has been free of all revenue charges, and as the said Rájá has always been zealous and faithful, the *jágír* is granted free of revenue dues. The Zamíndárs, etc., are enjoined to perform their duty to the Rájá. The letter is dated in the 2nd Jamád-us-saní, A. H. 1172. Seal date A. H. 1171. (The date for A. H. 1172 would correspond to Wednesday, 31st January 1759).

Bahrám Jang is better known as Adína Beg. He died on the 11th Muharram 1172 A. H.

C, 15. Royal *sanad* in Persian, issued under the seal of Ahmad Sháh Duráni, by which the *parganá* of Pathyár in the Kángrá district is confirmed as a *jágír* to Rájá Umed Singh of Chambá (A. D. 1748—1764) on the recommendation of Rájá Ranjít Dev of Jammu who is described as a relative of the Chambá Rájá. The date is the month of Zíqa'dah, A. H. 1175, corresponding to May-June, A. D. 1762. It was, consequently, issued at the time of Ahmad Sháh's sixth invasion of the Panjáb, and shortly after his victory over the Sikhs at Kot Rahíra near Ludhiáná, in February 4762 (*cf.* Latif, *History of the Panjáb*, p. 283 f).

NOTE.—Letters C 6, C 16, were found after the History was printed. It is clear from them that the *parganá* of Pathyár in Pálam was conferred on Rájá Dalel or Diler Singh, and afterwards confirmed to Rájá Umed Singh, *vide* page 66.

App. V. — Letters in the State Museum.

C, 16. Royal *sanad* in Persian, in which Rájá Umed Singh of Chambá (A. D. 1748—1764) is admonished to make over to Saif 'Alí Khán, the Governor of Kángrá, the revenue of certain lands belonging to the village of Chari in the Kángrá district, of which "certain persons" (apparently the Rájá himself) had taken possession. The letter is dated in the month Rabí-ul-awwal, A H. 1176, corresponding to September-October A. D. 1762, and, therefore, falls (like No. C, 15) in the time of Ahmad Sháh's sixth invasion of the Panjáb.

This is evidently the letter referred to by Mr. Barnes in the *Kángrá Settlement Report* (*vide* page 98 of the Gazetteer), but it is clear that it was issued by Ahmad Sháh Durání and not by his namesake, the king of Delhi, who was blinded and deposed on the 5th June A. D. 1754. It was found after the History was printed.

C, 17. Royal *sanad* in Persian, issued under the seal of Timúr Sháh and addressed to Rájá Ráj Singh of Chambá (A. D. 1764—1794), in answer to a letter in which the Rájá had offered his services to the king and invited him to visit the country. In his reply the king praises the rulers of Chambá for their devotion to him and his father "nestled in Paradise," and promises that when time allows, he will accept the Rájá's invitation. The document, which is composed in very high-flown language, is dated on the 18th of the month Rabí-us-sání, A. H. 1191, corresponding to the 26th May, A. D. 1777, and, consequently, falls in the time of Timúr Sháh's invasion of the Panjáb in A. D. 1777 (Latif, *op. cit.*, p. 299).

C, 22. Agreement in Tánkarí between Rájá Ráj Singh of Chambá and Fateh Pál of Bhadrawáh. Fateh Pál is made Rájá of Bhadrawáh on the following conditions which he accepts :—

(1). That he will be faithful to Chambá. (2). That whenever summoned he will come to Chambá. (3). That he will give Jai Chand's *jagir* to Bhúp Chand. (4). That he will not enter into an alliance with Balaur, Kashtwár or Behandráltá, and will do nothing without consulting Chambá. (5). That the Chambá troops will remain at Bhadrawáh, and Fateh Pál will provide supplies and give no trouble. (6). That if he has any communications from Balaur, Kashtwár or Behandráltá, he will keep the Rájá of Chambá fully informed regarding them. (7). That he will maintain his alliance with Chambá only. (8). That Chambá is supporting Mián Kundan Singh in his attempt to gain Kashtwár, and Fateh Pál must also send a force. (9). That his tribute money shall be Rs 3,000 yearly, which must be regularly paid. It is not dated. (Fateh Pál, the Rájá of Bhadarwáh, was born in A. D. 1782. His younger brother was Mián Bhúp Chand who was married to the Chambá princess Atharbánu. Both Fateh Pál and Bhúp Chand died at Chambá in the Pakkí Chaukí, *i.e.*, the old palace, and Atharbánu became a *sati* on the Chandrabhágá. Pahár Chand, the son of Bhúp Chand and Atharbánu, was the last of the Bhadarwáh Rájás. He died at Amritsar. *Cf. Annual Progress Report, Archæological Survey, Panjáb and United Provinces*, 1903-04, pp. 63 ff.)

C. 25. Letter in Tánkarí from Rájá Brajráj Dev of Jammu to Rájá Ráj Singh conveying to him the *parganás* of Jundh, Bhalai, Bhándal, Kihár and Diur on condition of service. Dated 15th Bhádon S. 57 (A. D. 1781).

Brajráj Dev was the son and successor of Ranjít Dev (*cf.* Latif, *op. cit.* pp. 342 f.)

C, 28. Title-deed in the local dialect and in Tánkarí characters, by which Rájá Ráj Singh of Chambá confers the *parganá* of Dhundhi on his Wazír, Zorávar, in recognition of services rendered by him in Jundh (perhaps in con-

nection with the war between Chambá and Basóhlí, which ended with the conquest of the latter place by Rájá Ráj Singh in A. D. 1782). The document is dated on the 7th of the month of Káti (Kárttika) in the Sástra year 58, corresponding to A. D. 1782. It belongs to Captain Srí Kanth Baratru.

C, 29. Letter in Tánkarí from the Ráni of Biláspur to Rájá Ráj Singh asking his help and protection for her infant son Mahá Chand. Dated 24th Pau S. 58 (A. D. 1782–3) *Cf.* Forster, *Journey from Bengal to England*, Vol. I., pp. 248 ff.)

C, 31. *Sanad* in Tánkarí from Rájá Brajráj Dev of Jammu to Rájá Ráj Singh of Chambá restoring to him the *parganás* of Jundh, Bhalai, Diur, Bhándal and Kihár, as having always been of right Chambá territory. Dated 18th Bhádon, Sástra year 59 (A. D. 1783). (This letter was evidently an immediate result of the conquest of Basóhlí by Ráj Singh, which took place A. D. 1782. *Cf.* Forster *op. cit.*, Vol. I, p. 270).

C, 33. Agreement in Tánkarí between Rájá Ráj Singh of Chambá and Dayá Pál of Bhadarwáh, similar to C, 22. Undated.

C, 44 Royal *sanad* in Persian, issued under the seal of Sháh Zamán and addressed to Rájá Jít Singh of Chambá (A. D. 1794—1808) who is instructed in it to perform the services of the Díwáni in conjunction with Rájá Sampúran Dev of Jammu. The document is dated in the month of Rajab, A. H. 1211, corresponding to January 1797, the time when Sháh Zamán had taken possession of Lahore, in the course of his third invasion of the Panjáb (Latif, *op. cit*, p. 301 f).

C, 48. An agreement in Tánkarí by which Bhúp Chand of Bhadarwáh promises to remain faithful and tributary to Rájá Jít Singh of Chambá. It is not dated.

C, 51. Letter in Tánkarí from Rájá Prítam Singh of Kulu to Rájá Jít Singh of Chambá, promising assistance in a united attack upon Kángrá. It is dated 13th Bhadon, Sambat 77 A. D. 1801.

C, 53. Letter in Tánkarí from Rájá Jít Singh of Chambá to Rájá Tegh Singh of Kashtwár, stating that if Kashtwár is invaded, Chambá will send a force and that Kashtwár must help if Chambá is at war with another power. Kashtwár is asked to send a force to Bhadarwáh for which Chambá will provide supplies. The tenor of the letter implies that Kashtwár was then subject to Chambá. It is dated 1st Jeth Sambat 79, A. D. 1803 (Tegh Singh was the last of the Kashtwár Rajas. *Cf.* Vigne *Travels*, Vol. I, p. 181.)

C, 54. Treaty in Tánkarí between Rájá Sansár Chand of Kángrá and Rájá Jít Singh of Chambá, concluding an alliance between the two States and stipulating that Chambá must send a force to the support of Kángrá in case of war. Dated 17th Maghar, Sambat 79, A. D. 1803.

C, 57. A letter in Nágarí from Amar Singh Thápá and Ranjor Singh to Rájá Jít Singh. He is admonished not to be afraid of Kángrá (Trigadh). The Gurkhás, Chambá and Kahlúr (Biláspur) are all one and Chambá is the Wazír of the Gurkhás. Jít Singh is asked to obtain help from the Rájás of the Dugar States, he is to keep a part of his army at Riblu and send the rest to Sampat Pál. The letter states that the Katoch troops had seized Pálam, but the Gurkhás drove them out and occupied the Pathyár fort. There is much need of money and the Wazír (probably Nathu of Chambá) had written for Rs. 4,000. This sum is to be sent at once and news will be received in two months. The letter is not dated but was probably written in A. D. 1806. *Vide* pp. 1[illegible]—3.

App. V. Letters in the State Museum.

C, 59. Letter in Persian with seal in Gurmukhí from Mahárájá Ranjít Singh to Rájá Charhat Singh (A. D. 1808—1844) in which the Mahárájá expresses his pleasure that Rihlu fort and also the *'iláqá* had been made over to the Sikhs. In exchange for Rihlu the Mahárájá confers the State of Bhadrawáh on Chambá, the only condition being that Mián Pahár Chand of Bhadrawáh is to receive a *jágír* of Rs. 3,000. The tribute money due from Chambá to the Sikhs is also remitted, as well as certain obligations of service to Sikh Sardárs, except to Desá Singh (who was then Governor of the Hills). It is stipulated that Nathu Wazír is to be in attendance on the Mahárájá. A village in Rihlu of the value of Rs. 1,000 is also conferred on Rájá Charhat Singh for the sake of the rice. Dated 27th Jeth Vik. 1878, A. D. 1821. Given in Núrpur Bagh.

NOTE.—The village of Ramtar, *vide* pp. 104 and 108—9 for references to the above *Sanad*.

C, 60. *Sanad* in Persian of Mahárájá Ranjít Singh conferring on Nathu, Wazír of Chambá, a village in Bhadrawáh in *jágír*, to be enjoyed by him and his posterity. Nathu is also ordered to be in constant attendance on the Mahárájá. Dated 1st Har, Vik. 1881, A. D. 1824.

NOTE.—Nathú's son and his grandson also held *jagirs*, granted by Mahárája Ranjít Singh in lieu of service. They were near Núrpur.

C, 62. Letter in Tánkarí from Rájá Guláb Singh of Jammu to Rájá Charhat Singh promising his help in connection with Rájá Bír Singh of Núrpur (then imprisoned in fort Govindgarh at Amritsar. Dated 1st Bhádon S. 3 (A. D. 1827)).

C, 68. Certificate given to Rájá Charhat Singh by Mr. Vigne and dated 12th February 1839.

C, 70. A letter from Sir Henry Lawrence to Rájá Srí Singh notifying that Chambá State has been included in the territory transferred to Rájá Guláb Singh of Jammu. He is enjoined to pay his tribute and render all customary service to Rájá Guláb Singh. Dated the 16th March 1846.

C, 71. Letter in Persian to Rájá Srí Singh notifying that Chambá has come under the control of the British Government. Dated 29th Phágun, Vik. 1902, A. D. 1846, corresponding to Tuesday, 31st March 1846 A. D. It bears the seal of Dalip Singh in Gurmukhí

APPENDIX VI.

THE DUGAR GROUP OF STATES.[1]

App VI.

The Dugar group of States.

The States of the Dugar group were almost all situated in the outer hills, between the Rávi and the Chenáb—only two—Kashtwár and Bhadrawáh—being in the inner mountains. The ruling families were all of the Surajbansi race, except Chaneni, Balaur, Bhadu, Bhadrawáh and Kashtwár, which were Chandarbansi.

Jammu.—This State which is very ancient, was originally of small size, and is first mentioned in two Chamba copper plates of the 11th century under its former name of Durgara,[2] of which *Dugar* is a derivation. These inscriptions prove that Dugar existed as a State, ruled by its own chief, in the beginning of the 10th century. The capital was then probably at Babbapura—now Babor—17 miles east of Jammu, where ancient remains are found. Two, and possibly three, Rájás of Babbapura are referred to in the *Rájá Tarangini* as having been subject to Kashmir in the 11th and 12th centuries. Jammu became the capital in the 13th or 14th century and is frequently referred to in Muhammadan history, from the time (A.D. 1398) when it was captured by Tamarlang. In the 35th year of Akbar (A.D. 1595) a force was sent to subdue the hills, and the Rájás of Jammu, Jasrota, Mankot, Lakhanpur, Bhadu and Balaur tendered their submission. It is noteworthy that, of the eleven States of the Dugar group no fewer than four[3] —Jammu, Jasrota, Mankot and Sámba—were ruled by branches of the same family, from the Manhás clan of Surajbansi Rájputs. Jasrota, Mankot, Sámba and Lakhanpur were probably all founded by cadets of the Jammu family and were originally dependent on Jammu. Among the later rulers of Jammu the most famous was Rájá Ranjit Dev (A.D. 1750—81). The senior branch of the Jamwál family was expelled by Maharájá Ranjit Singh in 1816, and now resides at Akhrota near Dinanagar in the Gurdáspur District. In 1820-21 Jammu was conferred as a fief on Rájá Guláb Singh—the head of the junior branch of the Jamwál family. The Punch State was about the same time conferred on his brother, Rájá Dhián Singh, and still remains in his family.

Jasrota.—This was a small State with the capital at Jasrota in the outer Siwáliks. It was probably founded in the 14th or 15th century, and may have been previously a fief dependent on Jammu. Very little is known of its subsequent history, and it was overturned and annexed to Jammu in 1835. The family resides near Nagrota in Jammu territory.

Mánkot.—This place is now called Rámkot, and is situated in the Siwáliks, to the north of Jasrota. The State seems to have been founded about the same time as Jasrota and maintained its existence till 1821, when it was annexed by Rájá Guláb Singh. The family resides at Salángari, Kotlehr, in the Kángra District. The late head of this family, Rájá Balbír Singh, served for 19 years in the 13th Bengal Lancers, and rose to the rank of Ressáldar-Major. He took part in the Afghan War, 1879—81, and also in the Egyptian War with Arabi Pasha for both of which he held decorations.

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(1) In addition to the 11 States named there were 11 more between the Rávi and the Jhelum; four being between the Rávi and Chenáb, and seven between the Chenáb and the Jhelum. Hence the saying current in the hills, "*Báián vich Jammu Sirdár hai.*" "Among the 22 Jammu is Head."

(2) *Vide* J. R. A. S., 1907, pp. 403—6.

(3) Originally five, for Lakhanpur was also ruled by a branch of the Jamwál family. It afterwards became merged in Jasrota.

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The Dugar group of States.

Sámba.—This was a small State to the west of Jasrota, also ruled, like Jasrota and Mankot, by a branch of the Jamwál family. It was annexed by Rájá Guláb Singh about the same time as the two previous States, and the direct line of the ruling family is now extinct.

Chaneni.—Chaneni, the capital, is situated to the north of Jammu on the Tawi. The ancient name of the State, which was founded probably in the 11th century, was Hiunta, Hiunta, or Himat and it was ruled by a family of Chandarbansi Rájputs from Kahlúr (Biláspur) which originally came from Chánderi in Malwa.[1] The State was seized by Rájá Guláb Singh in 1822, but the Rájá was allowed to reside in his own territory in the enjoyment of a *jagir*, which is still held by the family. The present Rájá is related by marriage to the Jammu royal family. Bhoti was a small State, ruled by a family of Surajbansi Rájputs which also still enjoys a small pension. *Vide* p. 139. the two States were distinct, and the families not related.

Behandrálta.—The capital of this State was Rámnagar on the Tawi—about 30 miles north-east of Jammu. The State was founded in the end of the 10th century by a brother of Rájá Vichitar Varma of Chamba (A. D. 1000). Nothing is known of its subsequent history, and it was finally overthrown by Rájá Guláb Singh in 1821. The family resides at Sháhzádpur in the Ambála District.

Kashtwár.—The name of this State occurs as *Kashtaváta*[2] in the *Rájá Tarangini*, and in the 11th century it was subject to Kashmir. It was founded towards the middle of the 10th century by a Rájput adventurer from Gaur in Bengal. Kashtwár, the capital, is on the Chenáb in the inner mountains to the east of Kashmír. In the time of Aurangzeb (A. D. 1687) the ruling Rájá embraced Islám, and the family has ever since been Muhammadan. The State was for a short time subject to Chamba, and was annexed to Jammu in 1820-21, and the family now resides at Tilokpur in the Kangra District.

The three following States—Basohli, Bhadu and Bhadrawáh—were ruled by branches of the same family, an offshoot from the ruling family of Kulu, which came from Mayapuri (Hardwár) and settled in Balaur:—

Basohli.—The original capital was at Balaur (Skr. Vallápura), 12 miles to the west of the Rávi from Basohli, where ancient remains are found. The State was probably of ancient origin, and may have been older than Chamba. Vallápura[3] is several times referred to in the *Rájá Tarangini* in the 11th century, and its Rájás were then subject to Kashmír. The name of the State may then have been Sumata, and the people are referred to in a Chamba copper plate of the 11th century under the name of Saumaṭika, as having joined with Durgara in an invasion of Chamba. It seems probable that Bhadu and Bhadrawáh were originally fiefs subject to Vallapura. Recently discovered inscriptions point to the Churáh *wizárat* of Chamba having also been under Vallápura previous to the 10th century; and for many centuries afterwards, down to quite modern times, it continued to be a constant bone of contention between the two States. Forster, the traveller, passed through Basohli in April 1783, and speaks of the country as still bearing evident traces of the devastation caused by such a border war in the previous year (*vide* p. 99 of Gazetter). The capital was removed to Basohli, on the right bank of the Rávi, in the 16th century. The country was annexed to Jammu in 1835, and, the last Rájá dying childless, the family became extinct in the direct line.

(1) The States of Kahlur, Nálágarh and Chaneni were all founded by branches of the same family.
(2) Rájá Tarangini (Stein), vii, 590.
(3) Do. do., vii, 220, viii 537—42.

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Bhadu.—This is the Padoo of the maps and is situated to the south of Balaur. It was ruled by a branch of the Balauria family and seems to have become independent of Balaur in the latter half of the 11th century, and continued as a separate State till annexed by Jammu about 1840-41. The family now resides at Tilakpur in Kangra.

Bhadrawáh.—According to the genealogical roll of the Rájás this State was founded about the 15th century[1] by a scion of the Balauria family. It seems to have been more or less dependent on Balaur and Jammu, but later on came under the control of Chamba by which country it was annexed in 1821 under a *sanad* from Mahárájá Ranjít Singh. It finally passed into the possession of Jammu in 1846. The ruling family has long been extinct in the direct line.

The whole of the Dugar States were subject to the Mughals from the time of Akbar till A.D. 1752, when they came under Duráni rule, and later on were subjected by the Sikhs.

On the conclusion of the First Sikh War a treaty was made between the British Government and the Sikh Darbar, at Lahore, on 9th March 1846, by which the Punjab Hills between the Satluj and the Indus were ceded to the British Government as part of the war indemnity. On the 11th March a supplementary treaty was agreed to, which bound the Government to respect the *boná fide* rights of the Hill chiefs within the ceded territories. The whole of the territories between the Rávi and the Indus in the Hills were thereafter on 16th March 1846, by the treaty of Amritsar, sold to Mahárájá Guláb Singh of Jammu, and the British Government, by the 8th Article of the treaty, imposed on the new ruler the obligations they had already come under as regards the rights of the Hill chiefs. In fulfilment of these obligations an agreement was made between Mahárájá Guláb Singh and the chiefs, under the guarantee of the British Government, by which cash allowances amounting to Rs. 62,300 per annum were assigned in perpetuity to the dispossessed chiefs of the outer hills between the Rávi and the Jhelum. They were at the same time given the option of remaining in or leaving Jammu territory, and most of them chose the latter alternative. The Government, therefore, became responsible for the payment of most of the annuities and to provide for these the districts of Sujánpur, part of Patháнkot, and certain lands between the Chakki and the Biás, belonging to Jammu and valued at Rs. 42,800 were ceded by Guláb Singh to Government. The chiefs who elected to remain in Jammu territory receive their annuities direct from the Jammu State.[2]

(1) The country is called Bhadrawáh Khása in the Rájá Tarangini

(2) *Vide Treaties, Engagements and Sanads*, No CLXV.

PUNJAB

DISTRICT GAZETTEERS,

VOLUME XIII A.

HOSHIARPUR DISTRICT,

PART A.

WITH MAPS.

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CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspects.

Boundaries and general configuration.

HOSHIARPUR is a District of the Jullundur Division, comprising so much of the Siwálik Range as lies between the Sutlej and Beas, together with a broad strip of country at the foot of the range, and the greater portion of the valley of the Sohán which lies between it and the outer Himálayas. Its boundaries are shown in the map; the Jandbári *talúka*, a narrow tract on the left bank of the Sutlej, was transferred from Ambála to this District in 1850, and but for this the Beas and Sutlej would form its northern and southern boundaries. The greatest length of the District from north-west to south-east is 94 miles, and its breadth varies from 20 to 32 miles. The total area, exclusive of *talúka* Bhunga, a block of villages in Hoshiárpur Tahsíl belonging to Kapúrthala, is 2,232 square miles. The District lies between latitude 32° 5′ and 30° 58′, and longitude 76° 41′ and 75° 31′. The District is divided into four Tahsíls:—Hoshiárpur, Garhshankar, Dasúya and Una Hoshiárpur, the administrative head-quarters, is almost exactly in the centre of the District and lies 5 miles from the foot of the Siwáliks, and 25 from the Jullundur Cantonment Railway Station.

The valley of the Sohán forms Una Tahsíl. The Tahsíls of Dasúya, Hoshiárpur and Garhshankar comprise the alluvial plain and the western slopes of the Siwáliks up to the watershed; the former, however, extends across the Siwáliks to the Sohán.

Mountain system.

(1) The outer Siwáliks.

Down the centre of the District, though somewhat to the east, forming as it were its backbone, runs a continuation of the Siwálik Range of Náhan and the Gangetic Doáb, which geologically belongs to the tertiary system of the outer Himálayas It is known to the people as the Katár Dhár, but is more generally called the Siwálik Range or Siwáliks.* Its characteristics have been thus described by Mr. (now Sir C. A.) Roe:—

"Its course is almost straight, and its breadth nearly uniform; the only deviation noticeable being a slight bow to the west by Manaswál and Jaijon. Recovering the straight line, it runs without interruption almost to the Beas, but as it nears that river it again takes a turn to the west, and spreads into the cluster of round undulating hills near Datárpur, on which lie the Government bamboo forests of Bindrában and Karnpur. As the range leaves the Sutlej it consists mainly of high stony sandy hillocks, containing both between them and on their summit large expanses of sandy waste, with here and there strips of cultivation As it proceeds north the range becomes far more distinct in its outline, but the tops of its inner hills are still round or flat By Manaswál they spread out into broad table-lands, but on either side the ascent is steep, and on the east it is precipitous Passing beyond Manaswál the table-lands cease, and the interior of the range becomes split up into a number of sharp spurs, or short steep ranges of the most irregular formation. For the most part they are perfectly barren, but here and there is found a fair patch of *chil* forest, and here and there a few fields of cultivation This lasts about as far as the road from Hoshiárpur to Dharmsála, beyond which the hills begin to improve The precipitous outline and sharp corners of the south change into broad undulations, rising gradually from the valleys, and the barren sand gives place to a soil stony indeed, but easily capable of cultivation. This improvement reaches its climax in the clusters of hills forming the end of the range referred to above."

* The name Siwálik was anciently applied to a vast tract of country extending as far south as Hánsi.

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The breadth of the Siwáliks is about 10 miles, and their height at Mahdwáni, above Garhshankar, 2,018′ above the sea. To the east a broad valley, the Jaswán or Una Dún intervenes between them and the outer Himálayas, corresponding with the Dehra Dún of the Gangetic Doáb, and the Khiárda Dún of Náhan. To quote Sir C. A. Roe—

The Jaswán Dún.

"At Dangoh, about 12 miles from the Beas, the valley almost disappears, its bed being almost on a level with the hills on either side. This forms a natural watershed; on the north side the drainage runs into the Beas; to the south the valley slopes gradually to the Sutlej. It is traversed throughout by the Sohán *nadi*, which is the main drain into which the ravines of the hills empty their waters. During the rains this *nadi* is a flood filling almost the whole of the valley, but at other seasons it is a petty stream almost lost in its sandy bed, which is from one to two miles in width. It abounds in quicksands, but the water is not more than two or three feet deep"

The breadth of the Dún varies from 4 to 8 miles, and the town of Una, near the middle of the Dún, is 1,404′ above the sea.

(a) The sub-Himálayan Hills.

The Chintpurni Sola Singhi, or Jaswán Dhár Range, which shuts in the Dún to the east, commences near Talwára on the Beas where that river first touches the District. Running south-eastward, its first eight miles are in the Síba territory in Kángra, and its culminating ridge forms the boundary between this District and Kángra. Passing southward, it increases steadily in width and elevation, until its highest point is reached at Bharwáin, the Hill Station of the District, 28 miles from Hoshiárpur on the Dharmsála road. At this point it is about 20 miles in width and 3,896′ in height. Here the regular formation, a central range sloping in a series of undulating valleys to the Beas on one side and the Sohán on the other, changes its character. The range still runs towards the Sutlej, its north side sinking gradually into the Beas valley, but on the south it has an abrupt fall of from 200′ to 300′, and between the main range and the plain of the Jaswán Dún is a wide table-land, thickly wooded and apparently level, but divided into natural blocks by numerous deep ravines. This area, some 15 miles in length and 8 in breadth, is thickly forested, the greater part being reserved under the Forests Act.

At a short distance south of Amb, the Sola Singhi Range recedes eastward, ceasing to form the boundary of the District, and the plains at this point form a kind of bay in the hills, which is shut in by the Sola Singhi to the north and east, and on the south by another range commencing a few miles north of Una. The latter runs south in a series of undulating hills, of no considerable height, with an even front towards the Jaswán Dún. Across the Sutlej the range breaks into a series of parallel ridges, of no great height, but rocky and in places precipitous, though their slopes are well covered with grass and brushwood. These form the boundary between Kahlúr and the Jandbári *talúka*. This range is separated from the Sola Singhi by the Sutlej, which for some 30 miles runs northward between them until the former turns westward into the Jaswán Dún. The hill of Naina Devi, on whose summit is the famous shrine, is the highest point, and is visible many miles round.

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Taluka Jandbari.

Taláka Jandbári, the long narrow tract running from north to south along the left bank of the Sutlej, is bounded by that river to the north and west, and on the east by the Kahlúr hills. From north to south it is about 30 miles long: its breadth of 2 miles in the north gradually increases to 6 in the south. The north is an even table-land fringed by a narrow belt of alluvial soil on the river bank. Below, the country rises into rough hills, and then slopes away southwards into an alluvial plain which fills the whole space between the river and a high wall of rock in which the hills abruptly terminate. In this neighbourhood an arbitrary line separates Jandbári from Ambála. The alluvial soil is good, though not so good as that on the right bank of the river. The higher lands are dry, stony and not very productive.

The plains.

The Hoshiárpur plain has a gentle slope southwards from the foot of the Siwáliks, the result of silt from the torrents which carry down the drainage. At Adampur in the Jullundur District, 20 miles from the hills, *kankar* lies quite close to the surface; whereas at Hoshiárpur, 15 miles nearer it, is found some 15′ or 20′ below under the later deposits of sand or clay.

The *Kandi*. The *Sirwal*. The *manni*.

The *Kandi* or tract along the western slopes of the Siwáliks is dry and rather unproductive, while the *Sirwal*, a long strip of land from 3 to 8 miles in width, bordering on Jullundur, is the most fertile part of the District, as it receives the fertilising matter brought down from the high lands and water is only some 12′ to 15′ from the surface. Near the end of the Siwáliks in Dasúya Tahsíl the *manni*, a high stony ridge, runs across the plain close under which, it is said, the Beas flowed in very ancient times.

The *Chos*.

Hill torrents or *chos* pour down into the plain in the rains at almost every mile. Fifty years ago Mr. Melvill wrote that towards the Sutlej they at once entered deep beds and flowed away without doing either harm or good, but now the *chos* in Garhshankar are similar to those in the rest of the District. A *cho* rises in the hills below the watershed, leaves them by a narrow outlet, and widens on its way through the plains until it breaks up into a number of branches.

The sphere of influence of the *chos* may thus be divided into three zones. The first is a belt of sandy country running the whole length of the hills in breadth from 2 to 5 miles, in which the *chos* have not yet formed well defined channels. The second is the tract lower down in which the *chos* run between more or less defined banks; here damage is chiefly done by erosion and sand drift. The third zone is that in which the *cho* passes out of its well defined channels. Here the worst damage of all is done: the water spreads out into a net work of small channels carrying with it a deposit of sand which aided by wind action (*úrár ret*) it spreads far and wide over the soil. As the *cho* increases in length this action is carried further and further from the hills. In former times for several years before the sand reached a village the land used to be enriched by a deposit of extraordinary fertility, composed partly of clay

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The Chos.

washed down from the hills, but mainly of the débris of good lands in villages higher up its course. Many villages benefited in this way by *chos* for many years—some for 40 or 50—but eventual loss was certain unless the course of the *cho* changed higher up; and, once destroyed, the land never entirely recovered its original fertility. The people had a saying that a *cho* is gold in front and brass behind, which aptly expressed this effect. This is now, however, a thing of the past · the *chos*, having such an expanse of sand to traverse before they reach their limits, never bring down silt, but deposit sand alone except perhaps in some villages on the western border of the District.

In 1877 a report was drawn up by Mr. Baden-Powell, Conservator of Forests, Punjab, which was published as a pamphlet and gives a full description of the origin and nature of these torrents and of the best methods of checking their ravages.* Elaborate enquiries were subsequently made as to the extent and nature of the damage. Since then the question has, at intervals, occupied the attention of Government†; a special enquiry into the nature and extent of the damage was held in 1895-96, and action taken in the Chos Act of 1900,‡ whereby the Local Government was empowered to limit the rights of grazing, wood-cutting, &c., in the Siwáliks as a measure towards their re-afforestation.

In 1900-01 the area proposed to be protected in Hoshiárpur, Dasúya and Garshankar Tahsíls was demarcated, and a staff consisting of a Tahsíldár, 2 Field Qánúngos, 15 *patwáris* and 5 Assistant *patwáris* deputed to prepare the requisite records and maps. Of the 142 villages in the demarcated area records were completed for 31 and drafted for many others by the end of the year. In 1902-03 the maps were completed and the establishment broken up, only the Tahsíldár being retained. Punjab Government Notification No. 643,‡ dated 12th December 1902, put the Act in force in 142 villages in the three Tahsíls, and Section 4 of the Act was by Notification No 644‡ of the same date applied to 126 of the 142 villages, prohibiting fresh cultivation, wood-cutting, goat-grazing, &c. Action under Section 7 was then promptly taken, so that before the hot weather of 1903 the grazing of goats had ceased in the notified hill areas and the cutting of wood, except for domestic and agricultural purposes, been put a stop to.

As regards the *chos* and their re-afforestation Mr. P. J. Fagan writes as follows —

"The *chos* mostly have their heads (*muhin* or *munh*) in the Siwáliks, but a few rise§ in the uplands at their feet and join the bigger *chos* lower down. During the hot weather the wind blows from the south-east (*puro*) and the sand drifts (*úrár ret*) to the north-west in consequence. The sand thus heaped up turns the next flood more or less southwards so that the set of the *chos* is generally south-west.

*The Hoshiárpur *Chos* by B. H. Baden-Powell, Conservator of Forests, Punjab. Selections from the Records of the Punjab Government, New Series, No. XV, Lahore, 1879.

† See in particular letter No. 664—196 F., of 19th June 1895, from the Secretary to the Government of India, to the Revenue Secretary, Punjab, which gives the history of the question from 1877 to 1895.

‡ See Appendix I to this Gazetteer.

§ These are called *khet hári*.

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The local words for the different parts of a *cho* are as follows:—*Pára* is a small ravine, or rather the perimeter of a small ravine: several *páras* drain into a *tota*, which also includes the combined perimeter and slopes of those several *páras*: a *choa* bears the same relation to several *totas* as a *tota* does to its several *páras*, and several *choas* drain into a *khad* or main *cho*. A *panga* is the top part of the slopes of a *choa* and a *mukhála* is the junction of a *tota* and a *choa* or a *choa* and a *khad*. Each *tota* and *choa* often has a separate and well-known name. A *lanna* is the lower part of a *panga* and a *tapal* is the flat space on the top of a *panga*. A *bahra* is a field on a level spot in the middle of a *panga*. *Pándol* or *pándál* is a watershed. *Karála* is the soft sandstone of the Siwáliks and *sahl* the hard kind. *Pathrákal* is boulder clay.

Flora.

For the flora of the Siwálik Range in this District reference may be made to Appendix A of Mr. Moir's Report of 1884 on its proposed afforestation.

Grasses.

The best grazing grasses in the hills are the *dhaula* or *khabbal** and the *sirála* (*surála* or *kattal*) which spring up after the rains. The latter, however, is thorny in winter, but when dried the spikes fall off and it is then grazed by cattle like other dry grasses. In this respect it resembles the *lambh* or *lámp*.† Cattle also graze on the *palon* or *palwán* and *dhámān*,‡ but these are rare. *Khabbal* is also good for fodder. *Khohu* is a little sour and not much liked by cattle. *Bagar* is also grazed and when dried it is made into *bán*, a thin fibre used for *charpáis*, stools, ropes and brushes, and for heating and ripening mangoes. *Bui* is an inferior grass. Other rare species are *jhianri*, *kir makauri*, *usnah*, *mungri*, and *chhalla mundi*.

Grass seed falls in Katik (October-November) and in order to allow grass to spread its reservation should be extended up to that month. *Dhaula* seeds later than *lambh*. *Jat* is the root, *bhuja* the stalk and leaves of grass.

Shrubs.

Some of the shrubs and trees met with are:—

Mala, a smaller variety of *ber*: *sannan* (Ougeinea Dalbergioides): *taur*, Malghan (Bauhinia Vahlii): *Bankár* (Premna Mucronata): *alli*, Amaltás (Cassia fistula): *mirgu* (Eriodendron Roxburghii): *hins*: *basuti*, Bakkar (Adhatoda Vasica): *sandhila*§: *kirmru*: *pádal* (Stereospermum suaveolens).

The *bhel* or willow (Salix tetrasperma) is a good tree for *cho* protection works as it has good spreading roots. *Banna* (Vitex negundo) is a deep-rooted shrub which grows to the height of a man. *Shísham* (Dalbergia sissoo) is quick growing and has long binding roots. Where the seeds have been carried down by a *cho* they sprout, under favourable conditions, in Phágan, and in the next cold weather the plants are a foot high, but if the *kharkhána* on such an area is grazed they are destroyed. The *garna* (Carissa diffusa) is a quick-growing shrub which grows to a good height forming a large bush, but its roots are not so long as those of the *shísham*. It is used for fences, fuel and fodder. The *mehndru* or *mendhar* (Dodonaea viscosa) is also quick-growing, but it has not long roots. It is only used for fuel. *Bankár* (Premna mucronata) makes good fuel. *Kángu* (Flacourtia Ramotchi) yields good wood.

Planting.

The best grass for planting as a protection against *cho* action is *nára*,‖ which resembles sugarcane and has a rhizome or subterranean stem which spreads under the ground and throws out roots. It grows thickly. It is planted either (*i*) by burying cuttings of the stem lengthwise in the ground like sugarcane, or (*ii*) by taking up a length of underground stem with the shoots or branches attached to it and burying it lengthwise. The former method succeeds in sandy soil (*maira retar*) and roots spring from the budding points.

Kharkána¶ is the next best grass for planting, and as it is more profitable to the people than *nára*, they generally plant it to counteract *cho* action. It acts by binding the soil with its roots and also by checking the velocity of the water and thus causing silt to be deposited.

The best time for planting both *kharkána* and *nára* is after the summer rains, but in damp soil they may be sown after the winter rains also. It is of little use to plant them on one side of a *cho* only as that throws the water against the other side

Kharkána should only be grazed in the cold weather as it sprouts in Phágan and the young shoots come on after the rains, and by Sáwan and Bhádon it has reached a good height with green radical leaves at the base. These leaves are good for fodder, but in

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* Cynodon dactylon—figured in Coldstream's Grasses of the Southern Punjab, Pl. 27.

† Aristida depressa—*Ibid*, Pl. 23.

‡ Cenchrus montanus—*Ibid*, Pl. 10. Pennisetum anchroides, Pl. 11.

§ Not given in Appendix A of Mr. Moir's Report of 1884.

‖ Arundo Donax.

¶ Saccharum Sara.

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History.

areas under reservation cattle should not be allowed to graze on them as they do damage by trampling down the higher *bána* stalks and also destroy any growth of young *shísham* trees among the grass. The green leaves should be cut and given to the cattle.

Prior to the Sikh period the Rájpút Chiefs probably kept a tight hold on the hills and reserved them both as a hunting-ground and also in order to render them inaccessible. The *zamíndárs* had probably only a limited *bartan* or right of user. In the Sikh times the *ijárdárs*, whose tenure was temporary and more precarious, were probably less careful and the denudation doubtless began under them. The real cause of its extension is generally admitted to be the division of the hill area among the plains villages at the time of the regular settlement.

Much of the damage is done by tenants. The extent of the tenants' user depends on the strength and vigilance of the owners Where they are weak, tenants cut wood and grass free. In villages in which the owners are few and united and the tenants comparatively numerous, *e.g.*, in some *zamíndári* villages, the latter have to pay a small *kuhári* fee of annas 8 for six months, and in villages where the owners are numerous and disunited and tenants few, *i.e.*, in *bháiachára* villages, the latter generally have a right of free user all round like the owners. In some *zamíndári* villages service or some *ghi*, &c., is taken in lieu of a *kuhári* fee These services and the *kuhári* paid are quite inadequate in comparison with the amount of wood cut and sold by the tenants.

In the villages near Hoshiárpur the *ban bartan* rights are apparently more valuable than elsewhere, and hence conservation by the owners has been more systematic For example in Nára the Náru Rájpút owners have looked after their rights in the waste and there has been some litigation with the Gujar tenants, most of whom have rights of occupancy For the latter a *charánd* or free grazing area has been set aside, but wood and grass may not be cut without permission For the right to cut wood tenants pay a *kuhári* fee to the owners. The remainder of the grass area in the hills is divided into plots, each plot being sold separately to tenants, who cut and store the grass for sale They sell the *bagar* grass to rope-makers Some plots are sold to local carriers for grazing their pack animals The lessees cut the grass from Kátik to the Lohri, after which the plots are combined and individuals are allowed to cut grass in the waste on payment of a *datri* fee Such a system prevails in villages with few owners and many tenants. In a village like Manjhi (Tahsil Hoshiárpur) the value of the grass sold exceeds the amount of the revenue and wood is also sold.

River system minor streams and drainage lines.

As has been seen the Beas and Sutlej practically form the northern and southern boundaries of the District. The Beas enters it at Talwára soon after debouching from the Himálayas, and meeting the Siwáliks curves northwards; in one place a few Kángra villages lie on its southern bank. At Motla it turns southwest, and thence forms the boundary between Hoshiárpur and Gurdáspur. It is said to have once flowed much nearer to the Siwáliks under the *manni* described on page 3; and it is probable that its old course formed the line of *chhambs*. The Burnai, a former bed of the river, was recently abandoned; it commences a few miles below Talwára, and rejoins the main stream a little below the point where the river turns south-westward.

The Sutlej enters the District near Babhaur in the Jaswán Dún, and turns southwards till near Kiratpur, when it curves to the west and cuts through the Siwáliks opposite Rúpar. Its course after this is north-westward, past the Ludhiána and Jullundur Districts. The drainage from the hills of the Jaswán Dún flows into the two streams or *sohåns*. These are broad torrents rather than streams; but the larger Sohán always has a little water.

Alluvial land.

Along the Beas and Sutlej are strips of purely alluvial land over which the waters spread when in flood. The soil here is a mixture of sand and loam, and a good deal of it is very productive.

The Beins.

The two Beíns rise in this District: the eastern (or white) Beín near Garhshankar; after a very winding course it turns sharp to the north and runs parallel with the District boundary, now in Hoshiárpur, now in Jullundur. The western (or black) Beín commences in the Terkiána *chhamb* and passes on into Kapúrthala. Both streams are not more than a few feet in width, but are troublesome to cross on account of their depth and soft bottom.

In Tahsíl Dasúya the Behánwáli *khad*, rising in the northern part of the Siwálik Range, flows northward into the Beas.

Canals.

A few small canals in the north of the District take out of the Beas. The most important is the Shah Nahr, said to have been dug by Rái Murád of Bhangála, under the auspices of Adina Beg. Its head-works are opposite Changarwán, and it is taken thence along the bed of the Beas for 7 miles, entering the high land at Sariána. These first few miles require a good deal of care as floods constantly destroy the dams. The canal afterwards flows south-westward, watering some 6,000 acres in a part of the District where irrigation is needed. It was for a long time considered a joint stock concern, the property of certain share-holders who contributed to its improvement in 1853. Its management was assumed by Government from the kharíf of 1889, and the Singhowál extension sanctioned in 1902. This and other canals are mentioned more in detail in Chapter II, A.

The chhambs.

Due west of Mukerián lies the Kálabágh *chhamb* which has an outlet near Bagroí. This *chhamb* needs draining badly, and a project for its clearance, costing Rs. 1,000, has been sanctioned

Between the towns of Dasúya and Tánda and the Beas river there extends a long broken tract of marsh land or series of *chhambs* about two miles in breadth, beginning at Himmatpur and running parallel to the river into Kapúrthala territory. It is probably the ancient bed of the Beas and is fed by several torrents from the Siwáliks. Two of these torrents have completely silted up portions of the *chhamb*, which has thus been cut into three separate pieces, the intervals being near Dasúya and Tánda. Of these three pieces the northern is called the Terkiána (and its southern continuation the Naráingarh *chhamb*): the central is known as the Chanálta or Múnakwála* and the southern as the Zahúra *chhamb*. The tail of the Shah Nahr Canal runs into the northern portion near Unch Bassi. The marshes are flooded in June or July, and remain under water until September: then as the cold weather sets in, in many parts of the bog springs come bubbling up, which keep the soil moist until the dry heat of April and May. It then becomes as hard as iron and opens into numberless fissures. Parts of the *chhambs* are unculturable owing to the excess of water caused by the silting up of the natural drainage channels. To clear these channels would reclaim a large

* The northern piece is also known as the Palád Chak, the central as the Múnak *dá chhamb* and the southern as the Gosi or Jajla. Two-thirds of the latter have been silted up with sand deposited by the Urmur *cho*.

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quantity of good land, besides improving the health of men and cattle in the neighbourhood of the marshes. A good deal was done in this direction at the last Settlement.

Drainage of the *chhambs*.

All these *chhambs* drain, directly or indirectly, into the western Beín, which begins in the Naráingarh *chhamb*. The Chanálta *chhamb* has been filled up at its northern end by the silt or '*panna*' of a *cho*. The middle of this *chhamb* is drained into the Beín by a *nala* called the Domúha.

Geology.

The geology of the outer Siwáliks is described in Baden-Powell's report above referred to and in the sketch of the geology of the Province published by Mr. Medlicott. The range consists entirely of vast beds of sand alternating with loams and clays in much smaller proportion with extensive beds of loose conglomerate or gravel. The pebbles of these are never very small, nor are very large boulders found; they vary from the size of a pigeon's egg to twice the size of a large ostrich egg, but not as a rule bigger; they consist of metamorphic and quartzitic gneiss and granite rocks derived from the older Himálayan formations. These beds are the result of aqueous action, but the strata so deposited have been upheaved.

Most of the strata of sand are soft and ill-compacted, but there are extensive strata of stone varying from a soft and brittle grey-stone as at Chohal to a real hard building stone found beyond Pamráh which occurs in masses of a grey colour much resembling the sandstone found below Murree and Dharmsála. The beds of this hard sandstone often enclose small rounded pebbles of older rock: and their structure seems to be sand with some mica in it agglomerated by lime On the north side of the range, and notably towards Mehídpur below Manaswál, there are large beds of calcareous tufa alternating with gravel and clay. This is so nearly a pure limestone that it is burnt for lime. Fossil remains are fairly common: a good many large fossilized bones of extinct species have been found.

Principal trees, and shrubs; their products and uses.

The trees shown in the margin are common all over the District and are utilized for the manufacture of agricultural implements and in house building. The people have found that groves of trees are profitable, and numerous fine groves of *shisham*, which grows quickly and has the best wood, have been planted on the borders of *chos*, where the land, though unculturable, has good soil beneath the sand.

Kikar	...	(Acacia Arabica).
Phulah	...	(Acacia Modesta).
Táli or Shisham	...	(Dalbergia Sissoo)
Siris	...	(Albizzia Lebek)
Bakain or Drek	...	(Melia Sempervireus).
Ber	...	(Zizyphus Jujuba)
Mulberry	...	(Morus Alba)

Other trees are the *aisan* (pentaptera tomentosa):—a good-sized tree: wood of fair quality: leaves used for fodder; the *alis* or *amaltás* (cathartocarpus fistula):—the bark is used for tanning: the fruit is a strong purgative: has beautiful pendant yellow flowers in spring; the *amla* or *aola* (emblica officinalis):—

Section B.—History.

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History.
Archæology.

The archæological remains in this District are numerous and not without interest.* The oldest are probably the remains of temples at Dholbaha, 15 miles north of Hoshiárpur, where some old Hindu or Jain sculptures were found in digging the foundations of a *thána*. Of these sculptures many were collected and placed in the temple at Dholbaha, but many were left in the places where they were found. An inscription (never deciphered, apparently) is reproduced in Colonel Abbott's Memorandum on the first eight years of British rule in Hoshiárpur. It was probably a *Sati* monument. Parts of the image are also reproduced on page 379 of the Memorandum.

Local legends associate several places in the District with the Pándavas, and Sri Pandain, eight miles north of Hájipur, which contains a fine well and a temple (*Shiwála*) served by *gosáins*, derives its name from them. Dasúya is mentioned in the Mahábhárata as the residence of one King Viráta, in whose service the Pándavas remained during their 13 years' exile. It contains an ancient fort, mentioned in the Aín-i-Akbari, and is even now spoken of as Virát ki Nagri by Hindus before breakfast. Panjgátra at Babhaur on the Sutlej derives its name from the five stones said to have been used by the sons of Pándavas in the game of *pánch satára* which they played while their fathers underwent a course of asceticism. Bhám, seven miles west of Máhilpur, is said to be the place where the Pándavas passed their exile, a fact commemorated by a *shiwála* of brick. Lasára, 12 miles north of Jaijon, also contains a stone temple, said to date from the time of the Pándavas.

Early history

The Jullundur Doáb at a very early period was dominated by a tribe of Chandarbansi Rájpúts, to which considerable interest attaches from the fact that its representatives are believed still to exist in the petty Rájpút kings of Kángra and the neighbouring hills. These princes trace their genealogy from one Susarma Chandra, and assert that their ancestors held Multán and took part in the great war of the Mahábhárata. After the war they lost their country and retired under the leadership of Susarma Chandra to the Jullundur Doáb. Here they founded a state, which, from its own chronicles, as well as from scattered notices of the Rája Tarangini, and hints gained from inscriptions, above all from information left on record by the Chinese pilgrim Hwen Thsang, is clearly proved to have maintained an independent existence in the Doáb for centuries before the Muhammadan conquest. Jullundur was its capital, Kángra being also an important stronghold. In the seventh century the kingdom is described by Hwen Thsang as being 167 miles from east to west, and 133 miles from north to south. If these dimensions be correct, the kingdom, as General Cunningham points out, probably included, in addition to the plains portion of the Doáb and the Kángra Hill States of modern times, Chamba, Mandi, and Suket in the hills, and Satádru or Sirhind in

*An interesting note on Coins, by Mr. J. P. Rawlins of the Punjab Police, is printed as Appendix II to this Volume

the plains. The country was also known as *Katoch*, of unknown meaning, and *Traigartha* its usual Sanskrit name in the Puránás and in the Rája Tarangini.

For detailed accounts of the kingdom of Traigartha and the Katoch dynasty reference may be made to the Gazetteers of the Jullundur and Kángra Districts.

The Muhammadan period.

The precise date of the Muhammadan conquest of the District is unknown. According to the poet Lálman, Ibráhím of the Ghorián dynasty, who ruled from 1059—99 A.D., penetrated to Jullundur, but when a permanent conquest was effected does not appear.

Taimúr's invasion.

The march of Taimúr in January 1399, after the sack of Delhi and the overthrow of Ratn Sen in the Siwálik hills, appears to have lain through the Jaswan Dún. When he 'entered the valley on that side of the Siwálik' he learnt that Nagarkot lay thirty *kos* off, through jungles and over lofty and rugged hills. Every *rái* and *Rája* who dwelt in them had many retainers, and Taimúr was opposed by them, but he defeated the infidels with vast slaughter, and captured vast herds of cattle and buffaloes. Between January 22nd and the 23rd of February (one month and two days) Taimúr fought twenty actions, and gained as many victories. He took seven or eight forts, celebrated for their strength and lying 'two or three *kos* apart,' from the infidels, including one belonging to Shaikha, a kinsman of Malik Shaikh Khokhar, which was goaded into resistance and where 2,000 men were massacred. Taimúr declares that the people of these forts and countries had formerly paid the *jizya* or poll-tax to the Sultán of Hindústán, but that they had 'for a long time past grown strong, and casting off their allegiance to their sovereigns; they no longer paid the *jizya*, but indulged in all sorts of opposition.'*

At this period the Khokhars appear to have been powerful in the District, but they had several rivals, and the country was in a state of chaos. In 1420 an impostor, calling himself Sárang Khán, appeared at Bajwára, a dependency of Jullundur, and assembled a strong following. He advanced to the Sutlej and was joined by the people of Rúpar, but Malik Sultán Shah, feudatory of Sirhind, defeated him, and he fled to the hills only to be enticed to Jullundur and put to death. In 1421 Jasrath, the Khokhar, raised a serious revolt and made a firm bid for the empire of Delhi, but in 1428 he was defeated near Kángra on the Beas.† It would appear that to this period the earliest Pathán military colonies are to be ascribed, for in the reign of Bahlol Lodi, Ibráhím Khán Súr, with his son Hasan Khán, the father of Sher Shah, came from Afghánistán and entered the service of Muhabbat Khán Súr, Daúd Sáhu Khel, to whom Sultán Bahlol had given in

*Elliot's History of India, III pages 465-67, *cf* page 515

†Elliot's History of India, IV page 67, but in 1433 Jasrath having crossed the Beas defeated Allahdád, Kálu, Lodi, at Bajwára and compelled him to flee to the hill-country (the Tárikh-i-Mubárak Shah says 'to the mountains of Kothi' E. H. I., IV, page 75, and places the scene of the defeat at Jullundur): Muntakhab-ul Tawárikh (Ranking's Translation, page 391

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jagír the *parganás* of Hariána, Bahkála, &c., in the Punjab, and they settled in the *pargana* of Bajwára.* Malot was also founded in this reign by Tátár Khán, Yúsaf Khel, from which stronghold Sher Shah's officer Hamíd Khán Kukar "held such firm possession of the Nagarkot, Jwála, Dihdawál (Dadwál) and Jammu hills,—in fact the whole hill-country,—that no man dared to breathe in opposition to him." "He collected the revenue," the chronicler adds, perhaps as a proof of an unusual equity, "by measurement of land from the hill people." †

1525 A.D.
Bábar's invasion.

Malot also played an important part in Bábar's invasion, by which time it had come into the possession of Daulat Khán, the rebellious governor of the Punjab. What occurred is told by Bábar himself in his Memoirs.‡

Marching from Kalánaur, Bábar sent on several *begs* to overtake Gházi Khán if possible, or if they failed in that to prevent the escape of the garrison from Malot. He then crossed the Beas near Kahnúwán and in three marches reached Malot, into which Ghází Khán had thrown himself. Daulat Khán promptly made overtures of peace, and Bábar accepted his submission and allowed him to retain the authority over his own tribe and villages, but confiscated all his other possessions. The invader then occupied the fort in which he found many valuable books belonging to Ghází Khán. The latter, however, had made good his escape to the hills, leaving all his family in Bábar's hands. The fort was left in charge of Muhammad Ali Jang-Jang § and Bábar 'passing the small hills of Ab-kand by Malot' reached the Dún. Tardíka, with Barim Deo Matinhat, was sent in pursuit of Ghází Khán, and Kotla, which he had garrisoned, was taken. Kinkuta,‖ 'another strong castle near the Dún, but not so strong as Kotla,' had been occupied by Alim Khán, after his defeat by Sultán Ibráhím, and he now surrendered it to Bábar, who then marched down the Dún to Rúpar, and shortly after defeated Sultán Ibráhím at Pánipat.

Bábar had not, however, been able to completely destroy the Afghán power in the Siwáliks or their neighbourhood. In 1556 Sultán Sikandar Afghán after his defeat by Humáyún's generals fled to the Siwálik hills, and owing to the incompetence of the Moghal leader who was sent to oppose him he was able to gather strength there for a new effort to recover his kingdom. Accordingly fresh forces nominally under Akbar, but in reality under the command of Bairám Khán, were sent up, and they defeated Sikandar near the Siwáliks, but six months more were spent in hunting down

*Elliot's History of India, IV, page 308.

† Elliot's History of India, IV, page 415.

‡ Elliot's History of India, IV, pages 239-48.

§ The garrison left in Malot also reduced Harúr, Kahlúr and the forts in that part of the country.

‖ In the Muntakhab-ut-Tawáríkh this place appears as Gungúna, one of the dependencies of Malot, at the foot of the hills (Ranking's Translation, page 437). Mr. Fagan thinks that this may be Gangret in the Bharwain hills or Kungrát in the Siwáliks, and the situation of either of these renders its identification with Gungúna probable. Gangot, just across the border in Kángra District, however, could easily become Gungúna or Kinkuta in transcription.

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Sikandar Khán, who had taken refuge in the hills.* In 1560 Bairám now himself in revolt against Akbar, retreated to Talwára on the Beas, after his defeat at Gunáchaur near Ráhon, and there made his submission to the Emperor.

In 1596 we find that the affairs of the Jasuwálás, 'who are *zamíndárs* with a (common) army,' required settlement, but when they heard of the approach of the royal army which, under Shaikh Faríd Murtaza Khán, had reduced Jammu and pacified the Kángra hills, they submitted.†

After this incident the District appears to have acquiesced in the Muhammadan domination for none of its chiefs appear to have been concerned in the stirring events which occurred in Kángra under Jahángír and Shah Jahán.

Muhammadan shrines.

Muhammadan shrines of interest are found at several places. That of Sháh Núr Jamál, 8 miles east of Hoshiárpur, dates from 1250 A D. There are two interesting mosques at Hariána,—one dated 1597-98 A D. and the other a little later. There is a mosque and tomb at Garhshankar dated 1195 A.D. and a shrine of Sakhi Sarwar at Auliápur. There is a tomb of one Máhi Shah at Jhangi Máhi, 4 miles south-west of Mukerián, where an annual fair is held, the tomb of Bulla Shah at Manaswál, and two tombs at Jája near Tánda. At one of the latter a fair is held in Muharram, at the other offerings are made for the recovery of sick cattle.

and remains.

Relics of the Muhammadan domination are few. The most important is the fort of Malot. There was also a fine imperial bridge which crossed the West Beín near Tánda It was restored by Major Abbott, Deputy Commissioner, but washed away in 1894 and replaced by a pile bridge in 1805.‡

The last of the Muhammadan governors of the Doáb, Adína Beg, has his tomb at Nalovan in the District He was a man of marked ability and played off the Sikhs against the power of Ahmad Shah, Duráni, in a manner which, had not a premature death cut short his career, would probably have materially affected the subsequent history of the province.

The Hindu Rájás of the hills.

Throughout the Muhammadan period the hills remained divided between the Hill Rájás, of whom those of Jaswán and Datárpur are connected with this District. The Jaswán or Jaswál house first separated itself from the great Katoch family, and established a separate principality. The Datarpur or Dadwál house is an offshoot of the Guler family, which as the story goes, is properly the eldest

* Elliot's History of India, V, page 248 Purser (in the Jullundur Settlement Report, page 17) says that on Humáyún's return Bairám Khán was sent in 1555 against an Afghán detachment at Hariána which he defeated. Akbar's route Purser says, lay through Sultánpur and Hariána to Kalánaur.

† Elliot's History of India, II, page 129

‡ A plan and elevation of this bridge will be found at page 369 of Colonel Abbott's Memorandum.

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branch of the Katoches. Regarding the house of Datárpur, Mr. Roe writes :—

Hindu Rájás of the hills.

"Four hundred years ago the three *talúkas* of Thara, Darera and Kámahi were held by a Cháhng chief; but Saij Pál, a Rájpút Chief, had established himself in some villages of the Kámahi *talúka*; on the death of the Cháhng chief his widow, to protect herself from the encroachment of Saij Pál, called in the assistance of Rájá Káhan Chand (of Kángra). The usual result followed: the widow was allowed to retain the Darera villages for her maintenance for life, and the Rájá took all the rest of the country, and established his capital at Datárpur."

The Jaswál Rájás built the fort at Lasára, which lies close to Jaijon, and that at Rájpura not far from Amb, which was dismantled at annexation, the adjacent buildings being restored to the family in 1877. They also own the beautiful garden at Amb, which contains some fine cypress trees of great age, laid out some 12 generations ago.

The Jandbári *talúka* across the Sutlej was held by the Rájá of Kahlúr, who still owns the adjoining hills; and *talúka* Talhati used to be under the Rájá of Kutlehr, one of the petty Kángra chiefs.

Sikh period.

Under the Sikhs the history of the plains portion of the District is intimately connected with Jullundur, and it was early overrun by Sikh adventurers. For a full and connected account of the rise and fall of the Sikh *misls* in the Jullundur Doáb reference may be made to the Jullundur District Gazetteer from which the following notes on the *misls* which established themselves in the Hoshiárpur District are extracted :—

The Rámgarhia *misl.*

Jassa Singh, the founder of the Rámgarhia *misl* had, in 1752, taken service with Adína Beg, but on his death he conquered a considerable tract in the north-west of the Jullundur Doáb and also came into collision with Sardár Mansa Singh of Garhdiwála of the Dalawála *misl*, but in 1776 he was driven across the Sutlej by the Kanhya and other *misls*. In 1783 the Kanhyas' power roused the jealousy of the Sukarchakias and they allied themselves with Sansár Chand of Kángra who recalled Jassa Singh and thus enabled him to recover his lost territory. His son Jodh Singh succeeded him in 1803 and in 1805 assisted Lord Lake in his pursuit of Holkar, but in 1816 dissensions in his family led to the intervention of Ranjít Singh who seized all his territories. These lay mostly in Dasúya Tahsíl.

The Faizullapuria *misl.*

The Faizullapuria or Singhpuria *misl* had held Patti in Hoshiárpur Tahsíl, but in 1811 they lost it to Mohkam Chand, Ranjít Singh's general, and thus lost all their territories north of the Sutlej. These included the south-west of Hoshiárpur Tahsíl and probably part of Dasúya

The Krora Singhia *misl.*

Krora Singh, one of the founders of the Krora Singhia *misl*, took possession of Hariána and Shám Chaurási, which latter place, with some other villages, passed on his death to the famous Jodh Singh of Kalsia

The Dalawála *misl.* The Sialba Sardárs. *Circa* 1766-67 A.D.

Hari Singh, the founder of the Siálba family, joined Tára Singh, Ghaiba, and conquered the country about Garhshankar. He was attacked by Ghumand Chand, Katoch, of Kángra, but with the aid of Khushhál Singh, Faizullapuria, defeated him. Soon afterwards, however, he himself quarrelled with Khushhál Singh, who was supported by the Jaswál Rájá, and driven to seek a refuge in Phagwára.

The Garhdiwála *chaudhris.* A.D. 1803-04.

Mansa Singh of Garhdiwála was hereditary *chaudhri* of that dependency, but having fallen into arrears with his revenue he was imprisoned at Lahore. Thence he escaped, joined the Dalawála *misl* and became independent. Jassa Singh, Rámgarhia, deprived him of his territories, but he recovered them with the aid of the Kanhyás. His grandson Mahtáb Singh was again dispossessed by the Rámgarhiás, and when Sansár Chand of Kángra attempted to conquer the Doáb, Mahtáb Singh accompanied Fateh Singh, Ahluwália, and was killed in helping to raise the siege of Darúli.

The Rájás of Jaswán and Datárpur.

In the hills the Rájás of Jaswán and Datárpur remained in undisturbed possession of their States until A.D. 1759, when encroachments by the Sikh Chiefs who had already

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The Rájás of Jaswán and Datárpur.

established themselves in the plains, commenced. Sardár Gurdit Singh of Santokhgarh seized the whole of the Babhaur *talúka* and a quarter of Una ; Sardár Hari Singh of Siálba in the Ambála District took Núrpur, and the Rájá of Jaswán purchased peace by giving up half the revenue of Manaswál. The *talúka* of Takhtgarh was taken by Sardár Budh Singh of Garhshankar. All these eventually gave way before the power of Ranjít Singh, under whose rule the whole District was included before the close of A.D. 1818. In 1804 Rájá Sansár Chand of Kángra had seized Hoshiárpur, but was expelled by Ranjít Singh and shortly after, the Rájás of Jaswán and Datárpur were compelled to recognize his supremacy, but he soon began to disclose further designs. At the commencement of the cold season of 1816 he appointed a grand rendezvous of all his forces, personal and tributary, at Siálkot, the Hill Chiefs among the rest being expected to attend with their contingents. The Rájás of Núrpur and Jaswán failed to obey the summons, and as a penalty Ranjít Singh imposed fines designedly fixed beyond their ability to pay. Rájá Umed Singh of Jaswán resigned his dominion to the usurper receiving a *jágír* of Rs. 1,200 per annum. Datárpur fell soon afterwards. In 1818 Gobind Chand, the Rajá, died, and his son was held in durance until he consented to yield up his territory, taking a *jágír* in exchange.

Sikh *jágírs*.

The comparatively small portion of the District which was not held by *jágírdárs* formed part of the Jullundur jurisdiction, and was governed by deputies of its governors. In the hills and the Jaswán Dún almost the whole country was however held in *jágír*, the principal *jágírdárs* being the *ex*-Rájás of Jaswán and Datárpur, the Sodhís of Anandpur, and Bedi Bikrama Singh, whose head-quarters were at Una. Below the Siwáliks, Hájípur and Mukerián, with a large tract of country, were held by Sher Singh (afterwards Mahárája), and governed by Sardár Lahna Singh, Majithía, as his agent. The country round Dasuya was given to Sháhzáda Tára Singh, a supposititious son of Ranjit Singh. Besides these, many villages in the plains were held by descendants of the Sikh adventurers who had first divided the country. These men were, however, gradually shorn by Ranjit Singh of many of their acquisitions.

Sikh monuments.

The monuments of the Sikh religion are mainly found in Una Tahsíl. The chief are—

Tomb of Bába Gurditta at Kiratpur, 6 miles south-east of Anandpur, about 250 years old. Managed by the Sodhís of Anandpur.

Anandpur · *Samádh* built over the spot where Guru Gobind Singh, the 10th Sikh Guru, burnt the head of his father Tegh Bahádur, executed at Delhi in 1675 A.D. In the possession of a community of *Nihangs*.

Mairi, 9 miles north-east of Mubárakpur: shrine of Guru Barbhág Singh, maintained by the Guru of Kartárpur. Large fair during the Holi.

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There are several forts at Una built by the Bedís during the troublous times of Sikh dominion and still in possession of that clan. There is also a *dharmsála* at Jandoli, 6 miles north of Mahilpur, where an annual fair is held.

Acquisition by the English.

The District was annexed by the British with the rest of the Jullundur Doáb at the close of the first Sikh War. Mr. J. (afterwards Lord) Lawrence became the first Commissioner of the trans-Sutlej States in March 1846, and the Division was administered by him in direct correspondence with the Supreme Government until 1848, when the Commissioner was made subordinate to the Resident at Lahore, and in 1849, when the rest of the Punjab was annexed, to the Board of Administration. The Hill Chiefs were disappointed when our rule began that they did not get back the possessions which they had held before Ranjít Singh laid hands on them; and when in 1848 the second Sikh War began, the Rájás of Jaswán, Datárpur and Kángra raised the standard of revolt. Lord Lawrence, who happened to be at Pathánkot, swept rapidly down the Dún with 500 men and 4 guns. The Rájá of Datárpur was made prisoner without a blow, but the Jaswán Rájá resisted and his two positions at Amb and Akhrot were attacked and carried with some little loss. The Rájás were deported, their palaces razed, and their possessions confiscated. Bedi Bikrama Singh of Una also joined the insurgents and marched towards Hoshiárpur. He had halted at Maili, 8 miles from that place, when he heard of the defeat of the Rájá of Jaswán, and fled to the camp of Sher Singh. His possessions were confiscated, but at the end of the war he gave himself up and was allowed to reside at Amritsar.

The Mutiny.

The Mutiny did not greatly affect the District. Some native troops were quartered at Hoshiárpur, and the Deputy Commissioner, Colonel Abbott, proceeded to strengthen the Tahsíl, and remove into it two guns from the lines of the native troops of Horse Artillery, where they were in dangerous proximity to the 33rd Native Infantry. The Post Office was removed from Cantonments to the Civil Lines, and a system of night patrolling was organized by the Deputy Commissioner with his Assistants, Lieutenants W. Paske and F. J. Millar. The station was guarded by about 800 men of the Ahlúwália, Rajauri, Mandi and Tiwána troops, by new levies, and by part of the Sherdil battalion of police. On the 23rd May 1857 the prisoners were removed into the Bajwára Fort, which was adapted to answer the use of a jail and fortress, and garrisoned by police instead of by the usual guard of the 33rd Native Infantry. A conspiracy was discovered amongst the prisoners, and the five ringleaders were executed. The only disturbances in the District were caused by servants from Simla, who spread exaggerated reports of the panic at that station, and by a party of the Jullundur Mutineers, who marched 130 miles in 54 hours, and escaped along the hills across the Sutlej before notice had reached head-quarters. The internal administration was continued as usual; the people of the District subscribed

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a *lakh* of rupees towards the six per cent. loan; and the town of Hoshiárpur was illuminated on the news of the capture of Delhi.

History since the Mutiny.

Since the Mutiny the history of the District is principally comprised in the notices of Plague and Famine given on pages 30-31 and in Section H of Chapter II below. There were riots in Hoshiárpur town in 1886 owing to the coincidence of the Dasehra and the Muharram, and in 1898 the enforcement of Plague regulations led to a serious riot at Garhshankar.

Development since annexation. *Table I of Part B.*

Some conception of the development of the District since it came into our hands may be gathered from Table No. 1, which gives some of the leading statistics for five-yearly periods, so far as they are available; while most of the other tables in Part B of this work give comparative figures for the last few years. In one respect, however, the District is retrogressing; and that is, in the yearly increasing area which is being rendered barren by the action of the hill torrents or *chos*, an account of which has been given in Chapter I, A. It has been calculated that from last Settlement to 1903 no less than 28,428 acres have been reduced to sand by the action of these torrents; but on the other hand 25,826 acres of unculturable sand have in the same way according to the returns been improved in various degrees. This latter figure is, however, probably considerably exaggerated.

First constitution of the District, and subsequent changes.

The District as first constituted consisted of five tahsíls:—Mukerián in the northern corner of the District, including the northern end of the Siwálik Range; Hariána and Hoshiárpur from the Chintpurni Range to the Jullundur boundary; Una and Garhshankar in the southern portion of the District, the watershed of the Siwáliks forming the boundary between them. The District boundaries have been hardly changed since annexation, the main addition being *talúka* Jandbári, which was transferred from the Ambála District in 1850. In 1861 the Hariána Tahsíl was abolished, and its western portion, comprising the Tánda Police jurisdiction, was made over to Mukerián Tahsíl, the head-quarters of which were transferred to Dasúya. The hill portions, *i.e.*, those to the east of the Siwáliks, of Tahsíls Hariána and Hoshiárpur, were transferred to Una, and the rest of the Hariána Tahsíl joined to Hoshiárpur, which on the other hand parted with the Mahilpur *thána*, to Garhshankar. The *talúka* of Bhunga, a group of 20 villages half way between Hariána and Garhdiwála, forms part of the territory of the Rájá of Kapurthala. Soon after annexation it was assigned in *jágír* to the late Kanwar Suchet Singh, younger brother of the then Rájá, and for a short time it came under British rule, enjoying during that time the advantage of a settlement on British principles. Afterwards Kanwar Suchet Singh obtained a cash allowance, and the *talúka* reverted to the Kapurthala State. The majority of the *jágírs* in this District are comparatively small; further mention will be made regarding some of them in the notices of the leading families. It is only necessary to say here that in 1877 the Government restored to Mián Rugnáth Singh, Jaswál, the *jágír* of 21 villages held originally by his great-grandfather Rájá Umed Singh in the Una Dún.

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claiming descent from Bába Hassu the first man to press oil, whose shrine is at Lahore. He is invoked with Luqmán, the great philosopher who is reverenced by all the occupational castes, when oil-seeds are put in a press in the following words :—

Bismillah-ur-rahmán-ur-rahím Luqmán hakím hikmat de Bádsháh Bába Hassu phir phir kassu Sháh Daula Daryái Charkh chale tán rozi ái. Teli dín din kala sawai.† *I. e.*, 'in the name of God, the merciful, the compassionate, the sage Luqmán (Æsop), who is the crown of wisdom ; Bába Hassu may'st thou for ever press oil, and (also) Shah Daula, Daryái ; (of the river). When the oil press is at work, means of sustenance are gained. May the Teli increase daily in prosperity.'

The Telís' musicians also have a saying :

Ghání Pát Bábe Mína
Roshan hoiá wich Madína,

i.e., 'the oil-press was instituted by Bába Mína, who saw the light in Madína.' Bába Mína is said to be a son of Hassu and to have had four sons, Takht, Bakht, Rakht, and Sakht. The Telís' occupations are carding cotton, oil-pressing, and working flour-mills. Others sell vegetables and act as messengers, but these pursuits are looked down upon, and they cannot intermarry with the oil-pressers or millers. Some also act as carriers : these are called Ladnia. Towards the Himálayas the Muhammadan Telís only work at oil-pressing, the Surerás following the other pursuits carried on by them in the plains, while in Mandi the Bhanjra is the oil-presser.

Harnís.

The Harnís are principally located in Rájdhán, Gidarpind, (a hamlet in Zahúra), Dargáheri, and Ghul in Tahsíl Dasúya and Shekhupur in Hoshiárpur.

Leading families.

The principal persons of note in the District are—

(1) Rájá Ragnáth Singh, Jaswál.
(2) The Bedi of Una.
(3) The Sodhís of Anandpur.
(4) The Rái of Bhabaur.
(5) The Rána of Manaswál.
(6) Sardár Narindar Singh, Káthgarh.
(7) Sardár Harnám Singh, Mukerián.
(8) Mián Udham Singh of Pirthipur.

Ragnáth Singh, Jaswál.

Rájá Ragnáth Singh, Jaswál, belongs to a branch of the house of Kángra which established an independent principality at Rájpúra in the 13th century. In 1815 Rájá Umed Singh was compelled by Ranjít Singh to surrender his rights, and reduced to the position of a Jágírdár of 21 villages in the Jaswán Dún. His rebellion against the British Government in 1848 has been described in Section B. He was deported to Kumáun, where both he and his son Jai Singh died ; Ran Singh, son of Jai Singh, was allowed by the Government to reside in Jammu, the Maháràja having given his daughter in marriage to his son, Ragnáth Singh. He was afterwards allowed to return to Amb, where he died in 1892.

† The waxing of the digit of the moon. *Sawái* (1¼) = increase. Hence *kala sawái* means 'increase of prosperity.'

In 1877, on the occasion of the Imperial Assemblage, the Governor-General, acceding to the request of the Mahárájá, restored to Ragnáth Singh the *jágír* originally held by Rájá Umed Singh. This *jágír* consists of the 21 villages in the Una Tahsíl shown in the margin, and besides these he has obtained in proprietary right revenue-free the garden at Amb, which originally belonged to the family, and the old palace at Rájpúra, where the Rájá now resides. Ragnáth Singh is *saildár* of Amb.

1. Panjawar.
2. Pandogha.
3. Daulatpur.
4. Iapur
5. Khad.
6. Gugláhr
7. Bhadawri.
8. Ladoli.
9. Nagnauli.
10. Bhan.
11. Jatoli Haroli.
12. Dharmpur
13. Samnal.
14. Singha or Sarkála.
15. Kuthar.
16. Goindpur Taraf Bula.
17. Goindpur Taraf Jai Chand.
18. Lalahri.
19. Babharn or Gangruhi.
20. Akhrot.
21. Chutehr Behr.

Bedi Sujín Singh of Una.

Bedi Sujan Singh of Una is a descendant of Guru Nának and his spiritual representative in the country between the Sutlej and the Beas. Kalá Dhári (the great-great-grandfather of the present Bedi), having disciples at Una, migrated there from Dera Bába Nának, and received a grant of 72 *ghumáos* from the Jaswál Rájá, Rám Singh. His grandson, Sáhib Singh, was a man of great influence among the Sikhs; his chief exploits were the religious wars against the Afghàns of Máler Kotla in 1794 and the Rájpúts of Ráikot in 1798.

In Sambat 1860, Rája Umed Singh gave to Sáhib Singh the whole of the Una *talúka*, a grant confirmed by Ranjít Singh in Sambat 1872, about the same time he received the Núrpur *talúka* from Sardár Budh Singh. He died in Sambat 1891 (A.D. 1834), and was succeeded by Bikrama Singh, to whom Mahárája Sher Singh gave the Talhatti *talúka* in Sambat 1898. Bedi Bikrama Singh's *jágírs* were found, on annexation, to amount to Rs. 86,813 per annum; of this Rs. 21,212 per annum was confirmed to him for life, and the village of Una, his residence, in perpetuity, but the offer was indignantly refused by him. Subsequently, on the Bedi falling into grave suspicion of disloyalty, the reduced offer of a pension of Rs. 12,000 was made, which was similarly rejected. Then came the local rebellion of 1848 which has been already described in Section B. For his share in this revolt Bikrama Singh's possessions were declared forfeited, but he himself was allowed to live at Amritsar on a pension of Rs. 2,000 per annum.

Bedi Bikrama Singh died at Amritsar, and his son Súrat Singh, having died, the second son, Suján Singh, has succeeded to the inheritance of this celebrated family. Suján Singh's case was reconsidered in 1883, and he was granted a *jágír* of Rs. 2,484 in the villages of Arniála Lál Singh and Una. His *muáfi* lands and gardens yield an income of about Rs. 500 per annum, and he owns 670 *ghumáos* in Tahsíl Una. Bedi Suján Singh is an Honorary Magistrate, President of the Una Municipal Committee, and a Viceregal Darbári.

The Sodhis of Anandpur.

The Sodhís of Anandpur are Audh Khatri Sodhís. They, in common with the Sodhis of Kartarpur, are descended from Rám Dás, third son of Guru Arjan, while the Sodhis of Ferozepore,

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Patiála and elsewhere are mostly descended from the second son, Prithi Chand.

Anandpur was founded by Guláb Rái, first cousin to Govind Singh, the 10th Guru; from his brother Shám Chand's four sons, Nahr Singh, Udái Singh, Khem Singh, and Chur Singh, are descended the Anandpur Sodhís in four branches, the Bari, Dúsri, Tísri and Chauthi Sarkárs, all of which receive pensions from Government. The representative of the Bari Sarkár is Rám Naráin, Honorary Magistrate and Civil Judge. He has married a daughter of Bába Khem Singh of Ráwalpindi. Pension Rs. 2,400. He shares with his uncle Narindar Singh a *jágir* of Rs. 10,000 in Patiála and holds a *jágir* of Rs. 475 in Farídkot. The income of the Anandpur Sodhís is largely derived from offerings at various shrines.

Rái Híra Chand of Bhabaur.

Rái Híra Chand, son of Ratan Chand, of Bhabaur, a Rájput, living at Bangarh, Tahsíl Una, is a Luddu Rájput and head of the eight branches, whose history has been given above on page 49. He enjoys a *jágir* of Rs. 739 in Tahsíl Una and with his brother, Mangal Singh, has ownership rights in 3,500 *ghumáos* in that Tahsíl. He is a Provincial Darbári, and a *saildár*, and the present Rájá of Goler is his sister's son.

Rána Lehna Singh of Manaswál.

The Ránás of Manaswál are Dod Rájputs, and inhabit a quite unique tract of country called Bít Manaswál, a flat table-land in the Síwálik Range opposite Garhshankar. The earliest knowledge we have of this family shows it in the position of tributary to the Jaswál Rájá, receiving half the Government revenue and remitting half, but they appear to have become independent of the Jaswáls in later times (see page 50 *supra*). The present Ráná has 5 sons. Many members of the family are in military service.

Ranjít Singh afterwards confirmed the Rájá's half on condition of his furnishing a contingent of 15 *sowárs*. The British Government confirmed the *jágir* in 8 villages, half to descend to lineal heirs (male) in perpetuity. The present Ráná, who succeeded his brother in 1881, enjoys a *jágir* of Rs. 2,169 in the following villages:—Sekhowál, Tibba, Haibowál, Maira, Kot, Majári, Mahudpur, and Nainwán. He owns 7,500 *ghumáos* in Garhshankar Tahsíl and the village of Manaswál 2,000 *ghumáos*. He is a Viceregal Darbári. He is entitled to the salutation of *jai deo*, as member of a royal Rájput clan, and the *jágir* descends by primogeniture.

Of the same *gót* with the Ránás of Manaswál are the Ránás of Kungrat in the neighbouring table-land, which is also called Bít, but lies in Tahsíl Una. This family is of very small importance, the present Ráná, Khán Chand, being merely a respectable *zamíndár*, enjoying a *sufed poshi* allowance of Rs. 150.

Sardár Narindar Singh of Káthgarh.

Jhanda Singh, the great-great-grandfather of Narindar Singh, first came to the Doáb about Sambat 1816 (A.D. 1759), and appropriated some parts of the Garhshankar Tahsíl. His grand-

NOTE.—For a detailed account of these families see "Massy's Chiefs of the Punjab" and "Griffin's Punjab Chiefs" as corrected in the appendix of 1899.

son, Khushál Singh, rose to considerable power, and was related by marriage to Sardár Lehna Singh, Majíthia. Khushál Singh was, however, very unpopular in the tract over which he ruled, and died soon after the British annexation in 1854, a victim to intemperance, leaving two sons, minors, of whom only the elder, Rájindar Singh, survived

His sons, Sardárs Narindar Singh, also known as Bakhtáwar Singh, Mahindar Singh and Gajindar Singh, are at present at the Aitchison College and the estate is under the Court of Wards. They enjoys a *jágír* of the villages shown in the margin, besides plots of land revenue-free in some other villages.

Tahsíl Garhshankar—
Chahal.
Lohgarh
Bobhuwál.

Tahsíl Hoshiárpur—
Bassi Kalán
Saido Patti.
Shamaspur.
Barikián Tatoran.

Sardár Harnám Singh of Mukerián.

The rise of this family dates from the supremacy of the Kanhya *misl*. Ruldu Rám, father of Sardár Búr Singh, a Kahár by caste, was a faithful servant to Mái Sada Kaur, widow of Ranjit Singh's father-in-law Gurbakhsh Singh, and accompanied her both in prosperity and adversity. When Ruldu Rám retired from active service his sons succeeded him, and the two eldest, Búr Singh and Budh Singh, were for some time in charge of Sháhzáda Sher Singh. When Sher Singh, after coming to the throne, was assassinated, Budh Singh was slain with him and Búr Singh wounded; afterwards Búr Singh held offices of trust under the British authorities, when it was thought advisable to confine the Ráni Jindán at Shekhúpura, and the youthful Mahárája Dalíp Singh was sent to Farrukhábád. His brother, Sudh Singh, was a commander of troops under the Sikh Government, and afterwards, with his brothers, Nidhán Singh and Mián Singh, did good service in the Mutiny. The descendants of Búr Singh, Sudh Singh and Nidhán Singh hold *jágírs* in the Gurdáspur District. Harnám Singh is the grandson of Búr Singh, and is a Sub-Registrar and President of the Municipal Committee of Mukerián.

Mián Udham Singh of Pirthipur.

Mián Udham Singh of Pirthipur is a Dadwál Rájput, and, like the Bhabaur family, traces his descent from Bhúm Chand. The family as a separate branch was founded by Sri Dáta, one of the descendants of Gani Chand, who established the kingdom of Goler. Sri Dáta founded the small Rájput State of Datárpur in Tahsíl Dasúya which had an independent existence until the coming of Ranjít Singh.

Jagat Chand, father of Mián Udham Singh, joined in the rebellion of 1848 and was transported to Almora. Udham Singh lives at Pirthipur and has a pension of Rs. 600 per annum. He is a Provincial Darbári.

Minor families.

Among the families of minor note may be mentioned the following Sikh Jágírdárs:—

The Sardárs of Ghorewáha in Dasúya.

The Sardárs of Sús and Pathrálián in Hoshiárpur.

The Sardárs of Bachhauri in Garhshankar.

Section E.—Arts and Manufactures.

CHAP. II, E.

Arts and Manufactures.

Principal industries and manufactures.

Montgomery, S. R., § 111.

The principal manufacture of the District is in cotton fabrics, for which the chief emporium is Khánpur, a suburb of Hoshiárpur. The main trade is in *lungis* (coloured turbans) and *súsis* (cloth of coloured stripes); the annual value of the trade from Khánpur alone is said to amount to three or four lakhs of rupees. The trade has, however, fallen off of late owing to imitations of Indian *súsis* and prints being imported in large quantities from England. Coarse blankets are made in considerable quantities in and about the town of Hariána. A good deal of rope is made from the *munj* (saccharum sara) and *bagar* grass (andropogon involutus), which grow in the District; ropes and coarse canvas are also made from hemp; baskets, trays, sieves, etc., are made from bamboo. The carpenters of the District are celebrated, but most of the best workmen seek employment out of the District on the railways, and other public works, and at Simla. Brass and copper vessels are made at Bahádarpur, a suburb of Hoshiárpur. A good deal of dyeing is done from the safflower, and also from lac, which grows on the *ber* trees. The propagation of the lac insect on trees is becoming very common; the lac dye is used for dyeing wool, and a good deal is exported to Kashmír. *Chapra*, or shell-lac, is used for ornamental work on wood; and the lacquered articles of this District, especially toys, have attained to some celebrity.

Another occupation is the inlaying of ivory on wood. Some carpenters of Hoshiárpur and the neighbourhood are proficients at this work. Shoes are manufactured in large quantities in Hoshiárpur and the neighbourhood, and exported to Delhi, Calcutta, and other places. The trade is principally in the hands of Shekhs. Good pottery is made at Tánda, where a fine kind of clay is obtained. The special earth needed for colouring is brought from a village near Garhdiwála. *Suráhís* and ornamental vessels are made; also the large earthen jars, called *matti*, for holding the boiled and undrained juice of the sugarcane (*mál ráb*). The workmen are a small colony of Kashmírís who have been settled in the place for many generations.

The embroidery of cloth in coarse floss silk is commonly known throughout a large part of the Punjab as *phulkári*, and is not without its artistic merits. In Hoshiárpur town this occupation is largely followed for hire by the poorer women of the Bhábra class. They have acquired quite a name as accomplished needle-women, and their embroidered sheets are sought after to a certain extent beyond the limits of the District. All possible means have been taken to encourage this useful industry.

Mr. Lockwood Kipling, Principal of the Mayo School of Art, Lahore, furnished the bases of the following notes for the Gazetteer of 1883 on some of the special industries of the District, and these

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Arts and Manufactures.
Cotton.

have been now brought up to date. Mr. Kipling's notes are printed in small type.

"Khánpur, a suburb of Hoshiárpur, and Tánda are the centres of the cotton industry in this District, where, in addition to coarse cloth for ordinary wear, finer qualities, such as *lungis*, *súsis*, and muslins, some of which are gold-spotted, are woven. The trade of Khánpur in *lungis* and *súsis* is said by Mr. Coldstream, C. S., to be worth from 4½ to 6 lakhs of rupees per annum, and its products are exported to Multán Peshāwar, &c. English thread is almost universally used in the finer goods—a practice that is common elsewhere. The abolition of the cotton duties has made it increasingly hard for the native hand-loom weaver to live; but it is clear that in this, as in other Districts, his trade, though not in a very flourishing state, is still far from extinct."

Cotton-picking is done by hand by the *zamíndárs'* womenkind except in the case of Rájput agriculturists and other respectable families owning large holdings, who employ the village *kamín* women and pay them in kind at the rate of 10 to 25 per cent. of the cotton picked. The rate varies according to the condition of the crop. In some cases the women employed in picking are paid in cash at annas 1-6 to annas 2-6 per day of 8 hours. The produce in most places is kept for home consumption, but the few large owners sell their surplus to traders.

Cotton manufacture.

After picking, the cotton is cleaned by hand and passed through the *belna*, a small wooden frame with rollers to separate the seed, which is used for feeding milch cattle. The cotton is then reduced to a mass of fluff either by hand or more usually by the *pinjan* or bow-string. This is made of bamboo with a dried and cleaned sinew. The cleaned cotton is then made up into balls (*púnis*). The next operation is the spinning, for which a *charkha* is employed. The *charkha* is formed of two parallel discs, the circumferences of which are connected by threads, and over the drum so formed passes a driving band also made of thread, which communicates a rapid motion to the axis of the spindle. The end of a *púni* is presented to the point of the spindle, which seizes the fibre and spins the thread, the *púni* being drawn away as the thread is spun, as far as the spinner's arm will reach. Then the thread is slackened, and allowed to coil itself round the body of the spindle until the latter is full, when it is removed. The spinning is done exclusively by women when they are not employed in other household work. But their labour is poorly paid as they seldom make more than 12 annas per mensem. The growing use of yarn produced at the spinning mills worked by steam power accounts for this decline. Weaving is done by weavers and Rámdásiás who make *dhotars*, *ghátis*, *khádars*, *khes*, *dotehis*, *dhotis*, etc., in almost every village of the District. The cloth thus prepared is worn by the peasants themselves, but if a weaver makes for sale to traders, European yarn or yarn manufactured at the mills worked after the European method in other parts of India is largely admixed with country thread, as without this process the goods fetch a low price and find a slow sale.

The process of weaving and the instruments employed have not changed within living memory. The thread is usually soaked in water for three days; it is then dried and wound up one

narás, or hollow reeds. In short, the process of warp laying and weaving is the same in this District as that described in the monograph on cotton.

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Cotton manufacture.

The only trade of any importance in locally-made cloth is that carried on at Jejon in the Garhshankar Tahsíl, at Khánpur in Hoshiárpur Tahsíl and at Tánda in Tahsíl Dasúya. At the first-named place there are six big firms of Khatrís and Bhábrás, each doing a large business. Yarn made at the spinning factories in Bombay and Ahmedabad is imported and retailed or advanced to weavers in the adjacent villages who make *gabrúns*, check cloth, &c., which is sold to these firms. Most of the goods are exported in bulk to the Hill States and Kángra or to Kaithal in the Karnál District. A part ultimately finds its way to Ladákh. Exports of these goods are estimated to amount to Rs. 4,00,000 a year. The cloth trade of Khánpur has in consequence of the octroi system shifted to a large extent to the neighbouring villages.

Stamping of cloth is done at Hoshiárpur and in a few other places, but the industry is quite insignificant. Singhpur, a village in Tahsíl Garhshankar, is known for its good stamping work. There are about 20 families of Hindu Chhímbás engaged in it, but they do this only when they receive orders which are not numerous or sufficient to engage their whole time. Their earnings average about 6 annas *per* head *per diem*.

Silk.

"There appears to be no silk weaving of any importance. The *tasar* silk moth is common, and Mr. Coldstream has made some interesting experiments demonstrating the ease with which an important staple might be added to the products of the sub-Himálayan tracts. But hitherto nothing has been made of it, and the natives were not aware that the *tatís*, as they called them, hanging in numbers from the *ber* trees were silk cocoons."

Sericulture. (Monograph on the Silk Industry in the Punjab, 1899.)

An attempt to introduce the mulberry-fed silk-worm was made by Colonel Saunders Abbott when Deputy Commissioner, and is thus described in a letter by Mr. Cope of Hariki written in 1858 and published in the journal of the Agricultural and Horticultural Society of India:—

"Colonel Abbott having obtained eggs from various quarters in the hills, commenced operations in the Jail of Hoshiárpur on a somewhat extensive scale. The quantity of eggs received was a seer and a quarter. The worms began to hatch in February, and continued to do so for some time The first cocoon was produced on the 6th of April, and the last on the 22nd May. The late cocoons were small and indifferent in quality, owing to the increasing heat; the first of a large size and good quality. Many of the eggs must have been bad, or the worms must have died in hatching, as Colonel Abbott only obtained fifty-six seers of cocoons before baking, whereas had even one-third of the eggs only miscarried, he ought to have had somewhere about ten maunds of unbaked cocoons. He set aside twenty-four seers of cocoons for seed (they yield three seers of eggs), and from the remaining thirty-two seers he wound eight seers of coarse silk besides four seers from the pierced cocoons and two seers of floss. The total expenses, including the necessary huts, which, being flimsy, could of course not be expected to keep out the heat, were but Rs 120, and under these circumstances, the experiment, as a first trial, must be considered to have been very satisfactory It was repeated in the following year, but in consequence of Colonel Abbott's departure for England, I believe, the undertaking was finally given up"

In 1884 Mr. Coldstream, C.S., then Deputy Commissioner of Hoshiárpur, attempted to domesticate the wild silk-worm *Antheroea Sivalika* (in the vernacular known as *bhamberi tutti kaunte kaintr*

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or *joadre*), which is closely allied to the *Antheroea Paphia*, or true *tasar* silk-worm, and is by far the most important of the indigenous Saturnidae. In a memorandum attached to Mr. Cookson's Monograph Mr. Coldstream gives an interesting account of his experiments. He utilized the agency of *zaildárs* and *lambardárs* to collect the cocoons, which he kept in bamboo cages until they were ready to burst. This took place in June or July, at the beginning of the rains. The eggs obtained from the female moths were hatched out in open baskets, and the young worms were, when a few days old, placed out in the open on *beri* trees (*Zizyphus jujuba*). An attempt to feed them by hand ended in failure. The *beri* seems to have proved to be excellently suited for the purpose, as after being denuded of its leaves in the rainy season it will in a few days send forth an abundant crop of fresh leaves. The *Sawani* (*Lagerstroemia Indica*) was also tried, though with less success than in the case of the *beri*. Experiments with other trees failed.

At the same time, it does not appear that any very complete measure of success attended Mr. Coldstream's attempts to cultivate the worm. In hardly a single instance did he manage to increase the original stock ; in some cases, he even finished with fewer cocoons than he started with. But he found no difficulty in reeling off the silk from the cocoon.

"I did not find much difficulty in having it done, and I think it was well done too. I got for the work one of the silk-rearers from the neighbouring District of Gurdáspur. He had, I think, seen *tasar* cocoons before ; at least he knew how to manage them. He reeled off a clean lustrous thread of four strands, keeping four cocoons bobbing in a dish of boiling or very hot water in front of him. I do not believe he used *sajji* or anything else to dissolve the natural cement : the hot water seemed to act as a sufficient solvent."

The man worked at about the rate of 50 cocoons per diem, yielding 2½ *tolás* of silk. Mr. Coldstream calculated that at Rs. 10 a *sér* this would yield a return of five annas a day. It does not appear that the quality of the silk thus produced was tested by an expert ; Rs. 10 per *sér* is apparently quoted as the price of the raw silk in the local market. The exact value of the silk of the *Antheroea Sivalika* for commercial purposes and its adaptability for all the uses to which the silk of the *tasar* worm proper are now put still remains to be determined. The price quoted, however (Rs. 10 , agrees with what is recorded of the price of the raw silk of the *A. paphia* in Bengal (Rs. 10 to Rs. 13), and in excess of that recorded for the United Provinces (Rs. 7 to Rs. 4). Mr. Coldstream's conclusions are expressed in the following passages :—

"Of course it entirely remains to be proved whether the silk can be produced, or the cocoons reared so as to be commercially profitable. But I do not think the establishment of *tasar* sericulture, as an industry for the sub-montane Districts of North India, is to be despaired of Considering the very inexpensive process of rearing the cocoons, that it could be done by women and children, that the worm is indigenous to the Province, and that the attention of European manufacturers appears to have been directed to the commodity, it seems certainly possible that an industry may be developed. I think experiments should be encouraged. Natives should, if possible, be induced to take an interest in it, but this will not be probably till European skill has shown the way to a profit. The conditions of successful rearing have been approximately, but not fully,

gauged. As above stated, my experiments as regards outturn in proportion to original stock were not all successful Still a large number of cocoons were reared, and there is no apparent reason why, when nature has been further interrogated, the secret of preserving most of the worms should not be discovered and success achieved. On the whole, though I cannot say I have absolutely ascertained the conditions of success, I have seen so much in the course of my experiments as to make me believe it possible that a kind of cottage industry of rearing *tasar*, requiring absolutely no capital, and capable of being conducted by women and children, may some day arise if pains are taken, by experiment and the offer of rewards, to ascertain these conditions, and to introduce the industry to the notice of the natives. The wild tribes of Central India rear the cocoons; why should not the cottagers in the Punjab hills?"

It is a matter for regret that Mr. Coldstream found no successor in his efforts to cultivate the *Antheroea Sivalika*. Mr. Cookson's Monograph mentions a report that Messrs. Lister of Mádhopur were making experiments in this direction. But the results of these experiments do not seem to have been anywhere recorded, and in a pamphlet published in 1884 by Messrs. Lister's Manager, Mr. E. F. Keighly, and entitled "How to rear Silk Worms in the Punjab," there is no allusion at all to the "wild" silk worm. Mr. Coldstream's attempts at Hoshiárpur came to an end when he left the District "Notwithstanding the favourable climatic conditions, the enterprise of growing silk and rearing silk worms (*sic.*) seem to have been abandoned There were no Europeans left to take it up on Mr. Coldstream's transfer, and the people of the District lack the necessary energy and enterprise. The little grove of *beri* trees planted near his house to supply food for his silkworms was cut down by the owner on Mr. Coldstream's transfer" (District Report, 1899). Up to the present it cannot be said that we have clear evidence that the Punjab can produce *tasar* silk. The problem is, in the first place, to increase the number of collected cocoons by judicious hatching out of the eggs and by "planting out" the young grubs on properly situated groves of *beri*. Unless this can be done on any considerable scale, there is *primâ facie* but small chance of success. The spinner employed by Mr Coldstream could only earn five annas a day when supplied with his cocoons free of charge.

There is, however, another direction in which the *Antheroea Sivalika* might with advantage be exploited. One great objection, says Dr. Watt, "to the development of the Indian *tasar* silk industry is the imperfect and faulty system of Indian reeling. This fact is at once established by the published figures of the *tasar* reeled fibre, the Italian or improved fibre yielding three or four times the price of the ordinary native reeled silk" (Dictionary of Economic Products, Volume VI, Part III, page 151). The ease with which Mr. Coldstream's silk was reeled may perhaps be accepted as an indication that the *Antheroea Sivalika* would yield good results under the improved reeling process, and it would be at all events interesting to ascertain whether this were or not the fact.

Mr. Coldstream left a memorandum regarding the *tasar* silk worm which may be of interest:—

"The *tasar* cocoon is met with in the wild state extensively throughout the submontane Districts of the Punjab. As far as I have observed, it is found in this part of

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the country only on the *beri* tree (*Zizyphus jujuba*), but in the other parts of India it is found on a considerable number of trees of different species. It is of a shape not exactly oval, but more that of a short cylinder, with rounded ends from one to two inches long. It is of a dull white or yellowish colour and of a hard and rather rough texture. This hardness is owing to the large quantity of gummy matter with which the silk is matted together in the substance of the cocoon, and which has to be dissolved out before the threads can be wound off. The cocoon is spun by the worm in July and September, and is most easily found in the cold weather, when the people cut the leaves and branches for fodder and to form thorn hedges. By telling the villagers to look out for them they can be procured. In June and the beginning of July, when the *beri* tree, the natural food of the worm, has a flush of fresh leaves after the first shower of rain, the cocoons will begin to burst. They can be laid for the purpose of hatching in large cages of bamboo work, or on shelves in a verandah enclosed with netting. The cocoons almost always burst in the evening between seven and nine o'clock. Towards sunset the cocoons, which are to burst that evening, though they have been for eight months hard and dry, begin to be moist at one end; and soon the moth begins to bore his head through the matted silk of the cocoon; gradually he emerges, disengaging himself from his prison, and immediately seeks to cling to some surface with his feet uppermost, so as to allow his wings, now in a moist and undeveloped state, to fall and expand in the proper direction. They rapidly spread out downwards and backwards, and harden; and in a few hours the beautiful insect has reached its perfect state. A full-sized specimen measures from five to six inches across the wings. The female is larger than the male; her wings are of a light yellow colour, with darker bands, sometimes of a light purple or pinkish colour, and sometimes of an ashen grey, the colour of light ink stains. The male is of a light red or brick colour, sometimes pinkish. Both have round transparent ocelli on their wings. The species I find is recognised at the British Museum as Antherda Sivalika; under Captain Hutton's classification it used to be Antherda Paphia. When the proper season has arrived during July, numbers of cocoons will burst every evening. The males appear to come out first. The moths should be kept, as they are hatched, in a large open-work cage made of the splints of bamboo, or in a netted verandah. They will pair the first or second night. If they are kept in a netted verandah the females will cling to the net, and attract wild males during the night. When the couples have separated in the morning, the females should be put into small baskets separately, or with only one or two companions to lay their eggs. Each female will lay from 150 to 185 eggs within four or five days after she has paired. She will then die. Neither male nor female moths appear to eat anything during their short lives. The eggs should be collected, placed in some small receptacle, such as a *duna*, or small vessel made of a leaf or two leaves, in which natives carry curds, etc., and this receptacle, with about 100 eggs in it, should be hung on to a *beri* tree in the open. The worms will hatch out in from seven to nine days; they are brownish, and about one-fourth of an inch long, but rapidly increase in size. They will crawl on to the branches of the *beri*, and attack the succulent young leaves. The worm is a very handsome one; it is light pea-green with silvery spots at the spiracles along each side of its body. A full-grown worm is between four and five inches long, and about three-fourths of an inch thick. Like the Chinese silk worm, it is most voracious, and gets through an immense quantity of leaves. During this time the worm has many enemies. Crows and squirrels attack it; the black ants swarm up the tree to them, and a species of hornet stings the worm and kills it in numbers. I have nevertheless had about 200 cocoons off one *beri* tree in the open. Several little baskets of eggs, such as I have described above, can be hung on one full-sized *beri*-tree. Much may be done to protect the worm while roaming over the tree feeding. The trees selected to hang the eggs on, and eventually to form the natural feeding ground of the worm, should be small and compact. It would be well if a number of trees were planted together, and the whole covered by a net. Each tree, on which worms are reared, should be surrounded by a ring of white ashes laid on the ground close round the trunk. This will prevent ants ascending the tree. The worms will spin in 25 or 30 days. The cocoons can then be gathered. Moths will hatch out of these cocoons again in September. The second crop of moths is hatched five or six weeks after the first or parent crop is hatched out. I have tried, and unsuccessfully, to bring up the worms by hand like ordinary silk worms, by keeping them in baskets with fresh cut leaves. It does not answer; the species *will not domesticate*. This has been Captain Coussmaker's experience also in Bombay. The plan above suggested, which I have myself tried with satisfactory results, is a kind of semi-domestication. The worm will not thrive under cover; it seems to need the dew of heaven and the freshest of leaves. Collecting the cocoons, getting their eggs, and hanging them on to selected trees out in the open as above described appears to promise the best results. I believe Captain Coussmaker has found a similar plan answer in the Bombay Presidency. The plan here described was suggested to me by the late Mr. F. Halsey, but it was recommended more than 20 years ago by Sir Donald McLeod, then Financial Commissioner, in a preface to a small volume, entitled 'Miscellaneous Papers on Silk,' printed at the *Lahore Chronicle* Press in 1850. It seems not improbable that, following this system, a kind of cottage cultivation of *tasar* might be carried on by the people in such Districts as Hoshiárpur, Kángra and Gurdáspur with most remunerative results."

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Arts and Manufactures.

Phulkáris.

"The embroidered *phulkári* is scarcely perhaps so much worn throughout this District as in Gurdáspur, where among large crowds of women at fairs nearly every one wears an embroidered *chadar*, but it is made by Bhábra women in Hoshiárpur. Some of the embroideries from the Mission School there, sent to the Exhibition, were warnings as to the danger of 'improving' an already quite satisfactory native product. The colours were fierce and ill-assorted, and the grounds chosen were violent turkey reds and bright blues in smooth English cloths, instead of the rich dark *khárwa* and *níla* of native make."

Silk manufacture.

The use of embroidered *phulkáris* is decreasing every day. Light European cloths of silk or cotton are slowly taking its place. *Phulkári* embroidery is almost exclusively done by Bhábra women in towns and by Jat women here and there. They earn about 2 annas *per diem*.

Leather.

"Hoshiárpur town as well as Anandpur and Tánda has a large trade in shoes, which is mostly under the control of the Sheikhs of the place. The goods are of excellent quality and are exported in various directions to Lahore, Amritsar, Delhi and Calcutta."

"A curious and interesting speciality of the District is the preparation of deer-skin leather carried on at Lalwán in the Garhshankar Tahsil. The leather resembles dark chamois, is well tanned, soft, and pliable. It is used by natives in the form of a sock or buskin in the cold weather and for hawk-hoods and hawking gloves, and is well suited for riding-breeches, gloves, and gaiters. It is free from the offensive and permanent odour common to most country leather, and might profitably be more extensively used by Europeans than it has been. *Sábar* is the name of the product in the *bazárs*. The skins are imported from the desert tracts about Ferozepore and Ludhiána. The trade is confined entirely to one village."

Leather and quill work.

"A small quantity of dyed leather and quill work, such as boxes, cigar cases, etc., is made at Anandpur by a few families, the women embroidering the patterns in strips of peacock quills. This work is probably of Nepalese origin, and it is not clear how it came to be taken up in the plains. The articles made are precisely similar to those from Biláspur and other places in the hills, which are hawked about Simla. Mr Coldstream remarks that in families where the women embroider leather with quill filaments, the men work in gold and silver thread on shoes, etc. This trade is now practically extinct, owing to the decay of Anandpur."

Leather work.

Tanning is carried on by Chamárs and Muhammadan Mochís, and the leather used for the ordinary local requirements, *mashaks*, *charsás*, *kuppás* or oil receptacles, and shoes. At Hoshiárpur itself and in the surrounding villages shoes of better quality are made, and in Garhshankar Tahsíl gloves and gaiters are manufactured at Lalwán while Posi used to be noted for its saddles, but this industry is now fast dying out.

The shoe-trade at Hoshiárpur is mainly in the hands of a hundred Muhammadan Mochís, called Siráj. Tanned and dyed leather is obtained from the Chamárs in villages through wholesale dealers and the Siráj makes the shoes which his women-folk embroider, and the pair earn from Re. 1 to Rs. 1-8-0 a day, but as a class they are extravagant and said to be good customers to the liquor contractors. As a result they live from hand to mouth and are in a state of chronic indebtedness to the Sheikhs and Khojás who control the trade, taking the shoes made at low prices in repayment of their debts. About 60 Chamár and 10 Bangar (Bíkáneri) Chamár families are also engaged in thi trade, but their workmanship is inferior

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Leather work.

to that of the Siráj. They are however much better off owing to their thrift. Some 10 firms of Sheikhs and Khojás monopolise the export trade, which is mainly to Hyderábád Deccan and parts of the United Provinces. The total value of the exports is put at Rs. 40,000 to Rs. 50,000 a year. The gold and silver thread used is known as Rúsi *tilla* and is mainly of European manufacture.

At Lalwán some 40 Rámdásía families are employed. Deer skin and the hides of young buffaloes, imported from the hills and Máler Kotla, is used, the tanning, dyeing and manufacture being all done at Lalwán. The articles are sold for use in regiments to dealers in Patiála, Delhi, Baháwalpur and other places. A worker earns from 6 to 10 annas a day and the exports are valued at Rs. 40,000 annually. Owing to caste prejudices, however, the workers are limited in number and the trade is not expanding, in spite of the larger demand.

Metal work: Iron.

" In this District, as throughout the Punjab, excepting in Gujrát, Siálkot and Gujránwála, the backward state of the blacksmith's craft is noticeable, and must for a long time be a bar to the introduction of simple agricultural machinery in which there are iron parts liable to want repair or renewal. It is a fact that the use of the reaping machine would be profitable, considering the vast tracts that have to be harvested at one time and the high rates that are paid for labour. The *wats* or small dykes of earth with which the fields are intersected present a difficulty which is perhaps not insuperable. A greater difficulty is the absence of skilled labour for repairs and adjustment. This is also a bar to the introduction of improved sugar-mills and other labour-saving contrivances. Nothing could be ruder than the sickle or *dhátri* in common use. Village smiths and *sep tarkháns* turn these out at about an anna and-a-quarter each, but many *zamíndárs* provide their own iron and wood and pay in kind for their implements in the immemorial fashion. Beyond this the village blacksmith seldom goes."

Iron smelting and working.

There is nothing worthy of note in connection with the blacksmith's craft in this District. Smelting is unknown, and agricultural implements and vessels manufactured by blacksmiths are of the usual kind. Like other menials the blacksmith is generally paid in kind out of the agricultural produce, but in big villages and towns where payment in cash is the rule he earns about 4 to 6 annas a day.

Copper and brass.

" There is a considerable manufacture of brass vessels at Bahádurpur, which are exported in some quantities to the hills, whence some are alleged to find their way as far as Ladákh. An artizan of Hoshiárpur sent a mechanical fountain to the Punjab Exhibition which was a very good piece of work in all respects. The finish was exceptionally good. That artistic skill in beaten work is not wanting was shown by the exhibition of some vessels in chased silver executed by a *chatera* of Hoshiárpur That he was more accustomed to brass and copper was evident from the unnecessary thickness of the silver, a fact which prevented the sale of some otherwise admirable work."

The manufacture at Bahádurpur is still considerable. Vessels of brass, *pital*, and bell-metal, *kánsi*, are made. In the former copper (*támba*), 3 parts to 2 of zinc (*jast*), is used. In *kánsi* 40 parts of copper are used to 11½ of tin, *kali*. The raw material is imported in blocks or slabs called *patrás* and old material (*phút*), such as broken vessels, etc., is also used. All the raw materials pay octroi. In alloying *sohagga* (borax) is used as a flux. The

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Copper and brass.

process is carried out in *mogás* or earthern vessels filled with the metals and flux and heated in the furnace, *bhatti*. Vessels are cast between layers of earth, in the shape of the vessel to be cast, divided by wax which melts and leaves a cavity when heated. The ware is exported to Kángra and throughout the District. The actual workers, *Thatiárs*, were once Khatrís, but now form a separate caste. They are generally financed by the *Kasserás* or dealers, who live in Hoshiárpur town. Bahádurpur has now five forges working in brass and four in *kánsi*. Copper vessels are not manufactured, only repaired.

Pottery.

Ordinary articles of pottery are made throughout the District by Kumhárs, who are both Hindus and Muhammadans. Coloured clay toys are made by the Hindu Kuzgars, a small caste which ranks as high as the Chhímbás* and wears the *janeo*. They are however poor as the extent of the industry is but small. *Kágazi* or paper pottery is remarkable for its thinness—a *suráhi* holding 2 *sérs* of water weighs 8 *chittáks* only. It is made at Pánipat in Karnál, Jhajjar in Rohtak, Sheikh Basti in Jullundur, Tánda in Hoshiárpur, and probably in a few other places. It is mentioned by Mr. Baden Powell as being made in Kángra, but the District Report does not notice it. The clay used is the ordinary clay, but this is prepared with much greater care than usual. It is steeped in water for two or three days, and carefully drained off, and then worked up with the hands to ensure its being absolutely free from pieces of *kankar* or other hard substances. The price is only a very little higher than that of ordinary pottery. Only two men however now know the art, and as they are childless and jealously guard its secrets, the industry must soon die out. They earn about Rs. 200 per annum and only make to order. The wheel used is the single wheel turned by hand, but in a few cases a double wheel fitted in a hole 2 or 3 feet deep is used and is turned by hand. One man at Tánda colours and glazes pottery, and at the same place, Mr. Kipling observed :—

"The best that can be made of the raw materials of the plains in mere burnt earth has been turned out A large quantity of gaily painted pottery, several steps in advance of the rudely daubed ornaments made for and sold at all country fairs, was sent from this place to the Punjab Exhibition, and it is quite possible that if the ware were within reach of the public it might find a sale The Tánda and Hoshiárpur artists who decorated these objects worked with water colours in gum merely, and the painting forbade any practical use being made of the vessel on which it was put. The passion of the people for bright colour and ornament is shown in nothing more clearly than in the fantastic toys made for fairs by village potters, who are content for the rest of the year to make the simple vessels of daily use. And it is to be regretted that the materials available are so perishable"

Toys are made at Hoshiárpur, Anandpur, Dasúya and Tánda.

Glass.

"The abundance of fuel on the hillsides in this district, which is a long and narrow sub-montane tract, has led to the manufacture of glass bangles and rings, especially at

* Even Brahmin and Khatrís sometimes smoke with them.

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Glass.

Dasúya and Hájípur. It is a curious fact, and one which testifies to the strange simplicity and narrow needs of rustic life in the Punjab, that although *Chúrígars* produce glass of agreeable colour, and at a cheap rate, there is no use for it but in the form of *chúris* or bangles, and for fairs, a toy consisting of a glass tube half filled with water, with a bulb at each end. How the water was got into the tube is part of the point of this toy, and the ascending string of bubbles completes its fascination. General Abbott, who was Deputy Commissioner here from 1850 to 1858, interested himself in this subject and introduced glass-blowing as understood in Europe But the entire absence of any native demand naturally caused the manufacture to die away. For the Punjab Exhibition, 1881, a large quantity of small vases, sugar basins, finger-bowls, flower glasses, cups, and other objects were made. The colours were green, blue, yellow, a greenish and horny white purple, and a dim but not disagreeable amethyst tint From a technical point of view these articles were very imperfect, being full of air-bubbles and knots, and they seldom stood straight. But if there is any truth in Mr Ruskin's dictum that blown glass vessels should, so to speak, confess the conditions under which they are produced and look as if they were rapidly formed from a molten substance hastening to hardness in the artificer's hands, then these modest vessels were at least right in principle In Bengal, similar glass vessels are made, and, as there is some slight demand, the workmanship has improved If the Hoshiárpur *Chúrígars* could be brought nearer to European centres, it is quite possible they might learn to extend their trade, and that in time really beautiful objects might be produced. There is no reason why, when a supply of fuel is at hand, the taste and skill which are so evident in other branches of Indian craftsmanship should not be applied to glass Compared with the English cut glass chandeliers in crystal white and brilliant colour which are the delight of wealthy natives, the material of the *Chúrígar* is dim and lustreless But it has a distinct beauty of its own, and is capable of being made into many agreeable and useful forms. An abundant supply of cheap fuel is, however, the first condition of glass manufacture."

Cups, glasses, &c , are now made of coloured glass at Dasúya, but there is practically no local demand for them. In a maund of the *kanch* (glass used for bangles) there are the following materials:—3 *sérs* of *sajji* are pounded with 2 *sérs* of quartz and mixed with water. This mixture is made into balls (*pinnas*), which are heated to a red heat and then cooled and pounded. 1¼ *sérs* borax, 1¼ *sérs* saltpetre, and 1¼ *sérs* *kallar* is mixed to the powder thus obtained, and the whole is put into the furnace in an earthen vessel, and after three days' heating it forms *kanch.* Borax costs Rs. 5 per maund and saltpetre Rs. 8 per maund.

The Kángra *kanch* which, like that of Hoshiárpur, is used for bottles, &c., besides *chúris,* is made from a mixture of lac, charcoal and *sajji*, and in Pesháwar the glass, also used for bottles, &c., is made from European glass, tin, copper, zinc, *sajji* and lead.

Wood-carving.

"Jullundur, Amritsar and Hoshiárpur have a great name for carpentry, probably due in the first place to the comparative abundance of good wood In Hariána and Hoshiárpur are *chaukats* or door frames and *barís* or windows set in old houses, which are fine examples of the wood-carver's art Nor is it an art that is tending to extinction In places remote from English barracks and churches and the erections of the Public Works Department, which unhappily serve as models for imitation, good houses are still built in the native fashion An essential point is the introduction of richly carved doors and windows, which are very frequently worked at a distance and entirely independent of the general design But they always look right when fixed in their places. It is difficult to form an estimate of the quantity produced. It cannot, however, be very large, as new houses are only occasionally built, and where municipalities and other modern improvements flourish, there is a tendency to a perfectly useless and stupid symmetry of plan which is fatal to any spontaneity or beauty of design A fine door and a large cabinet, both elaborately and richly carved, represented Hoshiárpur skill at the Punjab Exhibition of 1881 Both were noticeable for their unusual Hindu feeling. In most Punjab architectural sculpture there is an almost entire absence of Hindu details; and but for the occasional introduction of a figure of Ganesa in an insignificant panel over a door, the work would pass as Muhammadan. There were brackets of purely Hindu form in the doors, and figure panels of divinities occurred

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in the cabinet, the outlines of the subjects being curiously marked in with dotted lines of brass wire inlay."

Wood inlay.

"Of equal and indeed superior importance as an industry which may be expected to support skilled workmen, is the wood inlay of ivory and brass of the District. The extension of this trade to articles of European use is mainly due to the efforts of Mr. Coldstream, C S. For many years *qalmdáns*, *chobs*, or walking staves, mirror-cases, and the low *chauki* or octagonal table common in the Punjab and probably of Arab introduction, have been made here in *shísham* wood inlaid with ivory and brass. The patterns were very minute and covered nearly the whole of the surface with an equal spottiness. Mr. Coldstream procured its application to tables, cabinets, and other objects, and during recent years a trade has sprung up which seems likely to grow to still larger proportions. It is probable that in future the most profitable field for the Hoshiárpur inlayers will lie not so much in the production of finished articles for European uses, in the devising of which the native workman is obviously placed at great disadvantage by his complete ignorance of Western usages, but in the production of panels and details to be afterwards worked up by European cabinet-makers. The faults of the inlay are a certain triviality and insignificance of design and its too equal and minute distribution. At various times some of the inlayers have visited Lahore and have been shown at the School of Art examples of good Arabic and Indian design, and they have been furnished with sketches. When the blankness and ugliness of an Indian village are considered, it is really matter for surprise that decorative invention survives in any form. An effort is now being made by one of the leading London firms of importers to introduce the Hoshiárpur inlay more fully to the best market There are numbers of artizans, many of whom are in the hands of a Hindu dealer, who is naturally but little concerned in the artistic quality of the wares he sells.

"At the Exhibitions of Melbourne, Jeypore and Calcutta these articles received prizes and were sold in considerable quantities. The ivory used is generally the waste stuff left by the turners of ivory bangles and is worth from Rs 2 to Rs 4 per seer It is frequently alleged that bone, especially camel bone, is used as well as ivory; but both ivory comb-makers and turners make a good deal of waste which is quite large enough for the small details of the inlay Black wood, the old heart-wood of the *kinnu* (*diospyros tomentosa*), incorrectly called *abnús* or ebony by the workmen, is occasionally used both as a ground and in combination with ivory as an inlaying material, especially in the familiar herring-bone pattern

"Brass is also employed, but with less effect, for when foliated work in small patterns is worked in brass, it is necessary that the metal should have a better surface than it generally receives in the Hoshiárpur work."

Lacquered wood.

"The abundance of *shísham* wood has led to the localization of the lac turner's craft and large quantities of ornamental articles are made here The peculiarity of Hoshiárpur lacquer is a somewhat lurid brilliance of colour, caused by the general use of a tin ground over which transparent lac colour is laid. This is in fact called *átishi*, or fiery, by the workmen. To secure the desired brilliance and transparency, aniline colours are mixed with the lac, a practice unknown at Pákpattan, and only occasionally indulged in at Dera Ismail Khan Another peculiarity is the scratching of lines of ornament or figures in one colour of lac and then filling the lines with another colour, the whole surface being made smooth. This is the method followed in Burma, only the lac is applied on basket-work and not on wood and uniform Rude figures of divinities are freely introduced, and there is no denying the force of the colour or the finish of the surface Larger pieces are attempted here than elsewhere, so that a collection of Hoshiárpur lacquered ware has, at first sight, an imposing appearance But it is more brilliant than pleasing, and the bright metallic underlay, which, with good colour, gives great depth and richness, is crude and vulgar when it shines through the fierce aniline purples now in favour.

"But little care is taken in the selection of wood, and purchasers of this work frequently find that half of a *surâhi* or *pán-dán* is riddled with worm holes till it falls asunder in a mass of dust The white sap-wood of *shísham* is peculiarly liable to being worm-eaten, while the red heart-wood is never touched"

Wool.

"There are no Kashmiri colonies in the District, and although ordinary *lois* may be woven here and there, there is no regular trade The Industrial School at Hoshiárpur, so long as Mr Coldstream was at the head of the District, turned out some carpets which, though inferior to the best jail make, were still very serviceable and saleable goods. The refusal of a dealer to take a large stock ordered from this establishment dealt a blow to this business after it had been established for some years and seemed likely to prosper. From this it is hoped it may recover.

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Wool.

" There is not the faintest doubt that a great trade is possible in Indian carpets, if they are good in design. One great secret of the demand for them is their durability as compared with carpets of English make. The warp is of strong elastic cotton threads, which are soft in texture and not made hard and tight by over-twisting and sizing. On these, wool thread is tied, and the allowance of wool is very liberal. The looms are large enough to make any size of carpet, and there are therefore no seams. For ordinary English carpets the warp is of hard fine cords, and there is very frequently an under-lay of jute, which does not appear either on the back or front of the carpet, but which gives substance and firmness to the fabric. Into this sub-structure the woollen threads are tightly woven, a long needle holding the loop, which, as it is cut by the withdrawal of the knife with which the needle is terminated, forms the pile. The demand for cheapness makes economy of wool a great point in the manufacture, and many English carpets are in reality a firm fabric of flax or cotton and jute with a slight covering of wool. The jute is exceedingly hard and sharp, and as the wool is pressed against it by use, the softer material wears and cuts away. In an Indian carpet, the whole fabric sinks together under the foot.

" Moreover, very few of the English Jacquard power looms are more than three quarters of a yard wide. Hence the necessity for seams, which are the first places to wear threadbare. So it may be said that it is more economical, when buying a carpet, to give three or four times the English price for an Indian hand-woven fabric. It is not, of course, contended that bad Indian carpets are impossible. There are several practices, such as *jhutha bharni*,—literally, a false weft, a way of taking up two threads instead of one, which are common even in some good jail factories, and which detract considerably from their value. But the general conditions of Indian carpet-weaving are distinctly more favourable to the production of a serviceable fabric than those which obtain in England. Mr. Morris, of the well-known Oxford Street firm of designers and decorators, has indeed started looms in England which are similar to those in use in this country, and young Englishwomen produce Hammersmith carpets of great beauty, but at a high rate. This instance, however, is scarcely necessary to prove a well-known fact, the demand for a good hand-made carpet. One of the difficulties that industrial schools like those of Hoshiárpur and Kasúr have to contend with is the absence of continuous direction by any one who is in touch with the requirements of the largest consumers. It may be worth while to indicate briefly the sorts of carpets for which there is likely to be a regular demand. For the very best there can only be a limited sale. Carpets at and above fifteen rupees a square yard must be not only of good quality and a fine count of stitch, but they must also be of choice design. Where facilities exist for the production of these costly fabrics, and pains are taken to secure good designs, they can be profitably made; but a greater variety of patterns than such schools have contented themselves with is absolutely necessary. A cheaper carpet with no more than nine stitches to the inch and costing about seven rupees a square yard is now wanted; and for such goods, if the colours are good and the designs are characteristic, there will be an almost unlimited sale. The jails have set a pattern which is followed too faithfully by industrial schools. This type is the design known as 'old shawl,' an equal and formless sprinkling of somewhat hot colour all over the field. And modern native designers are too apt to imitate mere minuteness. In the best Persian carpets and those of Warangal, which though made in Southern India are really of Persian origin, precisely as the cotton prints of Masulipatam are identical in tone and pattern with the 'persiennes' of Teheran, the designs are bold and full of variety; each carpet possessing a distinctive character and key-note. The slavish and spiritless copying of both jails and industrial schools does not seem to promise much for the future; but if models of a larger and more artistic quality of design are followed, it may be that in time the natural aptitude for design which still exists will again be developed. Mr. Coldstream took great pains in establishing the Hoshiarpur Industrial School, and secured the co-operation of the leading native residents, and it is to be hoped that a way will be found to keep it up."

Woollen manufactures are of little importance in this District. In the hill villages and in some of those in the plains sheep and goats are kept less for the wool than for the milk. The sheep are shorn twice a year, in spring and autumn, with the ordinary *kát* or shear, and the wool utilised for making coarse blankets which are woven by Chamárs and Rámdásíás. They buy the wool uncleaned and clean it by hand and then make it into a mass of fluff, occasionally using the *pinjái* or bow-string for this purpose. It is then made into balls and spun on the ordinary cotton *charkhi* or spinning-wheel. An ordinary black *loi* 27×4½ feet sells for Rs. 2-8-0 or Rs. 3, a *khudrang*

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Wool.

brown or grey one fetching Rs. 3 to Rs. 3-8-0. Wool-dyeing is not practised, but grey blankets are coloured by *Lakhriás* at a cost of annas 3 to 8 each. Some Rs. 2,000 worth of uncleaned wool is also exported annually to Ludhiána, &c.

Camel's hair is also used in small quantities for making sacks. It is twisted by hand, not spun, and the weavers earn from annas 2 to 4. There is no export.

Fibrous manufacture.

There is a considerable manufacture of *tát* from the fibres of the *san* (*crotolaria juncea*). Strips of *tát* are woven in lengths of 10 yards by 1 foot 2 inches, and sell at Rs. 1-8-0 each. The method of manufacture is the same as that of cotton *durries*; a web of the requisite length and breadth is spread over a level space, fixed on long poles at either end; the wool is then interwoven in the usual way. Gunny-bags are also made. A considerable quantity of rope is made from *munj* (*saccharum munja*) and *bagar* (*eriophorum comosum* or *cannabinum*) and exported to Jullundur. Ropes are also made largely of *san*, and flax (*alsi*) is also used *Munj* matting is made and mats of date palm. *Munj* mats are made by Sánsars, a big colony of whom is found at Premgarh near Hoshiárpur and some hamlets scattered over other parts of the District The Sánsars are Muhammadans. They purchase the wild *munj* plant on the ground, have it cut on payment by Chamárs, Gújars, etc. The thick reeds are sold for making *chhapars* and the *munj* stored for their own manufacture. The finer fibre is used in making string for beds and ropes and the coarse plant utilized for mats. *Munj* mats are sold at 5 to 6 annas a square yard. They are mostly exported to other Districts, but the total exports do not exceed Rs. 2,000 to Rs. 3,000 a year in value. The method of weaving *tát* and mats is that used in making hand-made cotton cloth.

Munj matting.

The male bamboo (*bambusa stricta*) is found in the District, especially in Una and Dasúya Tahsíls. The cane is cut into strips, cleaned, and plaited in the shape desired. The larger canes are used chiefly for roofing, flooring, posts and frames for huts, bridges, fences, boat-fittings, shafts, *dúlis*, and large verandah chicks. There is also a trade in tent poles with the Commissariat Departments at Ferozepore, Jullundur and Multán; the soft thin slips are employed in making baskets of every description, stools, portmanteaus, bird cages, scales and *chhábás* (baskets for bread). Baskets called *patár*, *changer*, *chhiku* and *chhába* are made from it by a class known as *Dúmnás* in the hills and *Bhanjarás* in the plains. The men cut and prepare the bamboo leaves, while their women do the netting. Some fine sieves and chicks are also made. In the hills where wild bamboos are abundant a *Dúmna* male and female earn about 6 to 8 annas a day, but their profit in the plains is only about half this amount on account of the higher cost of bamboos. The exports of bamboo baskets are roughly estimated at about 2,000 rupees a year.

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Fibrous products.

The following list of products, with the castes engaged in the manufacture, is taken from the Monograph on Fibrous Products by the late Mr. H. W. Gee, C.S. (1899-1900):—

Work.	Caste.	Centres, &c.
		San manufactures.
String of *san* ...	Kasia (Muhammadans) ...	(1) Saido patti.
Ropes of *san* ...	Kázi (ditto) ...	(2) Bahádarpur Bahian.
	Sheikh (ditto) ..	
Tát (2)	Turk	(3) Naru Nangal.
	Joláha	(4) Mochpur.
	Other castes	(5) Basidádu.
	Labánás (Hindu) ...	(6) Jahán Khelan.
	Other castes	(7) Basipuráni.
Gunny-bags (3) ...	Gújar (Muhammadans) ...	(8) Mahtábpur.
	Sheikh ...	(9) Hambrán.
	Kumhár (Hindu).	
	For No. 1.	*Munj manufactures*
(1) *Bán munj* ...	Gújars (Muhammadans) ..	Basi Panch Bháiyán.
(2) Ropes; (3) carpets of *munj*.	Patháns (ditto) ...	Chak Harnauli.
	Jats (ditto) ...	Premgarh
	Kahárs (ditto) ...	Hoshiárpur and Satheri.
	Aráins (ditto).	
	Fakírs.	
	Sínsars (Muhammadans).	
	Other castes.	
	Báhti (Hindús).	
	Other castes.	
	For No. 2.	
	Sánsars (Muhammadans).	
	Gújars.	
	Dúmna and other castes (Hindús).	
(*a*) String of *bagar* ...	Rájput (Hindu).	
	Lohár (do).	
(*b*) String of *ilri*.		
	For (c)	
(*c*) Fans.		
(*d*) Mats, (*e*) sieves, (*f*) baskets, (*g*) scales of bamboo.	Dúmna and other castes (Hindus).	
	For (d).	
	Gújar (Muhammadans) ...	(*a*) Chak Harnauli.
	Other castes ...	(*b*) Harse Mansar.
		(*c*) and (*d*) Nangal Shahídán
	For (e), (f) and (g).	
Bamboo chicks ...	Dúmna and other castes (Hindus).	(1) Datárpur, (2) Jaijon, (3) Una, (4) Anandpur, (5) Núrpur, (6) Mairi, (7) Jowár, (8) Jauhára, (9) Dul, (10) Dul Batwálán, (11) Dharmsál, (12) Chaproh, (13) Hardo Nahri, (14) Thathal, (15) Ambota, (16) Baroh Bhadar Káli.

CHAP. II, E.

Arts and Manufactures.

Fibrous products.

The profits of the trade were said in the Monograph to be 20 to 25 per cent. for articles of *san* and flax, 25 per cent. for articles of *munj* and *bagar*, and 150 per cent. for articles made of date palm leaves and bamboo.

Ivory.

(Monograph on Ivory-carving by Mr. T. P. Ellis, 1900.)

Hoshiárpur is the great centre of inlaying work and the manufacture of decorative furniture in the Province, and has also several people employed in bangle-turning The rule there holds good for everywhere where bangles are made, *viz*., that it is only the outer bark of the tusk which is used for the manufacture of bangles. The ivory bracelet is in exceptionally good demand in this part of the Province, and the majority of Hindu women hardly consider their trousseau complete without two or three sets. A set of these bangles comprising sometimes as many as a hundred separate rings is termed collectively a *chúra*, and frequently reaches from the elbow down to the wrist, and as the sloping of the arm corresponds roughly with the shape of the tusk the outer rim of a tusk frequenty finds its way in graduated bangles on to a woman s arm. The end of a tusk, that is, the portion which is too thin to permit of more bangles being made, is employed in the other ivory industry of Hoshiárpur, inlaying, with which the District is more generally associated.

The workers are for the most part ordinary carpenters, mostly Hindus, without being confined to any particular caste. They number about 40 at Basi Ghulám Hussain, 30 at Khwáspur, 20 at Hoshiárpur, and 10 at Pur Hirán, and in addition there are the children of various ages undergoing training, so that there are not many less than 200 actively engaged in this industry. As is the case in most Indian arts, the industry is hereditary, without being as exclusive as is popularly supposed, the children of an artizan taking to the father's trade without reference to his own capabilities. Inlaying does not require the same application and same instinct as carving, and the reason of the industry being hereditary lies rather in the intense conservatism of the people than in the necessity for special gifts. This conservative peculiarity is illustrated further in this particular trade; for though the inlayers of Basi Ghulám Hussain have been known throughout the Punjab for three or four generations, and though the demand for decorative furniture amongst Europeans has led carpenters to adapt themselves to new forms, yet the peculiar inlaid work with ivory remains practically local.

The organization of the workers is non-existent. Each worker works at his own home and for his own hand, surrounded by the members of his family and making the table or box, whatever he pleases, and completing it himself by inlaying it. When it is finished he takes it to the *bázár* and disposes of it to the best advantage he can to the dealer, who maintains a shop in the town, or wanders over the length and breadth of India from Peshâwar to Calcutta, to Madrás and Bombay, carrying

CHAP. II, E. — Arts and Manufactures. Ivory.

with him several hundred-weights of goods which he displays on the verandahs of the bungalows. There is hardly any one of the actual workers possessed of sufficient capital to command exterior service; the men appear, as a rule, to be extremely poor, and, living as they do from hand to mouth, the main object of the artizan class is to dispose of the goods as soon as possible for what they will fetch.

Of training a description is impossible, as it is without method. It appears to consist mainly of mere intelligent watchfulness on the part of the boy looking on at his father working in the homestead, and picking up gradually the incidental points,—not a difficult task, seeing that from his cradle he is surrounded by those engaged in the work, and bit by bit imitating those whom he has been watching. The child is usually given a few hints at the age of 7 or 8, and with those he may be said to enter on his apprenticeship such as it is, and in the course of 10 or 12 years he becomes a capable workman. The tools employed are those generally used by carpenters and ironsmiths for inlaying, engraving and setting. No progress has been made by the artizans in the improvement or invention of implements, though some English-made machines are gradually coming into use; but the better work is still done by hand.

The profits of the trade appear to be extremely slight, the chief gainers being the middleman shopkeepers, who seem to have a kind of local understanding to keep down prices paid for the finished article, while charging the purchasers three and four times the amount they themselves have invested. On the rare occasions on which the artizans work for wages they receive from Rs. 4 to Rs. 16 a month, and Rs. 10 may be taken as a fair average of the monthly income of the artizans when working for themselves, an amount which fades into insignificance by the side of the bannia's profits. The few artizans who themselves employ others make, however, a fairly handsome profit, sometimes as much as 100 per cent.

Hoshiárpur is supplied with ivory from Jullundur and Amritsar, as they are within easy and inexpensive reach, the individual workers being poor as a rule contenting themselves with procuring material from the nearest market. A cheap quality of ivory is preferred, as it is used only for inlaying, principally refuse after the turning of bracelets, and the inner brittle portion of the tusk. To some extent camel-bone is also used by the inlayers of Hoshiárpur, and except to the expert it is in inlaid work difficult to detect the difference; it is, however, more perishable and liable to decay, and quickly loses its gloss and brilliancy, though by polishing it can be temporarily restored. In addition, *chikri*, a kind of white-wood, bearing a superficial resemblance to inferior ivory when new and polished, and costing about 2 annas per *sér*, is used either as a ground-work or an alternative to ivory. Hoshiárpur ivory costs from 8

annas to Rs 5 per *sér*. The workers themselves are ignorant of distinction between the Indian and African qualities. The character of the work is well illustrated in the appendix to the Monograph. The decorations applied to furniture are extremely simple in design, geometrical and floral figures being practically exhaustive.

The Hoshiárpur trade rose suddenly into great favour amongst Europeans, and the workmen have easily adapted themselves to decorating European furniture in addition to articles in native use. The first glamour of the novelty has, however, worn off, and, though the favour it has found amongst Europeans, both in India and at home, is not expressed as loudly as formerly, there is no reason to doubt it will, if only on account of its effective decorative qualities, find as ready a sale in the future as it has done in the past. One thing, however, is necessary, and that is a departure in the invention of new designs. The workmen are capable of reproducing them, as is evidenced by their readiness to inlay any design they may specially be asked to do, and it would be well if they were encouraged more in this direction, so that they might the more easily satisfy the demand for variety in the English market, which after all is the main-stay of the inlaying trade, as it is of the art of ivory carving.

Lime.

Kankar is burnt and converted into lime which is then slaked. The *pajáwa* or kiln is a round mud-built structure with a round tank in the centre which is filled with fuel, and above this the *kankar* is stacked in layers with wood and cow-dung between. *Palás* leaves are used as fuel. A long narrow aperture is left down to the circular tank, and down this lighted fuel is thrown, which ignites the whole mass. Little or no wood ash mixes with the lime, but that of the dung does, and the lime has to be cleaned of this or it realizes a lower price. The burning takes 4 or 5 days. A village with good *kankar* quarries makes a good income out of its lime.

Brick-making.

Bricks are mostly made by sweepers, in addition to their ordinary calling, and their earnings from it average Rs. 80 or Rs. 100 a year. The women help by collecting sweepings, &c., for fuel. Improved kilns in which wood only is used as fuel have been introduced here and there and a few Hindu contractors make a considerable profit out of them, but the position of the sweepers and Kumhárs is not being bettered in spite of the increasing demand.

Masonry.

In villages smiths and carpenters work as masons also, but in towns a *memár* or *ráj* (mason) is quite a distinct artisan. Skilled masons have not sufficient custom in the District and so migrate in large numbers to Bilúchistán, Simla and other places for work or to take contracts under the Public Works Department. In the hilly portion of tne District stone-cutting is also the mason's occupation. Their daily wages vary from 4 to 6 annas.

CHAP. II, E.
Arts and Manufactures.
Carpets and rugs.

The industrial school started by Mr. Coldstream for the manufacture of carpets, referred to in the first edition of the Gazetteer, has long ceased to exist.

Oil-pressing.

As an industry oil-pressing is quite insignificant. Oil-seeds are pressed in an ordinary *kohlu* by Telís in villages where oil-seeds are grown, and the oil extracted therefrom is usually consumed locally. A *teli* earns about 4 to 6 annas a day at this work. The proportion of oil to seeds is about 33 per cent.

Salt and saltpetre working.

Saltpetre is manufactured in a few villages in the plains by Jhíwars. *Kallar*, obtained from old ruins or other *kalrete* (*kalaráti*) soil, is put into earthen pots with water sufficient to make it like wet plastering mud. A small hole is made in the bottom of the pot which is then placed on another sunk in the ground Salt water from the upper pot filters down into the lower one. The filtered fluid is then poured into an iron *karáhi* from which pure water is drained and the portion containing the salt admixture is placed on a fire. The whole is then condensed by heat, the saltpetre, which is lighter, occupying the upper layer in the solid matter. After cooling it, the upper layer, which is pure saltpetre, is separated and the rest thrown away as useless. The produce is then sold to licensed dealers in explosives The number of licenses issued for the manufacture of saltpetre last year in the whole District was 11 only.

Sugar.

The process of manufacture has been described above in Chapter II, A. Owing firstly to the competition of foreign sugar and secondly to the fact that the cultivators themselves now manufacture coarse sugár more than they used to do, the sugar-refining industry has greatly decreased in the towns.

Extent to which village industries are holding their own in competition with factories, etc.

The chief village industries, beyond that of coarse country cloth which is manufactured here as elsewhere in most villages, are (*a*) the woodwork in the villages near Hoshiárpur and (*b*) the textile fabrics made in and around Khánpur. The competition of foreign imports has had a prejudicial effect on both the above as regards quality and quantity; and it cannot be said that village industries are on the whole holding their own against foreign imports.

Extent to which industries are being centralized.

There are no signs of any marked centralization of industry in towns, of which however there are no very important ones in the District. There is no application of steam or electric power in the District.

Factories.

There are no factories in the District, but a good deal of skilled labour emigrates more or less temporarily from the District for employment in the large towns in different parts of the Province

CHAP. II, E.
Arts and Manufactures.
Factories.

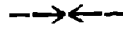
both in factories and on large works. No doubt the field for employment which is gradually becoming wider in the Province and in India generally tends to keep up the local standard of wages for skilled labour.

Development of resources.

The resources of the District are far from being fully developed. The supply of *shisham* and other good timber trees is very large, yet the wood industries only employ a few hundred impoverished artizans. The so-called caste prejudices combined with lack of enterprise militate against industrial development. Thus Jats will work as common labourers, but will not take to the profitable manufacture of embroidered shoes which is thus confined to the Siráj and Rámdásiás. A potter will prefer to sit idle during the rains rather than learn the trade of a Siráj who in his turn is content to make shoes and leave the wholesale trade to the Sheikh. A Saini woman will devote her leisure to spinning, whereby she earns a pice or so, while her Bhábra neighbour makes 2 annas at embroidery. Hindu traders are excluded by social considerations from competing with Khojás or Sheikhs in the leather trade. The Khatrís and Kaláls of Hájípur and Mukerián allow rice to be purchased unhusked by the Amritsar traders direct from the cultivator, though it would be profitable to husk the rice at Bhangála and thus reduce the cost of its carriage to Amritsar. The sugarcane of the District is famous, yet there is no factory worked on European methods and so foreign sugar is competing successfully with the local product.

On the other hand agriculturists of all classes have taken to money-lending and Rájputs are by degrees taking to the plough. Pathán weavers, at Khánpur, and shoe-makers have not lost status by taking to these occupations. A few Muhammadan Jats and some Aráíns and Muhammadan Rájputs at Bajwára and Tánda have taken to weaving.

The principal trade centres are:—Hoshiárpur, Khánpur, Garhshankar, Jaijon, Una, Anandpur, Dasúya and Tánda. Bhangála is also important as the centre of the rice trade. The main trade route is the metalled road from Hoshiárpur to Jullundur, 25 miles in length, and on this bullock-carts are chiefly used. The south of the District, comprising parts of Una and Garhshankar Tahsíls, is connected with the Phagwára Station on the North-Western Railway by the unmetalled road to Garhshankar in which camels, ponies and donkeys are used. Some traffic also passes from the Una Tahsíl to Phagwára *viá* Jaijon and Mahlpur Dasúya Tahsíl sends its produce by the metalled road from Tánda to Jullundur, but the Mukerián and Hájípur circles connect with the Amritsar-Pathánkot Railway. A certain amount of the trade to Nálágarh, Biláspur and other Hill States from Doráha and Rúpar is carried on *viá* the Sutlej, and thence on mules and donkeys through Una Tahsíl.

CHAPTER IV.—PLACES OF INTEREST.

CHAP. IV. A.

Places of Interest.

Amb.

AMB.

At Amb in Tahsíl Una the Rájás of Jaswál had a palace on a hill above the place; the garden is a very old one, and was restored to the present representative of the Jaswáls (see page 62) The Náib-Tahsíldár of Una had his head-quarters here.

ANANDPUR.

Anandpur.

Anandpur Mákhowál, usually called Anandpur, is situated on the left bank of the Sutlej in *talúka* Jandbári, and is the head-quarters of a *thána* (31° 14′ N. and 76° 31′ E.). It is in many respects the most interesting town in the District. Picturesquely situated near the foot of the hills, the celebrated peaks of Naina Devi rise over it at a distance of about 8 miles. The town itself contains many Sikh shrines, and the residence of various members of the Sodhi family, one of the principal branches of which has its head quarters here It is also the head-quarters of the Nihang sect, which has separate quarters near the shrine of "Anandpur Sáhib" This sect is said to have been founded by Gurbakhsh Singh six generations ago in A.D. 1665. The town is said to have been founded by Gúru Tegh Bahádur, whose nephew, Dhíp Chand, is the ancestor of the Sodhís of Anandpur. Tegh Bahádur, having left Bakála in the Amritsar District, came to these parts, and purchased land from the Rájá of Biláspur, who then held *talúka* Jandbári It is said that there was previously a village here called Mákhowál where Tegh Bahádur settled, and that the town which sprang up round the residence of Guru Gobind Singh, son of Tegh Bahádur, was called Anandpur (the abode of bliss). The legendary account of the names given by the Sodhís is as follows. On the site of Anandpur there lived a cruel demon called Mákho, who had occupied the place for 700 years before Tegh Bahádur came. Tegh Bahádur determined to expel the demon, but the latter promised to depart of his own accord, only asking as a favour that his name might be associated with the name of the place where he had lived so long. The Guru replied that Sodhís would call the place Anandpur, but that hillmen and others would call it Mákhowál. At Anandpur Guru Gobind Singh established a retreat, where he resorted during the troublous war that he carried on with his hill neighbours and the Mughal troops. After his contest with the Rájá of Náhan when he slew the young warrior, Hari Chand of Nálágarh, with his own hand, the Guru moved back on the Sutlej and strengthened Anandpur. He formed an alliance with Bhím Chand of Biláspur, whom he assisted in defeating the Imperial troops. Aurangzeb then directed the Governors of Lahore and Sirhind to march against the Guru, and Govind Singh was surrounded at Anandpur.

His followers, in this emergency, deserted him, and at last he found himself at the head of only 40 devoted comrades. He then fled to Chamkaur, where he was again attacked, and losing his two eldest sons and almost all his remaining followers, he had again to take to flight. The town contains many fine residences occupied by different branches of the Sodhi family. The public buildings consist of a police station, dispensary, school, and rest-house for civil officers.

A great part of the trade of the Jandbári *iláqa* centres in Anandpur, and consists of country produce, such as cloth, *khand* sugar and salt, a good deal of which passes through without breaking bulk. *Khand pansári* and cloth are imported *viá* Rúpar not *viá* Garhshankar. Rúpar is a mart or *mandi*, whereas Anandpur, is merely a local market for the supply of consumers and small shopkeepers. Most of the grain imported is consumed in the town and its neighbourhood, and on the other hand some of the maize produced in the surrounding villages and well ground in the river water-mills, is sent to Hoshiárpur. There are no separate *arhtiás* or commission agents Syphilis is said to be very common among the lower and even higher castes, and families are dying out. The principal shrines, &c., are described below :—

Guru ka Mahal was the home of the 9th Guru Teg Bahádur. It was built about the year 1665 A.D, when the town of Anandpur was founded. There is an underground cell called "Bhora Sáhib," where the 9th Guru used to worship alone. Here the sons of Guru Gobind Singh, the 10th Guru, were born and brought up. At present the house is in good repairs and in possession of the Sodhis of Anandpur. The garden of Lakher, about 4 miles east of Anandpur, is held in *muáfi* by the Sodhís, who also enjoy the offerings of the devout.

Gurdwára Teg Bahádur.—This shrine also is sacred to the 9th Guru, Teg Bahádur, who was executed at Delhi in 1675 A.D. His head was brought over to Anandpur by a Labána Sikh, and cremated by his son, the 10th Guru Gobind Singh. It is kept up by the Sodhís of Anandpur with the help of devotees. On the actual site of Teg Bahádur's cremation is a raised platform called Akálbunga. This building is in possession of Pujáris called Nahangs. The whole fabric is of brick, and the *muáfi* of the shrine belongs to the Pujárís, who render service to the Gurdwára.

Gurdwára Kesgarh.—This Gurdwára is remarkable as one of the four seats or 'Takhats' of the Khálsa religion. It is famous as the spot where Guru Gobind Singh administered "Amrit" (the Sikh baptism) to his first five disciples in Sambat 1756, making them Singhs and declaring the Khálsa. The management of this temple rests with the Pujári community, who defray the expenses of worship, repairs, &c. There is no Mahant. The *muáfi* income and offerings are the property of the Pujárís, who enjoy it according to their respective shares. The building is

CHAP. IV. A.

Places of Interest.

Anandpur.

situated on a hillock, and is chiefly made of brick. It is said that the temple was first built by Durga Singh and Balrám Singh, who were sent by the 10th Guru from "Hazúr Sáhib" in the Deccan to perform this mission.

Gurdwára Anandgarh is said to be the stronghold of Guru Gobind Singh. It is in possession of Pujárís called Nahangs, who take the offerings and *muáfi*. This shrine contains a deep well called Kuán Báoli. The structure around the Báoli can accommodate a thousand people. The building is in a fair condition.

Manji Sáhib Kesgarh is situated near the Kesgarh shrine on a small hill. A long flight of steps leads up to a raised dais where Ajít Singh and Jujhár Singh, the sons of the 10th Guru, used to play. The *muáfi* and offerings are enjoyed by the Pujárís who render services to this place.

Damdama Sáhib.—Here the ceremonies of installation of Guru Gobind Singh, the 10th Guru, were performed, and here he used to sit and receive offerings at the Holi Fair.

Manji Sáhib Tika marks the spot where the head of the Sodhi family of Anandpur receives offerings from his disciples at the grand fair of Holi. This fair is famous as one of the great fairs of the Province. Thousands of Sikhs assemble around their Guru, who sits in state on a raised platform while they stand in front on a paved floor. A canopy is hung over the place for the occasion.

Holgarh and Mái Jito's Gurdwárás.—These two shrines are in the village of Agampur, near Anandpur. The former is a place where Guru Gobind Singh used to celebrate the Hola, while the latter is the Samádh of Mái Jito, the wife of Gobind Singh.

Lohgarh was in time past a small stronghold of Guru Gobind Singh in his battles with the hill tribes. It has, however, fallen into ruins. Six miles away from Anandpur lies another sacred place of the *Sikhs*, *Kiratpur*. There are several shrines here of which the most notable is the *Gurdwára Bába Gurditta.* This shrine is situated on the crest of a small hill, 6 miles south of Anandpur, on the left bank of the Sutlej. It has a lofty flight of stairs leading up to the top. A good view of the Sutlej Valley can be got from the paved approach to this temple. The two principal branches of the Sodhi family of Anandpur keep it in good repair and receive the offerings. The Gurdwára is sacred to Baba Gurditta. The building above the tank and the pavement were built by Sardár Bhúp Singh of Rúpar, and the flight of steps by the Mahárájá of Patiála.

The *Harmandar Sáhib*, the *Sis Mahl* and the *Takhat Sáhib* commemorate events in the life of Har Rái, the 7th Guru.

The *Manji Sáhib* is close to the door of the shrine of Bába Gurditta. From this site Bába Gurditta discharged an arrow which fell at Patálpuri in the plain below.

CHAP. IV, A
Places of Interest.
Anandpur

Patálpuri contains the tomb of Guru Hargobind, who died in Sambat 1701, and on this spot are erected the Samádhs of the elder branch of the Sodhi family of Anandpur.

Khángáh Budhan Sháh lies towards the east of the Samádh of Bába Gurditta, at a distance of a quarter of a mile. Budhan Sháh, a Muhammadan saint, was a great friend of Bába Gurditta, and the Sikh is said to have ordered his followers when they came to worship him to pay their respects at the Muhammadan's tomb also.

The Deputy Commissioner wrote as follows in the district report on the Census of 1881 regarding the decrease of population :—

"In Anandpur the falling-off of population is due to the gradual decadence of the Sodhi family. The large life-pensions enjoyed by the heads of the various families of this once famous house, since the time of the British annexation, have gradually fallen in; and while the members of the Sodhi family themselves have not decreased, but rather increased, they are unable, on their present reduced means, to keep up the same number of servants and retainers as formerly were attached to their households, nor does their ordinary expenditure afford the same means of livelihood to the tradesmen of the town. Hereditary syphilis is also very prevalent in the town."

Pb. Govt. Notn. No 1659 S of 12th Octr. 1885

Anandpur is a 2nd class municipality with a committee of 6 members, 2 nominated and 4 elected. Its average income for the 10 years ending 19[illegible] was Rs. 2,8[illegible] and expenditure Rs. 2,89[illegible]; and the chief items of income and expenditure in 1903-04 were as follows :—

Income—	Rs	*Expenditure—*	Rs
Octroi . ..	2,609	Administration	683
Municipal property and powers .	170	Public safety	832
Other sources	211	Public health and convenience	673
		Public instruction	291
		Contributions	1[illegible]0
		Miscellaneous .. .	9
Total ...	2,990	Total	2,616

(The municipal boundaries were fixed by Pb. Govt. Notn. No. 1041 S. of 19th Aug. 1885. Its rules of business will be found in the *Pb. Gazette* for March 1887, p. 284 of Pt. III (Ml. Manual, pp. 257 8) Octroi limits were defined by Pb. Govt. Notn. No. 569 of 1st December 1890, and the schedule prescribed by Notn. No. 306 of 10th July 1893. Building bye laws were sanctioned by Notn. No. 44 of 30th Jany. 1901, and penal bye-laws by No. 21 of 16th Jany. 1892. In the case of the latter the model rules were adopted (Ml. Manual, p. 450).)

BAJWARA.

Bajwára.

Bajwára is a small town two miles south-east of Hoshiárpur (31° 31′ N. and 75° 57′ E.). It was doubtless in former times the great city of these parts, and was celebrated for its "cloth weavers and pious Brahmins." It is said to have been founded in ancient times by three immigrants from Ghazni, one of whom, Báju Báora, famous as a singer, gave his name to the town. It once occupied a very much more extended area than it does now, and tradition says it was 12 *kos* (about 18 miles) in circumference. Todar Mal, Akbar's Minister, is said to have broken the town up into small divisions as a punishment for the inhabitants not receiving him with proper respect. In later times the town was held by Sardár Bhúp Singh, Faizullápuria, who was ousted in 1801 by Rájá Sansár Chand. The latter built a fort here, which was taken by Ranjit Singh in 1825. Since then the town has declined and its ruins

CHAP. IV, A.

Places of Interest.

Balwára.

have been largely used for road metal. The fort was used as a military prison in the earlier years of the British administration, but was afterwards dismantled ; and at the present time only two of its ruined bastions are in existence. There is an unaided Anglo-Vernacular High School, the Middle Department of which is aided from District Funds, and a District Board Anglo-Vernacular Primary School.

BALACHAUR.

Báláchaur.

Báláchaur is the head-quarters of a police station, and in 1901 had 3,227 inhabitants. It has no trade of importance.

BHANGALA.

Bhangála.

Bhangála has developed greatly since the settlement as the trade-centre of the tract irrigated by the Sháh Nahr Canal, and is now full of *pakka* houses, corrected of recent years. Its main trade is the export of rice, which is brought in from the Bichwai villages, though much of it is exported direct from the villages through the *arhtiás* who promote its sale in the villages.

DASUYA.

Dasúya.

Dasúya, situated 25 miles north-west of Hoshiárpur on the road to the Naushahra and Mirthal ferries on the Beas, is the head-quarters of a Tahsíl and *thána* (31° 49′ N. and 75° 40′ E.) The town is built on a mound on the edge of a marsh, which has heretofore given the place an unenviable notoriety for unhealthiness; a great part of this marsh has lately been drained, and no doubt the general health of the town will be much improved : the drainage work has also had the effect of reclaiming a large area of good land. The landed proprietors are Musalmán Rájputs, Ráins and Patháns, and there are some well-to-do Hindu bankers, who have dealings with the surrounding villages.

Tradition says that Dasúya was founded 5,000 years ago, and was the capital of Rájá Viráta mentioned in the Mahábhárat. The Hindus still call it *Virát ki nagri* ; and this is one of the places about which there is a superstition against pronouncing its name before breakfast : thus a Hindu speaking of it early in the morning will generally call it *Virát ki nagri* instead of Dasúya. It was in the service of Rájá Viráta that the five Pandavás engaged during the thirteen years of their banishment and the supremacy of the Kúrus. There is an old fort to the north of the town ; it was in great part demolished in 1848, but one of the towers still remains. It is mentioned in the "Ain Akbari," and was afterwards one of the strongholds of the Rámgarhiás. In A.D. 1817 it was annexed by Maháráјá Ranjít Singh, who kept it for 14 years and then bestowed it, with the surrounding villages, on Sháhzáda Tára Singh. The town contains a Middle School, Munsiff's court,

dispensary and *sarai*: also a Police rest-house. The fine Sanchwála tank lies in front of the Tahsíl buildings.

Pb. Govt. Notn. No. 703, of 12th Octr. 1886.

Dasúya is a 2nd class municipality with a committee of 6 members, 2 nominated and 4 elected. Its average income for the 10 years ending 1902-03 was Rs. 2,863 and the expenditure Rs. 2,735. The chief items of income and expenditure for the year 1903-04 were as follows:—

Income—	Rs.	*Expenditure—*	Rs.
Octroi	3,182	Administration	622
Municipal property and powers	135	Public safety	628
Cattle-pounds, etc. ...	411	Public health and convenience	1,124
		Public instruction... ...	311
		Contributions, etc. ...	244
Total ...	3,728	Total ...	2,929

The municipal boundaries were fixed by Pb. Govt. Notn. No. 720 of 12th Octr. 1886, and the rules of business will be found in the *Pb Gazette* for March 1887, p. 284 of Pt. III (Ml. Manual, pp. 357-8). Octroi limits were defined by Notn. No. 969 of 1st December 1890, and the schedule prescribed by Notns Nos. 107 of 20th March 1896 and 124 of 18th March 1899. Building bye-laws were sanctioned by Notn. No 44 of 30th Jany. 1901, and penal bye-laws by No. 21 of 16th Jany. 1892. In the case of the latter the model rules were adopted (Ml Manual, p. 450).

GARDHIWALA.

Garhdíwála.

Gardhíwála is a town in the Hoshiárpur Tahsíl situated in 31° 45′ N. and 75° 46′ E, 18 miles from Hoshiárpur on the road to Dasúya. There is a Police rest-house. Like Hariána, it possesses some fine groves of mango trees A great part of the town is built of burnt brick and the streets are paved and drained. There are some fine houses belonging to wealthy Hindu traders. The proprietors of the land are Jats of the Sahota clan, and are counted among the Akbari houses (see account of the Jats, page 45). There are also some well-to-do Hindu bankers. The tradition is that the town was built in A.D 14[illegible] by Garhia, a Jat, and named after him, and that the addition of *diwála* was made in 1812 on account of the incarnation of the goddess Devi having appeared in the town, in honour of which event Sardár Jodh Singh, Rámgarhia, built a temple; this *diwála* is said to be either a contraction for *Deviwála*, or the word *diwála*, a temple. Sardár Mansa Singh and his descendants held the place in *jágír* for three generations, till Sardár Jodh Singh, Rámgarhia, occupied it in 1829 and built a fort. There is a *thána*, also a post office and dispensary. The principal trade of the town is in sugar, but the sugar refineries have decreased in numbers of late years.

Pb. Govt. Notn. No. 703 of 12th Octr. 1886.

Garhdíwála is a 2nd class municipality with a committee of 6 members, 2 nominated and 4 elected. Its average income for the 10 years ending 1902-03 was Rs 2,348 and the expenditure Rs. 2,220. The chief items of income and expenditure for 1902-03 were as follows:—

Income—	Rs.	*Expenditure—*	Rs.
Octroi	2,546	Administration	563
Municipal property and powers	86	Public safety	596
Cattle-pounds, etc. ...	283	Public health and convenience	1,117
		Public instruction	220
		Contributions, etc.... ...	57
Total ...	2,9[illegible]	Total ...	2,553

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Places of Interest.
Gardiwála.

The municipal boundaries were fixed by Pb. Govt. Notn. No. 720, dated 12th Octr. 1896. Its rules of business will be found in the *Pb Gazette* for March 1887, p 284 of Pt. III (Ml. Manual, pp. 357-8). Octroi limits were defined by Pb. Govt Notn. No. 969, dated 1st December 1890, and the schedule prescribed by Notn No 305, dated 23rd June 1896, was revised in 1899 (Notn No. 124, dated 18th March 1899). Building bye-laws were sanctioned by Notn. No 44, dated 30th Jany. 1901, and penal bye-laws by No. 21, dated 16th Jany. 1892. In the case of the latter the model rules were adopted (Ml. Manual, p. 450).

GARHSHANKAR.

Garhshankar.

Garhshankar, situated on the Hoshiárpur and Rúpar road, 25 miles distant from Hoshiárpur, is the head-quarters of a Tahsíl and *thána* (31° 13′ N and 76° 9′ E.). The town is built on a mound in the midst of a plain, and the houses, many of which are of masonry, are huddled together on this mound without much regard to symmetry or order. If tradition is to be believed, the town has a very ancient history. Before the first Muhammadan invasion, Rájá Shankar Dás is said to have built a fort on the site of the present town; this fort was taken by Sultán Mahmúd, Ghaznavi, and subsequently given by the Emperor Shaháb-ud-dín Ghauri to Hawáha and Khachwáha, sons of Rájá Mán Singh of the Jaipur State. The Mahtons, who appear to have been the original inhabitants, were overpowered and driven out by the Rájputs in A. D. 1175. The descendants of these Mahtons are to be found in the neighbouring villages of Binjon, Ajnoha, Jalwera and Panjáwar, and those of Jalwera still abstain from drinking the water of Garhshankar. The Rájputs of Garhshankar appear to have kept up petty feuds with their neighbours, especially with the men of Jaijon, a town at the foot of the hills, 10 miles off. The best remembered chieftain of these Rájputs is Rái Rúp Chand, of whom the present inhabitants are descendants. He had four sons, each of whom has given a name to one of the four sub-divisions of the township. Rái Rúp Chand was converted to Islám in the time of Jalál-ud-dín Akbar and named Shekhábád The Káli mosque and adjacent well, and an old bridge whose arches are nearly silted up by the general rise of the surrounding country, are architectural remains of the ancient Muhammadan time. A fair, attended by 10,000 people, is held every year at the shrine of a Muhammadan saint.

The Municipal Committee was abolished in 1891. There is a good deal of export trade in sugar and tobacco; the latter, produced in large quantities in Garhshankar and the neighbouring villages, is celebrated for its excellent quality. Grain is imported from Phagwára and passed into Kángra and Una as are cloth, hardware and other necessaries. Thus the place is something of a trade centre, though there is no trade with Hoshiárpur.

The public buildings consist of a Tahsíl and *thána*, on the top of which is a small rest-house for Police officers. There are also a Government Middle School, a dispensary and a rest-house for Civil Officers, besides a *sarái* and a *sailghar*, the property of the District Board.

The fever epidemic of 1878 was specially virulent in Garhshankar, and very few old men are said to have survived it. The plague riot of 1898 has already been alluded to (at page 31 *supra*).

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Places of Interest.

Hariána.

HARIANA.

Hariána is a town in the Hoshiárpur Tahsíl situated in 31° 38′ N. and 72° 52′ E., 9 miles north of Hoshiárpur on the Dasúya road. There is a room for Civil Officers in one of the bastions of the old Tahsíl building. Hariána is celebrated for its fine mango groves ; a small perennial stream runs to the south of the town, and the surrounding scenery is very picturesque. A great part of the town is built of burnt bricks ; the majority of the streets are paved, and have open drains for carrying off the drainage. The proprietors of the land of the township are Musalmán Náru Rájputs, the head of whom is ordinarily styled Rána. There are also some wealthy Hindu bankers resident in the town ; and some families of Mughals, living in a separate street, engage in collecting and refining bees wax. Hariána was from annexation to 1861 the head-quarters of a Tahsíl, and the *thána* occupies the old Tahsíl building. It also contains a dispensary, a *sarái* and a Government Middle School. There are a good many sugar refineries (*khánchi*) in the town, and the trade in sugar is considerable, though much decreased of late years, it is said, owing to the competition of foreign sugar. The fruit of the numerous mango groves is exported in large quantities, and coarse blankets are made for export to the hills.

There are two mosques in Hariána, the Muftí's and the Qází's. The Muftí's is a small mosque in the west of the town. The spandrils are adorned with bosses in stucco. It has an inscription which states that the mosque was built in the reign of Akbar in 1006 A.H. (1597-98 A.D.) by Háji Sambal Khán. The date is given in figures and in the chronogram — بنا بادت رانع سحابه. The Qází's mosque is a little larger of somewhat later date and without inscription.

Hariána is a 2nd class municipality with a committee of 6 members, 2 nominated and 4 elected. Its average income for the 10 years ending 1902-03 was Rs 3,042 and the expenditure Rs. 3,000. The chief items of income and expenditure for 1903-04 were as follows :—

Pb. Govt. Notn. No. 1658 S. of 12th Octr. 1885.

Income—	Rs.	*Expenditure—*	Rs.
Octroi	2,924	Administration	635
Municipal property and powers ...	96	Public safety ...	972
Cattle-pounds, etc.	179	Public health and convenience ..	1,064
		Public instruction	315
		Contributions	100
Total ...	3,199	Total ...	3,086

Its administration is in fair order and under control. The municipal boundaries were fixed by Pb. Govt. Notn. No. 1041 S., dated 19th Augt 1885. Its rules of business will be found in the *Pb. Gazette* for March 1887, page 284 of Pt III (Ml. Manual, pp 357-8). Octroi limits were defined by Pb. Govt. Notn. No. 122, dated 18th Feby. 1891. and the schedule prescribed by Notn. No 892 of 28th May 1874, was revised in 1884 (Notn. No. 48, dated 22nd Jany. 1884) and again in 1890 (Notn. No. 170 of 22nd March 1890). Building bye-laws were sanctioned by Notn. No. 44, dated 30th Jany. 1901, and penal bye-laws by No. 21, dated 16th Jany. 1892. In the case of the latter the model rules were adopted (Ml. Manual, p. 450).

HOSHIARPUR.

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Places of Interest.
Hoshiárpur.

Hoshiárpur, the head-quarters of the District, is situated in 31° 32′ N. and 75° 52′ E., about 5 miles from the foot of the Siwáliks. The municipal limits include part of the Civil lines and the suburbs of Bahádurpur and Bassi Khwája. The town is bounded on the north by a broad sandy *cho*, one of the largest of the many torrents which bring down the drainage from the Siwálik hills. This *cho* at one time threatened to destroy the town, and many buildings situated on its edge were washed away by floods. To obviate this danger an embankment was erected for the purpose of arresting the action of the water. Major Saunders Abbott relates, in "Eight Years' British Rule in Hoshiárpur," how the embankment consisted of piles driven into the sand intertwined with brushwood and the spaces filled with earth; this embankment stood for two seasons and was eventually carried away. The next scheme consisted of "a pier head, formed of blocks of masonry, sunk into the sand, and through it into the clay, in which they were embedded at eleven feet below the bottom surface This was connected with the shore just above the town at right-angles by the bank of an earthen dam of sloping sides covered with mats and brushwood." The work was completed before the rains of 1853, at a cost of Rs. 8,857. The rains of 1854 tried it severely. It stood several floods, but towards the end of the rains two of the extreme blocks got undermined, and fell bodily forward into the stream, indicating their solidity by the large masses of masonry that fell unbroken. One large block was carried 220 feet down the flood, by which some estimate may be formed of the vastness of the torrent. There are now no traces of this embankment, and for many years the danger to the town did not appear so serious. The body of water in the *cho* seemed to have diminished, and even in years of heavy floods little or no damage was caused to the town, the hill drainage having apparently been diverted to other channels. Nevertheless, an attempt was made, by planting out *kharkana (Saccharum sara)* and *nara (Arundo donax)* on the town side of the torrent to avert future floods. Of recent years, however, matters again assumed a threatening aspect, and various masures have had to be taken to protect the town. In 1901-02 the municipality spent Rs. 30,000 in protective works. So far these have stood well.

The buildings of the town are, for the most part, of burnt brick cemented with earth, and, in the principal streets, two or three storeys high. The main street is thirty feet wide; the smaller streets range from six to fifteen feet in width, and mostly end in *culs-de-sac*. The broader streets are paved with *kankur*; the smaller almost all with brick; the drainage runs in open side drains. The sewage is emptied into the sandy bed of the *cho* near Bassi Khwája. The water-supply is derived from numerous wells. The civil station, situated less than a mile from the town, is very picturesque, with its thatched houses situated in pretty gardens;

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Places of Interest.
Hoshiárpur.

the roads are shady and have not that rectangular regularity so common to British stations. The old cantonments, which were located 2 miles to the south of the present civil station, were abandoned after the Mutiny, and all that remains of them consists of a few tumble-down tenantless houses, a cemetery, and a roofless church, the doors and windows of which have been bricked up. There is a Staging Bungalow, a Public Works Department rest-house in Civil lines; also a Church, District Board Meeting Hall, Sessions and District Courts, Jail, Dispensary, bonded *charas* warehouse, Police Station, Zailghar, a School. The inhabitants are chiefly Aráins, Gújars and Rájputs, besides the trading classes.

Tradition ascribes the foundation of the town to two parties,—first to Hargobind and Rám Chand, Díwáns of the Emperor Muhammad Tughlak *alias* Alaf Khán, who reigned some 550 years ago; second to Hoshiár Khán, a resident of Bajwára, who lived about the same period, and after whom the town was named. During the Sikh period it fell into the hands of the *Sardárs* of the Faizullápuria *Misl*, of whom Bhúp Singh is noted as having had encounters with Rájá Sansár Chand of Kángra. In 1809 Ranjít Singh seized the town, and *Missar* Rúp Lál, when Governor of the Doáb, made it his residence. During his time, and in that of the Shekhs, his successors, it increased in importance, and at the present time some of the best houses are those of the Shekh family. A considerable cantonment was maintained near the town throughout the reign of Ranjít Singh and his successors, and for some years by the British Government after the annexation. It is evident, however, that the town was of no importance till the present century. It is not mentioned in the "Aín-i-Akbari," and was probably included in the *mahl* of Bajwára.

Punjab Govt. Notn. No 2 of 3rd Jany. 1894.

Hoshiárpur is a 2nd class municipality reconstituted in 1894, with a committee of 20 members, consisting of the Deputy Commissioner and Civil Surgeon, *ex-officio*, 8 nominated members and 10 elected (6 Hindús and 4 Muhammadans) Its average income for the 10 years ending 1902-03 was Rs 47,525, and the expenditure Rs 47,429. The chief items of income and expenditure for 1903-04 were as follows :—

Income—	Rs	*Expenditure*—	Rs.
Octroi	33,460	Administration ...	4,794
Municipal property and powers	17,322	Public safety ...	5,901
Grants and contributions	7,180	Public health and convenience	17,763
Miscellaneous, including cattle-pounds ..	685	Public instruction	13,855
		Contributions	173
		Miscellaneous	1,095
		Repayment of loan	1,300
Total ...	58,647	Total	44,881

The income is chiefly derived from the octroi on grain and cloth. The principal trade is in grain, cloth and English thread (*Púrabi sút*). For its manufactures see Chapter II, C.

Hoshiárpur. Municipality Composition and working.

The town lost the privilege of electing its Committee in 1887-88 in consequence of the riots which occurred in that year, but recovered it on April 1st, 1894.* The Election Rules published under Punjab Government Notification No. 2, dated

* *Pb. Govt. Gazette* Notn No. 521 of 1st Nov 1893 excepts Hoshiárpur from the provisions of Sections 15, 16 and 17 of the MI Act.

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Places of Interest.

Hoshiárpur.

3rd January 1894, provide that of the elected members 6 shall be Hindus and 4 Muhammadans, and that Hindu voters shall vote only for Hindu candidates and Musalmán voters for Musalmán. It is further laid down that the Deputy Commissioner shall be *ex-officio* President of the Committee. The Deputy Commissioner controls the Committee, subject to appeal to the Commissioner of Jullundur.

Boundaries.

The boundaries of the Committee were fixed by Punjab Government Notification No. 1041 S., dated 19th August 1885, and have only been once amended (under Notification No. 102, dated 11th March 1893).

The Committee works largely through sub-committees, of which there are four—Sanitation, Public Works, Education and Finance. These sub-committees are re-arranged every six months.

The District School and the Primary Schools attached to it were under the control of the Municipal Committee from 1883 to 1903. Their management was transferred to the Education Department, with effect from April 1st, 1903 (Punjab Government letter No. 688, dated 9th March 1903), but was re-transferred to the Committee by Punjab Government letter No. 347, dated 14th April 1904. The management was again resumed by Government with effect from 1st January 1905.

Rules of business.

Rules made by the Committee, regulating its own procedure, are published in *Punjab Government Gazette* Notification No. 673, dated 16th October 1889.

Bye-laws.

Sections 140 (except clause (*d*)) and 141 of the Municipal Act have been extended to Hoshiárpur, and the Committee is thus enabled to segregate small-pox and cholera patients and to forbid the use of insanitary wells (*Punjab Government Gazette* Notification No. 78, dated 23rd February 1893). The Committee bought a fire-engine in 1887-88, and Chapter VIII of the Municipal Act, which deals with the extinction and prevention of fire, was also extended to the Municipality by this notification. The Government draft rules for bonded warehouses were adopted in 1889-90.* Building rules were made in 1891 (*Punjab Government Gazette* Notification No 636, dated 20th July). The Committee has control over brothels and disorderly houses.

The octroi limits of the Municipality were defined in Punjab Government Notification No. 718, dated 29th October 1889, and its octroi schedule prescribed by Notification No. 128, dated 28th March 1893.† Refunds of octroi are governed by Notification No 714, dated 28th October 1889. Refunds were limited to sums of one rupee and over, and to claims brought within six months (*Punjab Government Gazette* Notification No 340, dated 3rd August 1893). The period was reduced to three months by *Punjab Government Gazette* Notification No. 519, dated 28th September 1896.

* Pb Govt Notn No. 811 of 2nd Oct. 1890 (p 301 of the Pb Ml. Manual).

† For erratum see page 104 of Gazette for 1893.

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Places of Interest.
Hoshiárpur.
Income and expenditure.

In 1881-82 octroi receipts made up Rs. 27,000 of a total income of Rs. 28,000, the incidence of taxation being Re. 1-5-3 per head. In 1903-04 octroi realized Rs. 33,460, while the total income excluding loans was Rs. 53,647 and the incidence of taxation Re. 1-12-3. Octroi is still the only tax in force. Educational fees bring in Rs. 5,800 and the Educational grant from Government Rs. 5,400. The District Fund grant for medical purposes is Rs. 2,000. The remaining items are very small. Conservancy receipts came to Rs. 768, a fair amount considering the size of the town.

Turning to expenditure Administration and Collection charges came to Rs. 3,500 in 1901-02: among other annual expenses are Schools, Rs. 14,000; Hospitals, Rs. 6,000; Police, Rs. 5,000; and Conservancy, Rs. 3,600.

Hoshiárpur has undertaken drainage works and a Town Hall. In 1901 02 Government advanced Rs. 15,000 for protective works in the *cho*, and the loan is being repaid by yearly instalments of Rs. 1,850 inclusive of interest. The Committee holds Government securities to the value of Rs. 2,000, invested in 1870.

Public Works.

The censure of Government in 1887-88 induced the Committee to adopt new measures to improve the conservancy of the town and increase the conservancy receipts. At the same time they proposed to adopt a house-tax. These measures were unpopular, but the new conservancy system was introduced and it worked excellently until the powers of the Committee were questioned in connection with some of the new rules. The point came up before the Divisional Judge in 1889-90, and he decided that the Committee had no power to enforce the bye-laws it had made. The whole conservancy scheme thus fell to the ground.

Since its reconstitution in 1894 the Committee has evoked the praises of Government. In 1895-96 it was noted as working well; in 1896-97 it was praised for keenness on sanitation, and the members were said to exert themselves individually, on occasions of large gatherings, to preserve peace and order. Finally in 1900-01 the town was held up by Government as "a model of what local self-government can be."

Taxation of through-trade has always been a blot on the fiscal administration of the town. The Provincial average of octroi was exceeded so early as 1881-82, and over-taxation is noted by the Commissioner in 1889-90. Refunds were easily obtained in 1890-91, but complaints began again in the following year, when cloth was said to be overtaxed. In 1893-94 grain was largely overtaxed, and sugar, *ghi*, cloth, drugs, metal, oil and oil-seeds were also taxed above the standard. The growing popularity of the bonded warehouse noted by the Commissioner in this same year is evidence of excessive taxation. The Octroi Schedule was revised, but over-taxation was again reported in 1895-96. The refund rules were altered, and the Octroi Schedule once more revised in 1896-97, and the amount of grain taxed became notice-

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ably less. Cloth and metals were seriously overtaxed again from 1897—1900, and the total refunds in 1899-1900 amounted to Rs. 740 out of an octroi income of Rs. 27,000. It should, however, be noted that the statistics by which over-taxation is guaged are largely theoretical and unreliable and are at present under revision.

JAIJON.

Jaijon.

Jaijon is a town on the outer edge of the Siwáliks, 10 miles north of Garhshankar. It contains 2,644 inhabitants, and though now of small importance, was in early days the seat of the Jaswál Rájás. Rája Rám Singh first took up his residence here, and the fort which commanded the pass in the hills is said to have been constructed in A.D. 1701, and to have been taken by Ranjít Singh in 1815. It was dismantled at annexation by the British Government. The ruins of the palaces of the Jaswál Rájás are still visible above the town. The place used to be, till lately, an emporium of trade, second only to Hoshiárpur; and even now a good deal of cloth, both country and English, passes through towards the hills; the produce of the hills, such as rice, turmeric, etc., passing down to the plains. Jaijon and Barián Kalán are the great centres in Tahsíl Garhshankar of the trade in country cloth made in the vicinity, the hill and Kángra traders dealing directly with the Jaijon *beopáris* who act as *daláls*. Traders even come from Sirmúr. Rice is also sold to local consumers. The rest of the trade is mainly the local distribution of imported goods. The Jaijon traders pay over Rs. 500 in income tax, two paying on incomes exceeding Rs. 2,000. The town is called "Phallewáli" or "Pathránwáli" before breakfast.

JANDHARI.

Jandhari.

The Jandhari *talúka* lies east of the Sutlej. The name is said to mean life has entered—because Bába Gurditta is believed to have restored a dead cow to life here by means of his miraculous *sota* or stick. Historically the *talúka* is connected with Kahlúr. Bír Chand, a Chanderi (? Chandla) Rájput, and the founder of that State, settled a Brahmin from the Talhatti tract here, and his descendants maintained a kind of managing right, hardly amounting to seignorial overlordship, in the tract.

KHANPUR.

Khánpur Notified Area.

The town of Khánpur is situated 1½ miles north-west of Hoshiárpur on the Hoshiárpur-Tánda road and contains 3,206 inhabitants according to the Census of 1901. It was included in the Municipality of Hoshiárpur until 1893, when it was separated off and declared a "Notified Area."

Khánpur is surrounded by *chos* on nearly all sides, which cause great danger to the town at the time of heavy floods. The local Committee have constructed some protective works.

The trade of the town was chiefly in ountry cloth, *lungis* and *patkás*, which were made in Khánpur and the neighbouring

CHAP. IV, A. Places of Interest. Khánpur.

villages, and exported in large quantities. The place does not appear, however, to have ever been a large manufacturing centre, but was rather a market for cloth made in the neighbourhood. Owing mainly, if not entirely, to the octroi system its trade has now decreased, and the surrounding villages have themselves become markets. The loss resulting from this change has fallen chiefly on the *daláls* or brokers, but there are still some 5 or 6 shops in the trade which are run by *arhtiás* and there are also some *daláls*. The yarn used is either English or imported from Bombay.

The only public buildings are a Municipal Board School, teaching up to the Primary Standard in vernacular and a *sarái*.

Khánpur is a notified area with a committee of 4 nominated members, the Tahsildár of Hoshiárpur being one. The average income for the five years ending 1899-1900 was Rs. 5,126, and the chief items of income and expenditure for the year 1903-04 were as follows :—

Income—	Rs.	*Expenditure—*	Rs.
Octroi	2,509	Administration	502
Municipal property and powers	202	Public safety	890
Miscellaneous ...	40	Public health and convenience ...	864
		Public instruction, etc. ...	409
Total ...	2,751	Total ...	2,665

MIANI.

Miáni.

Miáni, with 6,118 inhabitants, is a small town near the Beas, about 25 miles from Hoshiárpúr and 4 from Tánda (31° 43′ N. and 75° 34′ E.). The proprietors are a few families of Mohmand Pathâns, but the greater part of the land of the township is cultivated by Aráin and Jat tenants with rights of occupancy. The town is damp and unhealthy, and owing to the destruction of some large Bet villages by floods in 1894, its trade is decreasing. A number of butchers reside here, and carry on a trade in cattle with the neighbouring riverain and *chhamb* villages. Other trade consists principally of wheat, sugar and hides.

Pb. Govt. Notn. No. 720 of 12th Octr. 1886.

Miáni is a 2nd class municipality with a committee of 6 members, 2 nominated and 4 elected. Its average income for the 10 years ending 1902-03 was Rs. 1,709 and the expenditure Rs. 1,638. The chief items of income and expenditures for the year 1903-04 were as follows :—

Income—	Rs.	*Expenditure—*	Rs.
Octroi	1,720	Administration	529
Municipal property and powers	79	Public safety	453
Miscellaneous ...	1	Public health and convenience ...	1,142
		Public instruction	185
		Miscellaneous	2
Total ...	1,800	Total ...	2,311

The municipal boundaries were fixed by Pb. Govt. Notn. No. 720, dated 12th Octr. 1896. Its rules of business will be found in the *Pb. Gazette* for March 1887, p. 284 of Pt. III (Ml. Manual, pp. 357-8). Octroi limits were defined by Pb. Govt. Notn. No. 969, dated 1st Decr. 1890, and the schedule prescribed by Notn. No. 209, dated 4th May 1896, was revised in 1899 (Notn. No. 124, dated 18th March 1899). Building bye-laws were sanctioned by Notn. No. 44, dated 30th Jany. 1901, and penal bye-laws by No. 21, dated 16th Jany. 1892. In the case of the latter the model rules were adopted (Ml. Manual, p. 450).

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Places of Interest.

MAHILPUR.

Máhilpur.

Máhilpur in Tahsíl Garhshankar is the head-quarters of a police station and contains 2,736 inhabitants. It is also the head-quarters of the Bains clan of the Jat tribe, and is on the whole a thriving place.

MUKERIAN.

Mukerián.

Mukerián, a municipality constituted in 1874, is situated about 10 miles north of Dasúya and 34 miles from Hoshiárpur (31° 57′ N. and 75° 38′ E.). The roads to the Naushera and Mirthal ferries branch off from this place. The town, the greater part of which is built of burnt brick, is situated in the middle of a high level plain, and is the head-quarters of a Police sub-division. Local tradition relates that it was founded by Chaudhri Dára Khán, an Awán, in A.D. 1754. It was afterwards enlarged and improved about 1768 by Sardár Jai Singh, Kanhya, who held possession of it, and whose influence was paramount in the Punjab about 1774—1784. His daughter-in-law was Mái Sada Kaur, well known as an intriguing and ambitious woman. Ranjít Singh slew in battle Mái Sada Kaur's husband, Gurbakhsh Singh, son of Jai Singh, and married her daughter, Mahtáb Kaur. This union gave Ranjít Singh the co-operation of the Kanhya *misl*, and enabled him to consolidate his power. About 1822 he quarrelled with his mother-in-law and threw her into prison. She was afterwards granted a small estate south of the Sutlej. Ranjít Singh is said to have acquired the neighbouring fort of Atalgarh in 1819. There is a fine tank near this fort called after Mái Sada Kaur. Mahtáb Kaur gave birth at Mukerián to Ranjít Singh's reputed son, Sher Singh, who afterwards became Mahárájá.

The late Sardár Búr Singh, an Honorary Magistrate, resided here with his brothers, and built a very fine tank and a large *sarái* with a room for Europeans, all of well-built masonry. Another *sarái* for travellers has been constructed by Tába Shah, a resident banker. Sardár Búr Singh's house is an imposing looking building, and there are some good gardens near the town. Besides the police station, on which is a small room rented as a Post Office, the town contains a Government Middle School. There is also a Government rest-house and a dispensary. The town has but little trade, the sugar industry having declined here as elsewhere. The exports are confined to wheat collected from the neighburhood. Rice is exported direct from the Bichwai villages or through Bhangála, the great rice centre. The traders sell grain wholesale to outside *beopáris* from Amritsar, Jullundur, Batála and Tánda, and combine *beopár* and *arht*—none being exclusively *arhtiás* or 'factors.' The place is nothing of a mart (*mandi*). Cloth is imported from Amritsar.

Mukerián is a 2nd class municipality [illegible] committee of 6 members, 2 nominated and 4 elected, one of whom must be a M[illegible]ammadan. Its average income for the 10

CHAP. IV, A.

Places of Interest.

Pb. Govt Notn. No. 1658 S. of 12th Octr. 1885.

years ending 1902-03 was Rs. 3,144 and the expenditure Rs. 3,110. The chief items of income and expenditure for 1903-04 were as follows :—

Income—	Rs.	*Expenditure*—	Rs
Octroi	2,737	Administration	610
Municipal property and powers	122	Public safety	686
		Public health and convenience ...	1,081
Cattle-pounds ...	331	Public instruction	324
		Contributions	240
Total ...	3,190	Total ...	2,941

The municipal income is largely dependent on the taxation of through trade. It is a very dirty town, and there is much room for improvement in its communications and sanitation. The municipal boundaries were fixed by Pb Govt Notn No. 1041 S, dated 19th Aug. 1885. Its rules of business will be found in the *Pb Gazette* for March 1887, p. 284, of Pt. III (M Manual, pp 357-8). Octroi limits were defined by Pb. Govt Notn. No 989, dated 1st December 1890, and the schedule prescribed by Notn No 892, dated 28th May 1874, was revised in 1884 (Notn. No 48, dated 22nd Jany. 1884), and again in 1890 (Notn. No. 190 of 22nd March 1890). Building bye laws were sanctioned by Notn. No. 44, dated 30th Jany. 1901, and penal bye laws by No. 21, dated 16th Jany. 1892. In the case of the latter the model rules were adopted (Ml. Manual, p. 450)

SHAM CHAURASI.

Shám Chaurási.

Shám Chaurási is a large township or *kasba*, even more of a trade centre than it is now, though it is said never to have been an important *mandi* or mart. It is now a distributing centre to village dealers, and agricultural produce is brought in from the surrounding villages and sold by its traders on commission or purchased by them for local sale. Its decline is attributed to the fact that the *zamíndárs* of the locality have obtained a stronger position commercially than they had formerly.

SANTOKHGARH.

Santokhgarh.

Santokhgarh contains a small *bazár* and the ruins of the former residences of the once powerful Sardárs of Santokhgarh. The population (1901) numbers 2,495 souls. The town is becoming a considerable centre of the *ghi* trade. *Ghi* is brought down from the hills and re-exported to Phagwára *viá* Garhshankar.

UNA.

Una.

Una, situated in the Jaswán Dún, 25 miles distant from Hoshiárpur, is the head-quarters of a Tahsíl and *thána* (31° 28′ N. and 76° 17′ E.). It owes its chief importance to being the residence of a branch of the Bedi family (see "Leading Families," page 75), and was founded by Bába Kala Dhári, the ancestor of the present Bedi, and further enlarged by Bedi Sáhib Singh. The only private buildings of any importance are the residence of Bedi Suján Singh, and the mausoleum of Bedi Sáhib Singh, situated on a high terrace overlooking the valley. The Tahsíl and *thána* buildings were also once the property of former Bedís. There are also a *sarái*, rest-house for Civil Officers, dispensary and a

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Places of Interest.

Una.

Middle School. There is no trade of any importance. The town is built on the site of a hill near the Sohán; there is one main street of shops, mostly built of masonry; most of the remaining houses are of mud. A fine flight of stone steps leads down from the town to a stream on the east. Una used to be the emporium for the hills of all articles of commerce: now, however, much of the traffic passes through the town without breaking bulk. Shops have increased of late years in the neighbouring hills and, as the hill traders, deal direct with the large markets of Amritsar, etc., this has tended to decrease the retail trade of the town. Some shops, however, do a certain amount of business as *arhtiás* (commission agents).

Pb. Govt. Notn. No. 103 of 16th March 1898.

Una is a 2nd class municipality (constituted in 1874) with a committee of 6 members, 2 nominated and 4 elected. Its average income for the 10 years ending 1902-03 was Rs 2,735 and the expenditure Rs 2,644. The chief items of income and expenditure for 1903-04 were as follows:—

Income—	Rs.	*Expenditure—*	Rs.
Octroi	3,531	Administration	593
Municipal property and powers	156	Public safety	578
Cattle-pounds, etc. ...	115	Public health and convenience ...	1,385
		Public instruction	270
		Contributions, etc.	79
Total ...	3,802	Total ...	2,905

The municipal boundaries were fixed by Pb Govt Notn. No 338, dated 25th July 1900. Its rules of business will be found in the *Pb Gazette* for March 1887, p. 284 of Pt. III (Ml Manual, pp. 357 8). Octroi limits were defined by Pb. Govt. Notn. No. 223, dated 26th May 191 , and the schedule prescribed by Notn No 892, dated 28th May 1874, was revised in 1899 (Notn No. 124 of 18th March 1899) Building bye-laws were sanctioned by Notn. No. 44, dated 30th Jany. 1901, and penal bye laws by No 21, dated 16th Jany. 1892. In the case of the latter the model rules were adopted (Ml Manual, p. 450).

URMAR-TANDA.

Urmar-Tánda.

The towns of Urmar and Tánda are in the Dasúya Tahsíl within a mile of each other (31° 40′ N. and 75° 38′ E.), and form, with their suburbs, Ayáhpur and Dála, a single municipality. (Tánda is 21 miles from Hoshiárpur.) They are situated near marshy ground, which probably accounts for a good deal of their unhealthiness and the number of deaths from fever. A large *cho*, however, has of late filled up a good deal of low marshy land with sands, and possibly in time this may improve the health of the town, though destroying some good culturable land. The greater part of the houses are of burnt brick, and most of the streets are paved and drained, but Ayáhpur is dirty and its streets are in a bad state, as a branch of the *cho* floods it.

There is a police station, and the other public buildings are a dispensary, *sarái*, rest-house and a Middle School in Tánda. A Munsiff is sometimes stationed here for the disposal of the civil suits of half the Tahsíl. There is a rather famous Muhammadan shrine of the saint Sakhi Sarwar at Ayáhpur, at which an annual fair is

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Places of Interest.

Urmar-Tánda.

held (see page 79). The principal landed proprietors are Pathâns, of the Bakhtiár clan in Urmar and of the Momand clan in Tánda. The inhabitants of Urmar-Tánda and Ayâhpur are principally Khatris settled a long time ago by the Pathán owners. There are also some Musalmán Juláhás. The towns are of no particular trading importance, except as an *entrepôt* for country produce and cotton goods. Good pottery is made here. At Tánda the imports are cloth from Amritsar, grain from Jullundur and Phagwára; *jowár*, *moth*, maize, etc., from Ludhiána; collectively they are generally known by the name of Tánda.

Pb Govt Notn. No 1658 S of 12th Oct. 1885.

Urmar-Tánda is a 2nd class municipality with a committee of 9, consisting of the Tahsildár *ex-officio*, 2 nominated and 6 elected members. Its average income for the 10 years ending 1902-03 was Rs 5,365 and expenditure Rs 5,441. The chief items of income and expenditure for 1903-04 were as follows:—

Income—	Rs.	*Expenditure*—	Rs.
Octroi	5,542	Administration	1,132
Municipal property and powers	67	Public safety	1,495
Cattle-pounds, etc. ...	237	Public health and convenience ...	1,953
		Public instruction ...	700
		Contributions, etc.	104
Total ...	5,846	Total ...	5,384

The municipal boundaries were fixed by Pb. Govt. Notn. No. 1041 S. dated 19th Aug. 1885. Its rules of business will be found in the *Pb Gazette* for March 188[illegible], p. 284 of Pt. III (Ml Manual, pp. 157-4). Octroi limits were defined by Pb Govt. Notn No. 969, dated 1st December 1891, and the schedule prescribed by Notn. No. 892, dated 28th May 1874, was revised in 1884 (Notn. No 41, dated 22nd Jany.), and again in 1890 (Notn. No. 190 of 22nd March 1890). Building bye-laws were sanctioned by Notn. No. 44, dated 30th Jany 1901, and penal bye-laws by No 21, dated 16th Jany. 1892. In the case of the latter the model rules were adopted (Ml. Manual, p. 450).

PUNJAB

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WITH MAPS.

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CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspects.

CHAP. I. A.
Physical Aspects.

General description.

The District of Jullundur (*Jálandhar*), named after the demigod Jálandhara whose history is given below, is in the Jullundur Division, lying between 30° 57′ and 31° 37′ N. and 75° 3′ and 76° 14′ E. in the apex of the Bist Doáb, or territory included between the Beás and Sutlej. It has an area of 1,433 square miles, or somewhat larger than that of the County of Essex. On the south it is bounded by the Sutlej which divides it from the Districts of Ludhiána and Ferozepore; on the north-west Kapúrthala intervenes between Jullundur territory and the Beás, and on the north-east the District borders on Hoshiárpur. This last boundary is broken by the isolated Phagwára Tahsil of Kapúrthala which projects some 15 miles into the heart of the District. But for this the District would have the shape of a fairly regular triangle.

The District is divided into four Tahsils; Jullundur comprises its northern portion, and Nawashahr, Phillaur and Nakodar the southern, lying in that order from east to west and all washed by the Sutlej. The head-quarters of the District are at the town of Jullundur, which is also the head-quarters of the Division, on the Grand Trunk Road and North-Western Railway, 81 miles from Lahore.

Physical features.

The submontane portion of the Bist Doáb lies in Hoshiárpur, the rest is divided between Jullundur and Kapúrthala. Below the hills the whole Doáb is an expanse of alluvial soil considered by the Sikhs with reason to be the garden of the Punjab. Here and there an admixture of sand in the top soil causes a few acres to be left uncultivated; but with this exception the whole district is one large field richly cultivated from end to end.

Division of District into three large tracts.

The main natural sub-divisions of the District are—

I.—The Sutlej lowlands, which comprise the Nawashahr and Nakodar Bet assessment circles and 17 villages of Phillaur, or 245 villages in all.

II.—The uplands east of the Beín stream, which comprise the Dháiá Bet, Dhák, and Retli circles of Nawashahr, the whole of Phillaur, with the exception of its 17 Bet villages, and the Manjki and Dhaia Bet circles of Nakodar; or 566 villages in all.

III.—The uplands west of the Beín, which comprise the Dona circle of Nakodar and the whole of the Jullundur Tahsil (that is, the Dona and Sírwál circles), or 515 villages in all.

Lowlands and uplands. The Bet. Purser 1, § 2.

The river Tahsils of Nawashahr, Nakodar and Phillaur have this in common, that the old north bank of the Sutlej divides each into two parts, the uplands and lowlands. The latter are everywhere called the Bet, while the uplands are known as the Dhá or

CHAP. I, A. Physical Aspects. The Bet. Purser I, § 2.

Dháiá; but this term is applied only to the land of villages adjoining the Bet. The fall from the one to the other is in some places almost perpendicular, and in others very gradual and gentle; it is consequently difficult to say how great it is, but 25 feet cannot be far from the mark. The bank is cut up by ravines (*ghag*) through which the drainage-water of the uplands pours down into the Bet, often carrying sand with it and forming miniature *chos* or sand-torrents, and in many places forming swamps and marshes in the vicinity of the bank, where probably the deep stream of the Sutlej formerly ran, and where the depression so caused has not yet silted up to the level of the adjoining country. These ravines are occasionally cut out almost vertically, and afford facilities for studying the formation of the ridge; layers of clay or sand alternating with thin seams of *kankar* (calcareous concrete) are what is usually found. The extent of Bet lands in the three Tahsils is far from equal, as it depends on the amount of change that has taken place in the course of the river; in Nawashahr, the Bet is about four miles broad on an average; in Phillaur, except in two places, it is rarely more than a mile to a mile-and-a-half broad; but in Nakodar the present stream is for part of its course eight miles from where it formerly ran, and as its course now is very nearly parallel to what it was of old, the breadth of the lowlands is fairly uniform. The tendency of the Sutlej to erode its right bank has in the Nakodar Tahsil become very marked since settlement and there are consequently now several whole villages belonging to the Jullundur District situated south of the Sutlej on the Ferozepore border.

The uplands of the southern Tahsils. Purser I, § 4.

The uplands of the three river Tahsils present the appearance of an unbroken plain, except in the west of Nakodar, where low sand-ridges are not uncommon. The soil varies much; but, as a broad rule, it may be said to get lighter and lighter as one goes further west. In Nawashahr it is mostly stiff loam, often clay. But even here, in the middle of the western half, there is a wedge of sandy land about nine miles long and four broad. In Phillaur the soil is generally a moderately firm loam. In the north-east and south-west are two sandy tracts; but in them the sand is not very bad, and holds by no means undisputed sway. There is not much real clay, and what there is occurs mostly in low land, the beds of drainage-channels or flooded ground, and is consequently scattered about. In Nakodar, in the east, the soil is a rather reddish loam and lighter than that of Phillaur. In the west sand predominates, and low sand-hillocks are numerous. The Beín stream is approximately the boundary of the two tracts, which gradually shade into one another, so that there is no abrupt change.

Popular divisions of the uplands.

The popular voice divides the uplands into three main portions: (1) the Dhák country extending from the east border of Nawashahr to the middle of Phillaur, or to about the Grand Trunk Road; (2) the Manjkí, which is bounded on one side by the Dhák and on the other by the Beín; and (3) the Dona, or country to the west of the Beín. The Dhák tract derives its name from the fact that it was formerly overgrown with the *Dhak* tree (*Butea*

CHAP I, A. Physical Aspects.

Popular divisions of the uplands.

...dosa). The great jungle has been mostly cleared away, but sufficient vestiges remain to attest the justness of the designation. The Manjkí is so called from the Rájpút clan *Manj*, which was once powerful in these parts, but has now no special importance. The word Dona means simply that the soil is formed of *two* constituents, sand and clay; but the term is now applied to that part of the country where there is much sand and little clay in the soil. In Nawashahr two minor sub-divisions are recognised. In the extreme south-east, eight or ten villages about Jádla are known as the *Kandí*, a term said to mean a country just at the foot of the hills; and probably these villages are looked upon as a continuation of the sub-Siwálik region of the adjoining Hoshiárpur Tahsil of Garhshankar. Then again there are the villages along the Beín, which are known as the *Beinhárá*; but both they and the Kandí are generally included in the major Dhák.

Tahsil Jullundur. The Sírwál. Purser I, § 5.

Though the Jullundur Tahsil rests on no great river it possesses a good deal of land with all the characteristics of the Bet, and quite equal to the best lowlands of Nawashahr or Phillaur. This is the *Sírwál* or *Sírowál* tract, lying along the north-east border, and having a mean breadth of about six miles. Numerous hill streams coming from the Hoshiárpur District keep the soil sufficiently moist all the year round to render artificial irrigation unnecessary, though they themselves flow only after heavy rain. Some of the streams are silt-laden, and at first deposit a peculiarly fertile soil, *chhal*; but as time goes on, the deposit becomes more and more sandy, till the land covered by it is rendered quite unculturable. So far, however, the damage done in Jullundur has been inconsiderable compared with the benefit derived from these streams. The Sírwál villages contain much land that has no Bet qualities at all but resembles the adjoining Dona tract (which occupies the rest of the Tahsil), though the soil is somewhat stiffer. In the west of the Dona, and also to a considerable extent in the south, the soil is very light, with frequent sand-ridges and hillocks. The east is decidedly better on the whole, though exceptions are numerous, and has a light loam soil. But Jullundur is intersected by drainage-channels in all directions, and consequently patches and strips of hard clay are many. A large block of black and brown clay cuts the Sírwál in two, rather more than half-way up the border. In the extreme north there is a cluster of five villages in which swampy clay abounds. Between the Sírwál and Kartárpur the country slopes down into the lowlands of the western Beín and is of a semi-Bet character. But the area so circumstanced is quite inconsiderable.

Rivers and drainage systems. The Sutlej. Purser § 6.

The greater part of the District belongs to the basin of the Sutlej, and only a small portion, in the north, to that of the Beás. A line drawn from the middle of the north-eastern boundary of the Jullundur Tahsil to the Kapúrthala border nearly due west of Jullundur city will represent fairly the watershed of the two rivers. The direct drainage into the Sutlej is insignificant, and at the outside the area so drained extends two or three miles inland

CHAP. I. A. Physical Aspects. Rivers and drainage systems. The Sutlej.

from the old bank of the river. The minor drainage channels of Nawashahr and Phillaur and the east of Nakodar, instead of running south into the Sutlej, run north-west and empty themselves into the Eastern Beín, which, for about half its course in Jullundur, flows north-west, and for the second half south-west, joining the Sutlej just where the river leaves the Nakodar Tahsil. The Sutlej touches the District first at the village of Malakpur, about 16 miles from where it leaves the hills at Rupar. It runs nearly west till brought up by the high bank at the border of the Phillaur and Nakodar Tahsils, just opposite the battle-field of Aliwál. It then turns north-west, as if half inclined to go back into its old bed in Nakodar, but after a couple of miles curves to the south-west. It keeps this course for only four or five miles; and then once more turning to the north-west continues steadily in this direction till it joins the Beás, about four miles outside the District. Its bed is sandy and contains very few islands. It is about three-fifths of a mile broad. In high floods the river inundates a large tract, partly directly by overflowing its banks in places, and partly indirectly through old branches and depressions, but the opening of the Rupar canal has greatly reduced the flow of the water, and for eight months of the year the river lies almost dry. This has greatly impaired its fertilising action on the riverain lands. As a rule, the Sutlej is not fordable, but still there are a good many fords where the stream spreads out, and these are used by the inhabitants of the adjoining villages. Ordinary travellers cross by ferry-boats which are kept up on all the main lines of road. These are the usual flat-bottomed boats, nearly as broad as long, with high projecting stem. They are called *beri*.

Timber, of which there is a considerable depôt at Phillaur (the sales averaging between Rs. 60,000 and Rs. 70,000 per annum), is floated down the river; but otherwise there is little traffic on it. Indeed, it is a poor river, when not in flood, though it has been navigated by steamers at least as high as Phillaur. But when in flood, it is most headstrong, and shifts its course yearly, doing great damage to the villages on its banks. Since the Revenue Survey was made, the Sutlej has had a tendency to run further to the north in the east and to the south in the west of Nawashahr; in Phillaur it has kept rather more south, except in the extreme west, where for some miles it has encroached; and in Nakodar it has, in most places, gone north. The present bed seems much straighter than that of 1846-48.

It is well known that at one time the Sutlej ran much to the east of its present course, passing through the middle of the Muktsar Tahsil of the Ferozepore District, where its old bed is still visible a little north of the town of Muktsar, and the old left bank, known as the "Danda," can be traced for miles. The "Danda" corresponds with our "Dhá" or "Dháhá." The country to the south of the "Danda" is still called *Utár*, and that to the north *Hitár*, the former meaning uplands, and the latter lowlands or Bet. In one village the people still speak of the castle of a mighty Rája

CHAP. I. A.
Physical Aspects.

The course of the Sutlej Purser II, § 4.

The junction of the Sutlej and Beás according to the Aín-i-Akbari.

which then overlooked and guarded a ferry on the Sutlej. Similarly, in the Bári Doáb the old high right bank of the Beás is well marked. In the Aín-i-Akbarí the Jullundur Doáb is introduced at least three times: first in the Lahore *Súbá*, part of which was formed by the *Sirkár* Duába Bíst Jullundur and where the Doáb is called Bait or Bet Jullundur; and again in the *Súbá* of Multan, where one of the four Duábs is the Duába Bait (or Bet, Pat, Pes or Pít) Jullundur; and again in the *Sirkár* of Dipálpur, as the Duába Bait (or Bet) Jullundur. It seems probable that, this threefold mention of the Jullundur Doáb is due to the tradition of former days when the Sutlej and Beás united below Multan after the junction of the latter with the Chenáb. Indeed tradition goes much further back, and speaks of the days when the sea stretched up the Doáb to the Siwáliks, a story geologists confirm, and to which General Cunningham attributes the name "Son of the Ocean" given to Jálandhara. The junction of the rivers seems mentioned twice in the Aín-i-Akbarí—once in the Lahore *Súbá*, where the Sutlej is said to join the Beás at the Bauh ferry (*wa dar gu-i-Bauh ba Biáh paiwandad*); and again in a passage in *Súbá* Multan, which will be quoted further on. General Cunningham is of opinion that the Sutlej and Beás did not unite at Haríke till about A.D. 1790, when the Sutlej finally deserted its old course by Dharmkot. He says:—"For many centuries previously the point of junction had remained constant just above the ferry of Bhaoki-pattan, between Kasur and Fírozpur." But "the waters of the Beás still continued to flow down their old channel;" as described by Abul Fazl:—"For the distance of 12 *kos* near Fírozpur the rivers Búih and Satlej unite, and these again, as they pass on, divide into four streams, the Húr, Haré, Dand and Núrni, all of which rejoin near the city of Multan."—The words of the Aín-i-Akbarí are these:—"Hamán shash daryáe peshín. Bahat nsdipargana Shor ba Chanáb paiwandad, wa bíst wa haft karoh guzashta nizdi Zatarpur ba Ráví rasad, wa har sih yak rúdbár shawad wa ba shast karohí nizdi Uch ba Sind dar shawand, wa dar dawázda karohí nazdíki Fírozpúr Búih wa Sutlaj dar ámezand, wa azán pas námhá bargírand Har, Hári, Wand,[1] Núrní Nazdíki Múltán badán chhár ámekhta ámezish yában." The passage is undoubtedly obscure, but the meaning seems to be that the two rivers united near Ferozepore, at a distance of 12 *kos* from it (which is exactly the distance of the present point of junction), and afterwards they assume various names, and finally, having joined the four rivers Rávi, Chenáb, Jhelum and Indus, previously mentioned, unite with them near Multan. Or the passage might be read "join those united four near Multan." No doubt this is very bad geography now. But it is evidently the intention of the writer to explain in the statement, from which the words above quoted are an extract, how the Indus and the five Punjab rivers (shast daryáe peshin) came together. He distinctly makes the Rávi, Chenáb and Jhelum join the Indus near Uch, but says nothing about the Beás and Sutlej joining, unless the words "badán chhár

(1) Or Dand.

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ámekhta ámezish yúband" refer to the six rivers. If the Sutlej and Beás united between Ferozepore and Kasúr, how is the distance of 12 *kos*,[2] nearly 30 miles, to be explained? To suppose that it means they ran 12 *kos* together before taking other names would be a decidedly forced, and, looking at the context, improbable construction. If the point of junction is assumed as the only one, a difficulty arises as to where the great block of land between Ferozepore, Haríke and Tihára is to be placed. There is no room at all for it in the Sirkár Bist Jullundur. That water did go down the Dharmkot channel in A.D. 1790, or later, is no doubt a fact, but water in abundance has gone down the Sutlej *nullah* under the high bank in the Nakodar Tahsíl at least within the last century and-a-half, and probably much nearer present times, and this is as good evidence in favour of Haríke being the point of junction as the Dharmkot branch is for Ferozepore and Kasúr. Possibly the two entries in the Aín-i-Akbarí may refer to two branches of the Sutlej, one of which joined the Beás near Haríke as at present, which would explain the distance of 12 *kos*, while the other, the Dharmkot branch, joined at the Bhao ferry between Kasúr and Ferozepore. As to the four branches into which the united stream is said to divide, it will be noted, that the passage quoted says nothing about branches or divisions. But, if it is held that the interpretation is that there were four branches, it is difficult to see how the four *nullahs* identified by General Cunningham can be they. For, according to his theory, the four streams did not branch off till the Sutlej and Beás had run 12 *kos* together from opposite Ferozepore, yet he makes three of them "dry beds of the Beás river to the south of Harapa," while the old Beás is shown on the map as beginning close to the Ferozepore and Kasúr road, and certainly never began 30 miles south of Ferozepore. Assuming the sole junction at the Bhao ferry and going south, we find the Khánwáh, the upper portion of which is said to be called the Ghúrá in the Lahore District, about 25 miles from Ferozepore, then the upper Sohág, about six or seven miles farther on, and, lastly, the lower Soháí, some 20 miles still more to the south. After these there are no big *nullahs* as far as the Multan District, and, perhaps, not in it. General Cunningham identifies the Har with the Pára, the Hari with the Raghi, and the Nurni with the Súk-Nai, all dry beds of the Beás River, and the Dand with "the Dhamak or Dank, an old channel of the Sutlej which in its lower course takes the name of Bhatiyari." The Pára may be admitted for the Hári, as it is not really a Beás but a Sutlej *nullah* and a branch of the Sohág. The Dhamak seems correct; it is probably a continuation of the Montgomery Dhadar which may well stand for Dand, and is also a branch of the Sohág, and was once an important channel. The other two cannot be accepted, if only the Bhao junction is admitted. If a Haríke junction is granted, the Núrni would seem to be the old Beás Budha or Burhí. Old river inlets are still called "Budha" in the Bári Doab, and the stream near Ludhiána marking the former course of the Sutlej, is known as the "Budha."

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(2) The double *kos* of 24 miles must be meant.

The Har remains, and there is no big *nullah* of that name or any name like it in the lower part of the Bári Doáb. It is possible Har may be merely a common noun (the Panjábí *harh*, a mountain torrent or temporary rush of water) used as a proper name. According to popular tradition the Sohág is a continuation of the Jullundur East Beín, which might very well be looked on as a mountain torrent by the inhabitants of a rainless tract like the lower Bári Doáb; and thus the Har might be identified with the Sohág, the most important *nullah* in the Doáb, and which is yet not mentioned under its present name. But there seems no need for *four* branches at all, and, if not, *Har Hári* may be really Sohág; in fact an extract from one copy of the Aín-i-Akbarí has been found in which the words are written Sar Hárí. But the Persian characters will admit of still further conjectures. For instance, Nární may stand for Nawábín, another dry channel mentioned in paragraph 18 of the Montgomery Settlement Report. The whole question is full of obscurity and needs further investigation.

The Beíns.

The Jullundur Doáb receives the drainage of the Siwalik Hills, the drainage channels of which eventually unite in two streams known as the East or White Beín and the West or Black Beín.

The East Beín.

The East Beín drains the greater part of the Jullundur Doáb to the south of the Siwaliks. It enters the District at a point some five miles from the Sutlej and thence runs north-west for about 35 miles, its course roughly coinciding with the Hoshiárpur border. It reaches the Nakodar Bet a few miles to the south-west of Malsian, and runs almost west through the Bet. At one point, near Nahl, it has shifted its course for about two miles, taking a more southerly course than formerly. The last three miles of the Beín as an independent stream lie in the old bed in which the Sutlej ran 40 years ago. It joins the Sutlej about four miles above its confluence with the Beás. The Eastern Beín is at first utterly insignificant. Its bed is dry, except just after rain, and in many places ploughed up and crops grown in it. From Bhaura where the Garhshankar and Jádla Beíns unite there is always water in it, and, traversing as it does a country with a stiff tenacious soil, its bed is narrow, well defined and difficult to cross except at recognized fords. Not until the Grand Trunk Road is passed does the bed become sandy and traversable in most places without fear of the traveller becoming bogged. When the Beín gets out of the Dhák country its bed widens and is about 50 yards broad in the uplands. It is deep and has well-defined banks, but as the ground slopes down from both sides to the stream it is difficult to give its exact width. The sloping sides are cut up by ravines, some broad and sandy, a few narrow with a bottom of tenacious mud. When it reaches the Nakodar Bet near Malsián it widens out, so that in places it cannot be far from 200 yards across. The mean depth of the Beín is about 18 inches in the cold weather. After heavy rain it rises rapidly and is not fordable. Ferry boats, like those on the Sutlej, are kept at all the principal fords. The fords are not permanent, but changes are not frequent. There is a fine iron

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The East Bein.

lattice-bridge on the Phagwára and Mandi road, but this lies just outside the District. The brick bridge over the Grand Trunk Road was carried away in 1878. It has now been replaced by a new one. The railway bridge, a few yards off, shared the same fate in the same year; but as it has been rebuilt and has now about 300 yards of water-way, it is not likely to suffer again. On the Nakodar and Jullundur road the Beín is crossed by a low many-arched brick bridge over which the water passes when the stream is in flood. Lower down at Dakhní, where the old imperial high road from Lahore to Delhi crossed the Beín, are the remains of a splendid brick bridge of marvellous solidity. An arch was blown up by Bábá Sáhib Singh, Bedi, about 80 years ago; it is said, in order to put a stop to damage to the crops and violence to the people during the passage of the troops of Diwán Muhkam Chand, who were in garrison in Phillaur at the time and used to take this road, when they got leave in the rains, on account of the facility of crossing the Beín afforded by the bridge. The stream has now cut into one bank inside the bridge. There is not enough traffic on the road to make it worth while to repair the damage, but a wooden bridge affords a passage across the stream to foot passengers.

Tributaries of the East Bein.
Purser I, § 7.

The Eastern Bein is first formed by a couple of drainage-channel bringing rain water from the Garhshankar villages about Jádla, a large village in the extreme south-east of the Nawashahr Dhák country. The Jádla Bein thus formed runs about 16 miles in a north-west direction, receiving a few affluents from the east, till it is joined by the Garhshankar Bein in the village of Bhaura. The latter passes through a swampy country, of which the Jullundur village of Sijon is a part, and is never dry. It receives an important tributary from the north in this village. From Bhaura on there is always water in the united Bein, which still flows in a north-west direction for about 22 miles, or eight miles beyond the furthest point in the north of Nawashahr, when it touches the Jullundur Tahsil at Uncha. Its most important tributary in this reach is the Pithláwa *cho*, a very nasty watercourse indeed, which joins it from the east, a few miles above Bhaura. At one place the villagers have tried to utilize the water to work a small flourmill, but had to give up the attempt as the quantity of water was insufficient, though the fall was good. At Uncha the Jullundur Doaa begins, but for a few miles further on, the land immediately along the Bein is of much the same kind as before, stiff and tenacious, and it is not till the Grand Trunk Road is crossed that the bed of the Bein becomes sandy. At Uncha a large broad *cho* joins the Bein coming from the north-east. Its bed is sandy. There is generally a little water in it till late in the season. It is said not to deposit *chhal*, and this is certainly true of its lower course from Latera to Uncha; but in Bhadiána the facts are not so clear; and, in any case, a branch of the Darúli *cho*, which does bring down *chhal*, falls into it. A second branch is absorbed by another tributary of the Bein flowing from north to south with a slight inclination to the west. This tributary is for some distance looked on as the boundary of the Sirwál tract. It enters the district about three miles above the Hoshiárpur main road, and, after running a few miles to the west, it turns to the south, at the same time sending off a branch in its original direction. The latter, combined with local drainage water, used to swamp a large tract of country in the centre of the tahsil, extending its ravages as far as Jullundur City and into the Nakodar Tahsil, where it finally fell into the Bein at Mailsián. But when Colonel Beadon was Deputy Commissioner, he had a channel cut, and an embankment raised

Tributaries of the Eastern Bein in the Jullundur Tahsil.

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Tributaries of the Eastern Bein in the Jullundur Tahsil.

from Jafal, about four miles north of Aláwalpur, to Kapúrpind, about five miles south of the town, and these carry the water into the main branch of the *cho* which passes Adampur, and lower down curves to the west. This stream deposits silt nearly as far as Adampur. It has a well marked channel, and south of the Hoshiárpur road flows through a broad clay valley, which it floods. An important *chhal*-laden *cho* joins it at Haripur, the homestead of which it destroyed in 1877-78, and forced the people to build a new one further inland. About six miles south of Kapúrpind, and a mile to the west of Uncha, this *cho* unites with the Beín, its valley getting narrower and narrower. Before the junction it is joined by the Parúlí *cho* from the north-east. The last couple of miles of this stream pass through clay, and so the bed is confined, but further north it spreads out and silt is deposited. These wat-r-courses flow only during rain. From Uncha the more important affluents of the Beín come from the south. The most important is the Kail Naddi, which drains the greater part of the west of Nawashahr. It rises close to the Jádla Beín, near the town of Nawashahr, and, after a south-west course of about five miles, turns north-west and runs almost parallel to the Beín till their junction half way between Uncha and the Grand Trunk Road. Its bed is in places well-defined, as at Bahrám; in other places it is marked merely as a series of small pools; and in others it is nothing more than a shallow imperceptible depression. The south-west of Nawashahr and south-east of Phillaur drain into the Tihang marsh, near the town of Phillaur; but part of the Nawashahr surplus water not taken by the Kail Naddi reaches the Beín through the Phillaur drainage system. This consists of two main channels having a general north-west direction. The northern one very soon separates into two branches, one of which falls into the Beín in the Phagwára Ilaqa, and the other in the Phillaur village of Dádúwál. The lower runs due west to the middle of the Tahsil and then divides into two, one branch continuing in the old course and the other passing in a north-west direction till it meets the Beín on the confines of the Nakodar Tahsil. The former branch, as soon as it gets into Nakodar, turns north-west, and, passing the town of Nakodar, falls into the Beín about five miles from it. The country between these two branches is drained by a minor channel with the same north-west direction. The country to the north of the Beín in Nakodar is drained by the branch of the Adampúr *cho* already mentioned; and further to the east by another water-course, which connects with this *cho* just north of Jullundur City, round which it passes to the east, and after a rather irregular course in a south-west direction, joins the Beín a mile to the west of the Nakodar and Jullundur high road.

The Kail Naddi in Nawashahr.

The Phillaur drainage system.

The Nakodar drainage system.

The drainage system of the north and north-west of Jullundur Tahsil.

The Western Bein. Purser I, § 8.

The north-west of the Jullundur Tahsil drains into the Western Beín. This stream touches the District at only two villages, Kudowál and Dhírpur, a few miles north-west of Kartárpúr. It appears here to resemble very much the middle course of the East Beín. The main drainage channels run nearly due west and are three in number. The most northerly is on the Hoshiárpur border, and flows through swampy rice-lands. The middle one lies three or four miles off and has a broad, sandy bed. It is a silt-laden *cho*, flowing only after rain. It divides into two branches, both good. The undivided stream has done considerable mischief by depositing sand instead of *chhal*, but its destructive days seem to belong to the past. The most southerly stream is by far the most important in the whole district, though not much to look at. It rises about seven miles below the north border. It is known as the Kingra *cho*, and affords the whole country-side an inexhaustible

The Kingra cho.

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subject of complaint. For a couple of miles in the east it brings down *chhal;* but then it gets into clay soil mixed with *kankar* and runs in a narrow bed about six feet deep. When there is heavy rain it overflows its banks and floods all the low land in the country for miles and miles to the south-west. The soil gets water-logged and loses its productive power, except as regards herbage not easy to eradicate. Men sicken and die. The land lies uncultivated, and then sand encroaches. Such is the history of many villages within the influence of the Kingra *cho.*

Water-courses in the Bet. The Nawashahr Nerí Purser I, § 9.

In the Bet the most important water-courses are found in Nawashahr. These are the Eastern and Western Nerí. The meaning of this word is not clear. It is said to have nothing to say to *nahr*, a canal, but to be derived from *nere*, near: perhaps as being nearer the highlands than the river. But this derivation seems fanciful. The Eastern Nerí comes into the district, with an already well-marked channel, from the Garhshankar Bet. It first flows through low, swampy rice-lands, and afterwards through saline clay soil till it reaches the great *chamb* or marsh below Ráhon. Part of its course is in the old bed of the Sutlej, where the southern bank of the broad river is still to be seen. The channel of the Nerí is not more than ten yards wide on an average. It always contains water, as the supply is kept up by percolation from the swampy adjoining land. On account of the nature of the soil through which the stream passes, it is quite unsafe to attempt to cross without a guide. The Western Nerí is in part artificial, but is mainly a continuation of the eastern channel. It flows out of the Ráhon marsh and divides into two branches, of which the eastern runs nearly south and falls into the Sutlej at Baursál, while the western joins the river a few miles further to the south-west, at Gopálpur. When the river is low and the marsh high, the Western Nerí drains the latter. But when the Sutlej is in flood, water pours back into the *chamb* through this channel. Generally the Western Nerí is dry, as it is higher than the lower parts of the swamp. As its course lies largely through sandy soil, it may be crossed safely in many places. The Choí Bhárati is a local drainage channel, partly artificial, having its origin in what was once a large marsh in Saidpur Thah. It flows near the ridge in the west of the Bet and falls into the Sutlej at Nangal.

The Phillaur Nerí.

In the Phillaur Tahsíl there is a water-course corresponding to the Nawashahr Nerí and of the same name. It leaves the Sutlej at Kariána and falls into the Tihang *marsh* close to the town of Phillaur. A channel has been dug to drain this marsh, but has failed of its purpose. The Phillaur Nerí is dry except in the rains, and is much smaller than its Nawashahr namesake. In the

Nakodar channels.

Nakodar Bet there are but few water-courses deserving mention. The Sutlej *nullah* looks very imposing on the map, and is very easily recognised in places, although in others not. But it is always dry till it meets the Beín. There are two *nullahs*, the Shah Kamalwála and the Cholí, due south of Lohíán, which unite and fall into the Beín at Kang Khurd and Kota, flooding a good deal

of land on their way. But other inland water-channels are inconsiderable, though old arms of the Sutlej are numerous in close proximity to the river, as might be expected when the stream is steadily edging away to the south.

Chambs or marshes. Purser I, § 10.

The important *chambs* or marshes are comparatively few considering the facilities for their formation afforded by a fairly heavy rainfall, by the numerous hill torrents, and by the low-lying beds of the old river, of streams and drainage channels. And the number of swamps is steadily diminishing, while the same may be said of the size of those that remain. In the Jullundur Tahsíl the *chos* have, in many cases, silted up the low marshy land, and level cultivated fields may now be seen where within the memory of man there was a waste of water. Examples are the land between Kharl Kalán and Chauhúng in the extreme north, and to the west of Mansúrpur, a little above Aláwalpur. Similarly, though, of course, much more slowly, the belt of low-land just under the ridge, representing the former bed of the Sutlej, is being gradually silted up by the action of the *ghags* mentioned above (p. 1). Irrespective of the influence of nature, the *chambs* are dwindling away as land gets more and more valuable and cultivation extends to swampy plots formerly not worth the husbandman's attention. But a few fair sized marshes are still left. The most important is that immediately to the south and east of the town of Ráhon, in the Nawashahr Tahsíl; it is fed by the Sutlej when in flood, through both branches of the Nerí, and by drainage from the uplands, and as the bottom of the marsh is lower than most of the swampy country in the east of the Bet, percolation goes on most of the year, so that there is always some water in the swamp, though in June and the end of May the amount is inconsiderable. The area of the Ráhon *chamb* when the water is at its highest is said to be 500 acres, and its dimensions 8,646 feet by 3,000 with a depth of five feet, and this is probably not an exaggeration. There are minor *chambs* in this Tahsíl near Charan, Muzaffarpur, Socta and Gurúpar, all under the ridge. In Phillaur is the great Tihang marsh, a little to the north of the town of Phillaur, where the Sutlej formerly ran far inland. Its size is given as 250 acres, or 6,500 feet by 1,900 with a depth of seven feet. It is fed from the Sutlej and by upland drainage, and never completely dries up. Much of the land belonging to it is cultivated, while but little of the Ráhon *chamb* is ever under crops; but the grazing at Ráhon is valuable, and at Tihang not worth mention. In the west of the Phillaur Tahsíl much water lodges, and there is a large swamp under Ajtání, the border village. Nakodar has only one marsh of any importance, which is in the village of Kang Sáhibú, on the Jullundur and Nakodar road, and was probably once an arm, if not the main channel, of the Beín. East of Lohíán, where the Kapúrthala territory intrudes, on the border of the Nawánpind there is a large swamp, but this hardly belongs to the District. The *jhil* shown in the Revenue Survey map near Kota, in the south-west of Nakodar, no longer exists. In Jullundur the principal *chamb* is at Bálhúwál, about eight miles

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Chambs or marshes. [illegible]

north-west of Kartárpur. There is another at Dhogrí, about the same distance and in the same direction from Jullundur City. A few years ago this swamp may be said to have extended for miles; but since the embankment mentioned has been erected, the area flooded has become trifling. The latter remark applies also to the Lesríwál swamp which lay a mile or so to the north-west of Dhogrí.

Classes of drainage channels. [illegible]

The chief drainage channels and swamps are shown in map No. I. attached to Mr. Purser's Settlement Report. The former may be divided into three classes, excluding the Sutlej and Bein [illegible]. To the first class belongs the *cho* proper, a stream flowing from the Siwálik range of hills in the Hoshiárpur District, having generally a well-defined bed, to which, however, it does not confine itself, and bringing down silt of varying quality. In the second class come water-courses in hard, clay soil, usually only a few feet across, and often as deep or deeper than they are broad, but occasionally widening out, impassable at all times in most places on account of their steep sides, and, on account of the swampy mud of which the bottom generally consists. The third class consists of slight depressions in the ground without any clearly marked limits, and which in dry weather would not attract notice as anything different from the rest of the country. The first class is always called *cho*; the second is also called *cho* and sometimes *chob*, the last is known as *hath*, *eto* or *rohí*.

A list of the principal nine *chos* or hill torrents, some of which have already been mentioned, is given in the margin. They all enter Jullundur from Hoshiárpur, eight entering the Jullundur Tahsíl and one the Nawashahr Tahsíl. The damage done by these is slight in the Nawashahr Tahsíl and most serious in the Sírwál Circle of the Jullundur Tahsil, one of the richest tracts in the District.[2]

Tahsíl Jullundur.
Jaswal
[illegible]
[illegible]
Kartarpur?
Sianewala
Nasrahwala
[illegible]
[illegible]
Tahsíl Nawashahr.
Ladhan

Soil tracts. [illegible]

Jullundur has been called the garden of the Punjab, and probably not without justice. Still the garden is of by no means uniform excellence, and it contains some sandy tracts as bad as any to be found elsewhere. For instance, immediately to the west of

(2) The area covered by the *chos* is as noted below—

Tahsíl	Name of Circle.	AREA IN ACRES BURIED UNDER *chos*		
		At the first regular settlement, 1847-51.	At the revised settlement, 1881-86.	In 1895-96
1	2	3	4	5
Jullundur	Sirwál	627	2,005	2,385?
	Dona Chhanda?	69	200	228
	Bist Lehunda?	50	29	37?
Nawashahr	Dhak	...	...	2
	Total	746	2,234	2,65[illegible]

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for the inoculation on a very large scale of the inhabitants of the infected Districts, 6 European and 2 Native Doctors were attached to the District by whom 82,000 inoculations were performed in the year, without however much effect on the progress of the epidemic. Full information as to the history of plague is to be found in the Report on the Outbreak of Plague in Jullundur and Hoshiárpur, 1897-98, by Captain James, I.M.S., and subsequent annual reports. Durbárs were held in connection with plague measures by Sir Mackworth Young in January 1900 and by Sir Charles Rivaz in March 1902. The following are the cases and deaths for the first six years of the epidemic, in each case from October 1 to September 30:—

	1897-98.	1898-99.	1899-1900.	1900-01.	1901-02.	1902-03.
Cases	2,702	356	720	8,559	82,895	45,634
Deaths	1,697	212	472	1,711	18,961	25,108

Rainfall. Tables 3 to 4.

The average rainfall is about 28 inches at Jullundur, 23¾ at Phillaur, 25¾ at Nakodar, and 26⅛ at Nawashahr. Taking the average of the whole District, 22 inches belong to what may be called the summer rains, and 4 inches to the winter rains. Cyclonic storms are not unknown. In 1875, and again in 1878, they caused widespread floods accompanied by much destruction of property.

Section B.—History.

Early legendary history.

In former times the district or kingdom of Jálandhar comprised the whole of the Upper Doábs from the Rávi to the Sutlej. According to the Padma Purána, as quoted by General Cunningham,[1] the country takes its name from the great Daitya king Dánava Jálandhara, the son of the Ganges by Ocean.

"At his birth the earth trembled and wept, and the three worlds resounded; and Brahmá having broken the seal of meditation, and having perceived the universe lost in terror, mounted his *hansa*, and reflecting on this prodigy, proceeded to the sea * * *. Then Brahmá said 'Why, O Sea! dost thou uselessly produce such loud and fearful sounds?' Ocean replied 'It is not I, O chief of gods, but my mighty son, who thus roars' * * *. When Brahmá beheld the wonderful son of Ocean he was filled with astonishment, and the child having taken hold of his beard, he was unable to liberate it from his grasp, but Ocean smiling approached and loosed it from the hand of his son. Brahmá, admiring the strength of the infant, then said 'From his holding so firmly let him be named Jálandhara; and further with fondness bestowed on him this boon—'This Jálandhara shall be unconquered by the gods, and shall through my favour enjoy the three worlds.'

"When the boy was grown up, Sukra, the preceptor of the Daityas, appeared before his father and said to Ocean—'Thy son shall through his might firmly enjoy the three worlds; do thou, therefore recede from Jambudwípa, the sacred abode of holy men, and leave unwashed by thy

(1) C. A. S. R., V., p. 145 *sqq.*, Ancient Geography of India, p. 137.

waves an extent of country sufficient for the residence of Jálandhara. There, O Sea, give a kingdom to this youth, who shall be invincible. Sukra having thus spoken, * * the Sea sportively withdrew his waves, and exposed, devoid of water, a country extending 300 *yojanas* in length, which became celebrated under the name of the Holy Jálandhara." [1]

CHAP. I, B.
History.
Early legendary history.

As Sir Alexander Cunningham remarks this passage undoubtedly embodies a tradition of a time when, as geologists affirm, the sea, stretched in a long arm up the Jullundur Doáb to the neighbourhood of the Hoshiárpur Siwáliks.

The story of Jálandhara as related in the Padma Purána has no special connection with the district and the account of his death is very meagre. According to the local Purána as given by Cunningham, Jálandhara by virtue of the purity of his wife Vrindá was invincible; this being overcome by the fraud of Vishnu, who impersonated her husband, the Titan was then conquered by Shiva who cut off his head; but the severed head still joined itself to its trunk however often Shiva might sever it, till at last Shiva made shift to bury the giant underground. The circuit covered by his body is stated to have been 48 miles and to have corresponded with the pilgrim's route now known as the *Jálandhar tirath*, but Cunningham notes that this route does not, according to the Bráhmans of the present day, include any place south of the Beás except Kalesar. According to local tradition told to Cunningham in 1846, his mouth, still breathing fire, lay at Jawálá Mukhi, his back beneath Jullundur and his feet at Multán where in former days the Beás and Sutlej met. Yet another legend told to Cunningham by General Saunders Abbott, Deputy Commissioner of Kángra, makes Jálandhara a demon who would not suffer the Doáb to be colonized, and was killed by Vishnu who built the town of Jullundur on his back.[2] According to the Bráhmans of the present day the top of the head of the Titan lies under the temple of Nandkeshwára Mahádeva at Jindraugol on the Nigwál river. Between this place and Pálampur the pine tree forest is called Vrindávana or "Forest of Vrindá" after the wife of Jálandhar. The head itself is said to be under the Mukteshwar temple in the village of Sunsol, five miles to the north-east of Baijnáth. One hand is placed at Nandikeshwára (that is on the top of the head) and the other at Baijnáth (near the head) while the feet are at Kalesar on the left bank of the Beás river to the south of Jawálá Mukhi. The legend of Jálandhara will be found in some detail at page 367 of "Hindu Mythology, Vedic and Puránic" by the Rev. W. J. Wilkins, Calcutta, 1882. Mr. Purser mentions that the existence of a tank called after Jálandhara's queen Barindapar, though now known as Gupha, is also used to prove that he founded the city. Another account makes Jullundur the capital of Lava or Lo the son of Ráma, previous to his founding Lahore.

The materials for a history of the tracts which now form the Jullundur District are scanty in the extreme and, for the period

(1) Col. Vans Kennedy from the Uttara Khanda of the Padma Purána.—Researches in Mythology, Appendix, p. 457.
(2) Cunningham A. S. R., V., p 147.

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anterior to the Muhammadan invasion, and such facts as have come down to us relate rather to the town of Jullundur itself than to the territories which encircled it. The earliest historical mention of Jullundur occurs in the reign of Kanishka, the Kushana, who ruled from Kábul to the present United Provinces. There met, at his instigation, at Kuvana near Jullundur about 100 A. D. a council of Buddhist teachers,[4] which set itself the task of collecting and arranging the sacred writings of Buddhism and bringing about a reconciliation and agreement between the different sects. At this council the sacred texts were no longer written in the ancient Pali or Magadha tongue but in Sanskrit, and, as the Southern Buddhist Church refused to follow this innovation or to recognise the authority of the Council, the Council of Jálandhara marks the final schism between the Northern and Southern Churches.

The Council of Jálandhara.

The kingdom of Jalandhara.

Apart from this isolated event, the earliest fact of importance in the history of Jullundur is the establishment of the Rájpút kingdom there. The date of this is absolutely vague. The tradition preserved by Cunningham states that after the Mahábhárata Susarma Chandra, a Rájpút of Somavansi descent, who had held the district of Multán, and had fought on the side of Duryodhana against the five Pándava brothers, retired with his followers to the Jullundur Doáb and founded there an extensive kingdom, embracing the whole of the "plain country between the Beás and Sutlej, and all the hill country lying between the Rávi and the frontiers of Mandi and Suket, to the south of the Dhaoladhár mountains." This kingdom was known as that of Jálandhara or Trigartta, Trigartta being the name for the country watered by the three rivers Sutlej, Beás and Rávi. The name of Trigartta is found in the Mahábhárata and in the Puránas, as well as in the Rája Tarangini or history of Kashmír. It is also given as synonymous with Jálandhar by Hema Chandra, who says:—*Jálandharas Trigarttáh Syuh* (Jálandhar, *i. e.*, Trigartta). And the Triganda Sesha has *Báhlikáscha Trigartaka*, which Lassen renders by Bahlici i idem sunt ac Trigartici, but here the name should be Bahika, as we know from the Mahábhárata that Báhi and Hika were the names of two demons of the Beás River, after whom the country was called Bahika.[5]

This kingdom of Jálandhara or Trigartta is of undoubted antiquity. When visited by the Chinese pilgrim Hwen Thsang, in the seventh century, it is said to have extended 167 miles from east to west and 133 from north to south, thus including the hill states of Chamba, Mandi and Suket, and Satadru, or Sirhind, in the plains. The Rája of Jálandhara, Utito, (whom Cunningham identifies with the Adima of the genealogies and with the Atr Chandra of the Baijnáth inscription) was tributary to the Rájás of Kanauj, and Harsha Varddhana of Kanauj placed that traveller, on his return journey, under Utito's protection, who was to escort him from Prayág to the Punjab.[6] Seven generations or about 175 years later, the inscrip-

(4) Buddhist Art in India, Grunwedel, p. 18.
(5) Cunningham A. S. R., V, p. 149. Pentapotamia Indica, p. 52, see also Wilson's Vishnú Purána, p. 198 and Note 122.
(6) Cunningham A. S. R., V., p. 151, Julien's Hweng-Thsang, 1,259.

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tion in the temple of Baijnáth at Kiragrama, dated A. D. 804, mentions Jaya Chandra as Rája of Jullundur. Towards the end of the 9th century Kalhana Pandit records the defeat of Prithvi Chandra, Rája of Trigarta by Sankara Varmma of Kashmír, and Indu Chandra is afterwards noticed by the historian of Kashmír as a contemporary of Ananta, who reigned in Kashmír from 1028 to 1081 A. D.[7]

The capital of the kingdom of Trigarta or Jálandhara was generally Jullundur, Kángra being also an important stronghold; but Rashid-ud-dín following the celebrated Arab geographer Abu Rihán al-Biruni (A. D. 970-1039) makes Dahmála, the modern Núrpur, the capital of Jullundur.[8] A list of the kings of Trigartta is given in Cunningham's Archæological Survey Reports, V., 152. They lost their fort of Kángra to the Muhammadans in the reign of Muhammad ibn Tughlaq, but forty years afterwards, at the time of Timur's invasion, they had regained their independence and kept it until the time of Akbar, when they again became feudatories of the Delhi Empire.[9] Henceforward the hill territories of Kángra were all that was left of the kingdom, and the Rájpút chiefs of Kángra and the neighbouring hills still claim to be the representatives of the line of Susarma Chandra.

Jullundur under the Muhammadans.

Jullundur, according to the Diwán-i-Salmán[10] was taken by Ibrahím Shah the Ghaznivide and its capture was followed by that of Dhangán which was evidently within the hills and across the river from Jullundur and from which the enemy are said to have been driven into the Ráwa or Rávi. This seems to refer to the fort of Dahmalri or Dhameri, now named Núrpur after Núrjahán, the Damál of the Taríkh-i-Alfi, and the Rudpál of Farishta, and if so, the date is fixed as 472 H. (1179 A. D.) by the latter author, or 9 years later (481 H. or 1188 A. D.) by the former. It was certainly a fief of the Dehli kingdom in the reign of Muizz-ud-Dín Bahrám Sháh, (1240-42). A College was established in the town at an early period for in 1246 the Sultán Násir-ud-Dín spent the Id-ul-zuhá there. From this time, the plains portion of the old kingdom of Jálandhara appears to have remained under Mussalmán rule, though the former reigning family maintained their authority in the hills. In one of the numerous Mughal invasions during the reign of Ala-ud-din Khalji we find the invaders under Dua defeated near Jullundur by Ulugh Khan and Zafar Khan in 1297.[11] When the house of Tughluk had fallen in consequence of the sack of Delhi by Timur (1398), and had been succeeded by the Sayyids (1414—1450), the country fell into a very disturbed condition and insurrectionary movements were frequent. In 1416 A. D., Malik Tughan assassinated the Governor of Sirhind, but was driven into the hills by Malik Daúd and Zirak Khan. In 1417 he returned with a considerable army and besieged Sirhind. Zirak Khan was

Khizr Khan (1414-1421)

(7) The Ráj Tarangini, Book V, verses 144-5, VII, v. 150.
(8) E. H. I. I., 62.
(9) Cunningham, A S R, V., 145.
(10) A series of poems in praise of the Ghaznivide monarchs, the author of which died A. D. 1126 or 1131, or about 40 years after the close of Ibrahim's reign. E. H. I., IV., 520, 521
(11) E. H. I, III, 71, 162.

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Khizr Khan (1414—1421).

sent against him by Khizr Khan of Delhi; and on his approach he retreated towards the hills but was overtaken at Pail, and compelled to expel the murderers from his camp, to pay a heavy fine and to give his son as a hostage.[13] He was then, it is stated, allowed to retain possession of Jullundur.[13] In 1419, the Tárikh-i-Mubárak Shahi[14] mentions Túghán, "Ráís of the Turk-bachhas of Jálandhar" of Jullundur, as aiding Sultán Shah Lodi, Governor of Sirhind and uncle of Bahlol Lodi, against a pretender, who had assumed the name of Sarang Khan, and raised a rebellion in the mountains of Bajwárah near Hoshiárpur, which were then dependent on Jullundur. In Rajab 823 H. (A. D. 1420) Túghán again rebelled against Khizr Khan, besieged Sirhind, and overran the country as far as Mansúrpur and Pail. Malik Khair-ud-dín was sent against him from Delhi and was joined at Samana by the forces of Zirak Khan, and Túghán retreated, crossing the Sutlej at Ludhiána, but the river being low, the royal forces followed, on which he fled into the country of Jasrath Khokhar, and his fief was given to Zirak Khan.[15] In the following year (1421) we find Zirak Khan, now Governor of Jullundur, obliged to withdraw into the fort of Jullundur on the approach of Jasrath Khokhar, who after a raid upon the country south of the Sutlej, had recrossed the river, and marched against him. Jasrath encamped on the East Beín, but in the course of negotiations got the Governor into his own hands and carried him off prisoner. He next besieged Sultán Shah Lodi in Sirhind, but on the approach of the new Emperor Mubárak Shah raised the siege and released Zirak Khan at Ludhiána. Jasrath then crossed the river and seized all the boats so that Mubárak could not follow until the river fell after the rainy season came to an end, and then having sent part of his force round by Rupar afterwards crossed with his whole army. Jasrath fled first to Jullundur and thence in succession across the Beás, the Rávi and the Chenáb, to Telhar in the hills, his strongest place which is said to have been destroyed by the royal army under the guidance of Rai Bhim of Jammu. Jasrath, however, after the Shah had returned from Lahore to Delhi, was able to take the field again against the Governor of Lahore and Rai Bhim, and in A. D. 1428, after compelling Malik Sikandar Tohfa, the Governor, who had marched to the relief of Kalanaur, to retreat on Lahore, he recrossed the Beás, and attacked Jullundur. He was however unable to take it, as it was a place of much strength, and returned to Kalanaur.[16] In 835 H. (A. D. 1431-32) he defeated Malik Sikandar, on the Beín, near Jullundur, took him prisoner, and afterwards laid siege to Lahore. An army being sent from Delhi, he retreated and Nasrat Khan was placed in charge of Lahore and Jullundur; in August 1432 Jasrath returned and attacked him but was worsted. In the Muharram of 836 H. (September 1432)

Mubárak Shah III (1421—1434).

(12) E. H. I., IV., 49. | (13) Briggs' Farishta I., p. 510. | (14) E. H. I., IV., pp. 51, 52.

(15) E. H. I., IV., pp. 52, 53. In the Punjab Chiefs, pp. 578 and 577, Jasrath is made out to be a Gakkhar and called Jastar Khan, brother of Malik Tátár Khan. Mr. Purser says that the Khokhars in Jullundur do not mention him, but they date their settlement here from the time of the Sayyid Kings. This is negative evidence in favour of Jasrath being a Gakkhar. See Punjab Notes and Queries for September 1884, p. 141.

(16) E. H. I., IV., pp. 66 67.

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Malik Allah Dád Lodi, who was sent to relieve Nasrat Khan, was attacked by Jasrath near Jullundur and obliged to flee into the mountains.[17]

Mubárak Shah III (1421-1434).

Lahore was now taken by Shaikh Alí, Governor of Kábul under Shahr-ullah, the grandson of Timúr, but in Shawwál it was recovered by Mubárak Shah, who placed Imád-ul-Mulk in charge of Lahore, Jullundur and Dipálpur.[18]

Muhammad Shah (1435-1444).

In 1441 Muhammad Shah confirmed Bahlol Lodi of Sirhind in the Governorship of Lahore and Dipálpur, and sent him against Jasrath. But Bahlol came to terms with the Khokhar chief, revolted, and remained independent, and finally, in 1450, became sovereign of Delhi.

Baber (1526—1530). Purser II, § 3.

On Bábar's fourth invasion of India, in 1524, he gave Jullundur and Sultánpur in *jágír* to Daulat Khān Lodi, at whose instigation he had come. In 1525-26, in his final invasion, Babar does not appear to have entered the Jullundur District. He crossed the Beás in pursuit of Daulat Khan, who had revolted, near Káhnúwán, and marched down the Jaswant Dún, taking Malot, Kotila and other forts on his way, and crossed the Sutlej near Rupar. It was on this occasion that Diláwar Khan, son of Daulat Khan, joined Bábar, coming up through Sultánpur and Kochi, which may, perhaps, be identified with Kauja, a Muhammadan Jat village in Jullundur, on the Hoshiárpur border.

Humáyún (1530—1556).

In 1540, Humáyún was expelled by Sher Shah. His retreat was covered at Jullundur by his brother, Mirzá Hindál, who was finally obliged to retire before the Afgháns who crossed the Beás at Sultánpur. On Humáyún's return, in 1555, Bairám Khan was sent against an Afghán detachment at Hariána, in the Hoshiárpur District, and after driving it back on Jullundur he advanced and occupied that town and the surrounding country. On the defeat of Sikandar Súr at Sirhind and his flight to the hills, Shah Abu Maálí was sent to Jullundur to hold him in check; but instead of staying there, he advanced to Lahore and thus gave Sikandar Súr an opportunity of collecting an army and making another effort to secure his throne. In consequence, Akbar was sent in charge of Bairám Khan to the Punjab and advanced by way of Sirhind, Sultánpur and Hariána on Kalánaur, while Sikandar Súr withdrew to Mánkot. After receiving the submission of the Rája of Kángra, Akbar took up his residence at Jullundur, where among others, Kamál Khan, a grand-nephew of Jasrath Khokhar before mentioned, waited on him and was well received. Akbar was now called to the east to meet Hemú, and during his absence Sikandar Súr defeated Khizr Khan, Governor of Lahore, at Chamiárí, which may be the village of that name in the extreme north of the Jullundur District. This disaster necessitated the return of Akbar, who had defeated Hemú at Pánipat. Sikandar Súr was forced to return to Mánkot, which was taken after a siege of six months. In 1560 Bairám Khan, who had been appointed Khan Khánán on Akbar's accession,

Akbar (1556—1605)

(17) E. H. I., IV., pp. 74, 75. (18) E. H. I., IV., pp. 75-77.

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and had been virtual sovereign, lost his power and withdrew with the avowed intention of proceeding to Mecca. On the way, however, irritated at some further events, he changed his intention, and going to Dípálpur, he collected troops and prepared to attack Jullundur. He advanced by way of Tihára, where a party of his friends under Walá Beg were defeated, by Abdulla Khan, Mughal; and shortly after he himself was brought to action and beaten by Atgah Khan, at Gunáchaur, a large Rájpút village about ten miles north-west of Ráhon. After this action Bairám Khan fell back on fort Tilwára, on the Beás, where he finally submitted to Akbar. During Akbar's reign Jullundur was one of the mint cities, but only copper was coined at it. The great settlement made by Todar Mal in Akbar's reign is described below in Chapter III, C.

Jahángír (1605–1627).

Shortly after the accession of Jahángír (1605), his son Prince Khusrau rebelled, and, leaving Agra, withdrew to Lahore *viá* Delhi. He was besieging the citadel of Lahore when he heard of the arrival of the Emperor's advance-guard at Sultánpur, and at once marched for the Beás. When he reached Bhairowál, on that river, the imperial forces had already crossed, and a battle took place in which he was totally defeated. During Jahángír's reign, Núrmahal was practically refounded by his consort, the famous Núr Jahán, who is said to have been brought up there, and who had the *serai* constructed. Kartárpur, the hereditary residence of the Sikh Gurú, was founded in 1588 by Gurú Arjan, whose father, Guru Rám Dás, obtained the site from the Emperor Jahángír.

Sháhjahán. (1627–1658)

Under his successor, Sháhjahán, the *serai* at Dakhní was built, and, apparently, the high-road between Delhi and Lahore was laid out and provided with wells, milestones (*kos-minárs*) and other conveniences for travellers. In this and the previous reign much was done to improve the country, and many villages were founded, among which some of the *bastís* about Jullundur, and the town of Phagwára, called originally Sháhjahánpur, may be mentioned. The modern town of Phillaur dates from the reign of Sháhjahán, when its site, then covered with ruins, was selected for one of the *serais* on the Imperial road from Delhi to Lahore.

Firmness of Delhi power in the 17th century. Purser II, § 13.

During the rest of the seventeenth century Jullundur remained firmly attached to the Delhi Empire. The district was, no doubt, affected by the rebellions and rival claims to the throne which are matters of general history, and it can hardly have escaped being disquieted by the disturbances caused by the Sikhs in the neighbourhood, to the south of the Sutlej. But the lower part of the Doáb is not physically of such a nature as to make it a favourable field for rebellion, and the Muhammadan population was too predominant to give the Sikhs much encouragement to select Jullundur as the scene of their efforts. With the death of Aurangzeb, in 1707, the empire began to approach its fall, but it may be doubted whether there was any marked weakening of authority till the invasion of Nádir Shah, in 1739. *Sanads* of Muhammad Shah (1719—1748) are not rare, and from them it would seem that the administrative machine was still in working order. They are addressed to the usual

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Purser II § 13.

officials, *Karorís*, *Faujdárs*, *Náib-Faujdárs*, *Chaudhrís* and others, and were certainly not looked upon as waste paper by the persons to whom they were granted. A verv interesting *sanad* in the possession of the Zaildár of Hiún is one given by Sayyid Abdulla Khan, Prime Minister of Farrukhsiyar, apparently in the second year of the reign of that Emperor (1713—1719), in which a number of villages in the Dárdak parganah are enumerated as belonging to the *zamíndárís* of certain persons. Nádir Shah's invasion, culminating in the sack of Delhi, completely destroyed the power of the empire. Nominally its authority continued for about twenty years longer, but its resources had been so diminished that it was incapable of asserting its rights or even defending itself successfully against the numerous enemies who now started up in all directions. Among these were the Sikhs, who had been crushed for a time, when their leader Bánda was defeated, and his forces nearly exterminated, by Abdul Samad Khan, Governor of the Punjab, in 1716.

The Sikhs to the death of Hargovind (1469 to 1708).
Purser II, § 14.

Sikhism was founded by Nának, a Bedí Khatrí, who lived from 1469 to 1539, and was the first of the ten recognized Gurús, a list of whom with their dates of accession is given in the margin. Though one of his cardinal principles was that his disciples were not to withdraw from the world, yet neither he nor his three immediate successors—Angad, a Tihan Khatrí, Amr Dás, a Bhalla Khatrí, and Rám Dás, the first of the seven Gurús who were Sodhí Khatrís, interfered in political matters to very considerable extent. They were spiritual leaders, not the secular chiefs of a semi-theocratic commonwealth. The fifth Gurú, Arjan, commenced the systematic organization of his adherents, and appears to have been mixed up in the rebellion of Prince Khusrau against his father, the Emperor Jahángír, in 1606. In any case, he was imprisoned as a dangerous person on this occasion, and died the same year. But it was under his successor, Hargovind, that a complete change took place in the character of Sikhism. He armed his followers and became a military leader under Jahángír, by whom he was imprisoned. He was not released for a long time, and then soon got into trouble with the imperial officers in the Punjab, and going into open rebellion was engaged till his death in petty warfare with the local authorities. The Sikhs remained firm in their allegiance to him, and his religious reputation increased with time. Arjan had systematized the offerings of his disciples, and Hargovind had organized his adherents, and thus the Sikhs, at his death, formed an *imperium in imperio* with a fixed fiscal and political system. Hargovind died peacefully in 1645, and was succeeded by Har Ráe who took the part of Dárá Shikoh in the contest for supremacy between that prince and his brothers, which ended in the dethronement of Sháhjahán (1658) and the succession of Aurangzeb. Har Kishen, a child of six years of age, succeeded Har Ráe, and died in 1664. The next Guru, Tegh Bahádur, led a restless life,

Nának (Bedi)	...	1469
Angad (Tihan)	..	1539
Amr Dás (Bhalla)	..	1552
Rám Dás (Sodhí) ..	...	1574
Arjan ,, .	.	1581
Hargovind ,, ..	..	1606
Har Ráe ,, .	...	1645
Har Kishen ,, ..	...	1661
Tegh Bahádur (Sodhí)	...	1664
Govind Singh ,,	1675	1708

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The Sikhs to the death of Hargovind (1469—1708). Purser II, § 14.

and finally became a popular robber-chief. He was seized, and executed at Delhi in 1675. His successor was Govind Singh. He reformed the system of Nának, instituted the ceremony of "Páhul" by which initiation into the Khálsa, or the chosen people, that is, the whole body of his spiritual followers takes place; abolished caste distinctions and taught that war was the most meritorious occupation for his adherents. Having matured his plans, he commenced open opposition to the imperial power about 1695, and for ten years was engaged in warfare, with varying success, with the Governors of Lahore and Sirhind, not indeed in the Jullundur Doáb, but in the vicinity of it to the south of the Sutlej. About 1705, or 1706, he was completely defeated, and two of his sons were put to death at Sirhind. He fled to the Deccan, and was taken into service by Bahádur Shah, the successor of Aurangzeb, in 1707. Next year he was killed by an Afghán on the banks of the Godavery. He was the last of the Gurús, but as political leader was succeeded by Bánda, a Bairágí, who proceeded to the Punjab, defeated Wazír Khan, the Governor of Sirhind, sacked Sirhind, put to death the slayers of Govind Singh's sons, and ravaged the country on both sides of the Jumna below the hills, practising the most horrid barbarities on those who were unfortunate enough to fall into his hands. Next he marched through the Jullundur Doáb across the Beás, destroying all the villages on the road. He then returned to the south of the Sutlej. In a short time he was driven out of the east of the Punjab by Bázíd Khan, Governor of Sirhind, and his nephew, Shams-ud-dín Khan, Governor of Jullundur, and obliged to take refuge in the hills on the other side of the Rávi; and an officer, Isá Khan, was deputed to resettle Jullundur. The dissensions following on the death of Bahádur Shah, in 1712, were favourable to the Sikhs, who established themselves near Gurdáspur, defeated the Governor of Lahore, and again attacked Sirhind. Finally, however, as before stated, Abdus-Samad Khan brought the Sikhs to action, defeated and captured Bánda (who was put to death at Delhi under circumstances of the most revolting cruelty in 1716), and completely crushed the Sikhs, so that they were scarcely heard of in history for a generation.[10] But though the Sikhs were temporarily subdued, the *Khálsa* was not dead. It waited only for a favourable hour to rise with renewed vitality, animated by bitter hatred for the sufferings it had endured and encouraged by the memory of triumphs in the past.

Bánda, 1708—1716.

The Sikhs from the invasion of Nádir Shah to the expulsion of the Afgháns, 1738—1769. Purser II, § 15.

The hour was not long delayed, for the empire, rotten at the core, and torn by internal dissensions, was falling before the attacks of the Mahrattas. Under the rule of Abdus-Samad Khan and his son, Zakaria Khan, known better by his title, Khan Bahádur, the Sikhs were indeed prevented from any organized resistance on a large scale, and robbery was rendered dangerous by the action of a movable column; but after the invasion of Nádir Shah (1738-39), during which he put Núrmahal to ransom, they again appeared in arms, but after a temporary success were utterly

(10) Cunningham, *History of the Sikhs*, p. 95.

defeated by Adína Beg, who had been appointed Governor (*Faujdár*) of the Jullundur Doáb and *Názim* of the hill country to the north of Lahore and Amritsar by Zakaria Khan. The defeat took place in 1743, apparently in the neighbourhood of Emináḃád, near Gujránwála; some of the more important Sikh Chiefs, as Jassá Singh Ahlúwália, were engaged. Two years later he and the Bhangí Chiefs were again defeated (this time to the south of the Sutlej near Muktsar), and obliged to fly to the hills. But in spite of these disasters, the tide had already turned, and in 1747 the Sikhs are found as allies of the empire in resisting the Afghán invader, Ahmad Shah, who had been incited to invade India by Shah Nawáz Khan, Governor of Lahore, in order to assist him against his brother, Yahyá Khan, who had the support of the Delhi Court. When Ahmad Shah came, Sháh Nawáz Khan repented of his treason and opposed him, but was defeated. Adína Beg and the leaders of the more important Sikh Confederacies, which will be noticed hereafter, were also opposed to the invader, who was finally defeated in 1748, near Sirhind, by Moyan-ul-Mulk (known also as Mír Mannú), the son of the Grand Vizier, and obliged to evacuate the Punjab. Mír Mannú became Governor of the Punjab, and ruled from 1748 to 1752, retaining Adína Beg as his deputy in the Jullundur Doáb. This official was a man of marked ability, but much more intent on his own aggrandizement than careful for the interests of the State, and he was always ready to intrigue with any power that appeared likely to prove useful to him. From policy he never proceeded to extremities against the Sikhs, though he occasionally found it expedient to coerce them and show them that it was to their advantage to be on good terms with him.

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Battle of Eminabad, 1743.

Battle of Muktsar, 1745.

Although the Sikhs had rendered good service against Ahmad Shah, they did not discontinue their insurrectionary movements on his retreat, and Mír Mannú was obliged to take the field against them; while Adína Beg was actually attacked by the Ahlúwálias near Hoshiárpur. In 1748, Ahmad Shah again invaded the Punjab, but was bought off. A third time the Duráni monarch came, when Mír Mannú, who had become independent of Delhi, had withheld the tribute due to Kábul. On this occasion, Adína Beg practically left his chief unsupported, and the latter was totally defeated in 1752; but was retained as Governor by Ahmad Shah. Adína Beg now saw his advantage in a more zealous policy, and being deputed to bring the Sikhs into order, defeated them at Makhowál. In this battle he was supported by the bulk of the Rámgarhia Confederacy. He, however, still temporized, and gave the Sikhs favourable terms, and, indeed, took many of them into his pay. Mír Mannú died the same year, 1752, and the governorship of Lahore was held by his widow, Murád Begum, on the part of the Afghán King, till 1755, when she was treacherously seized by her son-in-law, the Vizier of Delhi.

Second and third invasions of Ahmad Shah

Battle of Makhowál 1752.

This led to the fourth invasion of Ahmad Shah, during which he plundered Núrmahal and slaughtered its inhabitants. Adína Beg, who seems to have assisted the Vizier and to have been put in nominal charge of the Punjab, escaped to the hills, and encouraged

Fourth invasion of Ahmad Shah.

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Fourth invasion of Ahmad Shah.

the Sikhs to resist the Afgháns. After plundering Delhi, Ahmad Shah retired, leaving his son, Prince Taimúr, as Governor of the Punjab. Adína Beg, who had been at times roughly handled by the Ahlúwália Sikhs, now joined their leader, Jassa Singh, and with his assistance, in 1756, took possession of Jullundur and defeated the Afghán General, Sarbuland Khan, who had been left in charge. Where arms were of no avail Adína Beg succeeded by bribery in escaping the vengeance of Prince Taimúr, with whom he seems to have temporized, now posing as his very humble servant, and again beating his troops. On his way back to Kábul Ahmad Shah had pillaged and burnt Kartárpur, a sacred city of the Sikhs, nine miles to the north-west of Jullundur; and the following year, 1757, the Sikhs, under Gurú Badbhág Singh, with the connivance of Adína Beg, in revenge, treated Jullundur similarly But though supported by the Sikhs, Adína Beg found his position precarious, and called in the assistance of the Mahratta leader, Ragoba. The Mahrattas expelled the Afgháns, occupied the whole of the Punjab, and made Adína Beg the Governor of that province, in 1758. But the Sikhs were as little submissive to the Mahrattas as they had been to their predecessors, and it was only in Adína Beg's old charge, the Jullundur Doáb, that there was anything like order. At the end of 1758, Adína Beg died leaving no son to succeed him.

Death of Adína Beg, 1758.

Battle of Pánipat, 1761

Next year Ahmad Shah invaded India for the fifth time, drove out the Mahrattas, and at the battle of Pánípat, in 1761, destroyed for ever their chance of being again masters of the Punjab. He then returned to Kábul, leaving Buland Khan Governor of Lahore and Zain Khan Governor of Sirhind. The Sikhs were now so strong that they began to build forts all over the country. They defeated Khwája Ubed, who was in command at Lahore, and shut him up in that town. In 1762, Ahmad Shah appeared for the sixth time, and falling on the combined Sikh forces at Barnála near Sirhind, where they were engaged in hostilities with Zain Khan, inflicted on them the most terrible defeat they had ever experienced. This great battle is known as the *Ghalúghárá*—a word of uncertain derivation, but probably connected with *gharl*, a channel cut by running water, *lohú*, blood, and *ghár*, the same as *gharl*—and meaning a great destruction of life, massacre or ruin. However, when Ahmad Shah had gone back to Kábul, leaving Saádat Khan Governor of Jullundur, they came together again, and in December, 1763, defeated and slew Zain Khan near Sirhind. This victory established Sikh independence; and though Ahmad Shah returned in 1764 and again in 1767, when he made the Katoch Rájpút Chief Ghumand Chand Governor of Jullundur, he did not recover any substantial power; and as far as the Jullundur Doáb is concerned, Afghán sovereignty, even in name, ended in the latter year.

Battle of Barnála, 1762

Battle of Sirhind, 1763.

The Sikh Confederacies, Purser 11, § 16.

In reality the era of the Sikh Confederacies (*misl*), which succeeded that of foreign domination, had begun in this Doáb in 1759, immediately after the death of Adína Beg. The Sirdárs of Jullundur all date the acquisition of their estates from *Sambat* 1816, or A. D. 1759. The confederacies were the Sikh form of the feudal

CHAP. I. B. History. The Sikh Confederacies. Purser 11, § 16.

system. The leaders of the confederacies had under them minor chiefs, and those again their subordinates, till the common soldiers were reached. The country conquered by the confederacy was parcelled out among the chiefs for the support of themselves and their armed retainers, principally troopers, for footmen appear to have been held in no account. The greater chiefs divided their lands among their subordinate chiefs, and these again assigned villages to their dependants for their support. Various tenures springing from the system were known as Pattídárí, Misldárí, Tábadárí and Jágírdárí.[20] It is not possible to say when the confederacies had their first beginning. The germs of them existed early. The leaders, of some of the confederacies at least, each with his band of retainers whom he supported partly by robbery, partly by selling their services, partly from the income of his estates, were in the field long before they acquired the territory needed for their permanent support under the feudal system; and till then, and till the foreign yoke had been shaken off, the confederacies were simply gangs of robbers or bands of mercenary soldiers. When independence was secured, all the confederacies were looked upon as forming one commonwealth; but they were constantly at war with each other, and the stronger were ever trying by force or fraud to make themselves masters of the possessions of the weaker. Inside the confederacies, each Sirdár, or Chief, obeyed his superior lord just as long as he thought fit. If he felt strong enough, he would declare himself independent, or transfer his services to another chief, or even to another confederacy. It is usual to reckon twelve confederacies:—(1) the *Nikáís*, (2) the *Nishánias*, (3) the *Kanhaias*, (4) the *Sukarchakias*, (5) the *Shahíds*, (6) the *Bhangís*, (7) the *Phúlkiáns*, (8) the *Ahlúwálias*, (9) the *Rámgarhias*, (10) the *Faizullapúrias*, (11) the *Krorá Singhias*, (12) the *Dalawálás*. The *Nikáís* and *Nishánias* had no connection with the Jullundur Doáb. The *Kanhaias* for some time held a large tract in the upper part of the Doáb, from which they had ousted the *Rámgarhias*. In their wars with this confederacy, it is probable that both they and the *Sukarchakias* did at times penetrate into Jullundur. The *Sukarchakias* ultimately, in the person of Ranjít Singh, became masters of the whole of the Doáb, but till then the scene of their history lay mostly outside it. The *Shahíds* were so called because their leaders were killed in action with the Muhammadans and thus became martyrs. Among them was one Díp Singh, whose head was severed from his body in an encounter with the imperial troops; but some say this happened to Sadá Singh (who appears to have been his nephew), at Dakoha, near Jullundur. Whoever it was, he went on fighting for more than a mile, some say two or three miles, and some a week, after it happened. The connection of the *Bhangí misl* with Jullundur was almost equally slight. Lehna Singh, a principal leader of one branch of this confederacy, was a native of Mustápur, a village in this district, about four miles north-east of Kartárpur. But he ran

Kanhaias

Sukarchakias.

Shahids

Bhangís

(20) See the detailed account of the Sikh feudal system given in Prinsep's "Origin of the Sikh Power in the Punjab and Political Life of Mahárája Ranjít Singh," pp. 28 et, Calcutta 1834.

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away from home at an early age, and as he was adopted by a resident of the Amritsar District, his connection with Jullundur ceased. The *Phúlkiáns*, too, had little to do with this Doáb. The Chaudhrís of Phagwára were considered at one time in some measure under the patronage of the Patiála Rája, whose cousin, Bíbí Rájindar, was married into this family; but in reality they did much more for Patiála than it did for them. Another lady of the Patiála family was married to a son of Tárá Singh, Ghaiba, of Ráhon. The *Phúlkián* State of Jínd obtained a *jágír*, in 1826-27, in Jullundur, from Ranjit Singh,(11) and was connected by marriage with the Sirdárs of Phillaur. The Sirdárs of Aláwalpur, in Jullundur, owed their position, to a great extent, to their connection with Nábha. Otherwise this confederacy needs no further notice. The remaining five *misls* had large possessions in this Doáb. The *Ahlúwálias*, of whom the Rája of Kapurthala is the head, have had their history written in detail in the *Rájás of the Punjab*, and as their possessions lay for the most part outside the Jullundur District, there will be little to say about this, perhaps the greatest of the Sikh confederacies, and that little can be best introduced when the other *misls* are being considered.

Ahlúwáliás.

Rámgarhias. Purser II, § 17.

Jassa Singh is usually looked upon as the founder of the Rámgarhia confederacy, and he was certainly the first who made it famous. He belonged to the carpenter caste, but it does not appear that he ever worked as a carpenter himself. His family belonged to the Lahore District. He took service, in 1752, with Adína Beg, and with all the leaders of the confederacy, except one, Tárá Singh, helped him, in the same year, to defeat the Ahlúwálias, Kanhaias and Sukarchakias at Makhowál. Adína Beg is said by one account to have given him charge of a large tract in the Jullundur Doáb, of which he subsequently became master. But, however this may be, in about four years Adína Beg was driven out of Jullundur by Prince Taimúr, on which Jassá Singh left him, and built or restored a fort at Amritsar, called the Rám Rauní (from which the *misl* takes its name), which was demolished shortly afterwards by Adína Beg. On the death of the latter, Jassá Singh acquired large possessions in the north of the Bári Doáb, and then crossing the Beás, conquered a considerable tract in the north-west of the Jullundur Doáb, and took tribute from the Chaudhrís of Phagwára. He here came into collision with Sirdár Mansá Singh of Garhdíwála, who belonged to the Dalawála confederacy. In 1776, the Ahlúwálias, Kanhaias and Sukarchakias attacked the Rámgarhias, took all their country, and drove Jassa Singh across the Sutlej, where he remained for seven years, living partly by robbery, and partly by selling his services to anyone who wanted them. In 1783, the Kanhaias had grown too powerful to please the Sukarchakias, and the latter, in alliance with Rája Sansár Chand of Kángra, recalled Jassá Singh, who, after some fighting, recovered his old territory.

On his death, in 1803, his son, Jodh Singh, succeeded. He assisted Lord Lake, in 1805, when the latter entered the Doáb in

(11) This consisted of Músápur, Mahrampur, Malpur, Garcha. Lodipur and another village now included in Músápur, all in the present Nawashahr Tahsil.

pursuit of Holkar, who had plundered some fifty of the Rámgarhia villages. On Jodh Singh's death, in 1816, the family began to quarrel, and Ranjít Singh, being asked to arbitrate, took all their possessions for himself. These lay mostly in the Dasúya Tahsil of the Hoshiárpur District and in the extreme north of Jullundur, and will be noticed in more detail hereafter.

The Faizullapurias.

The Faizullapurias, also called Singhpurias, belonged to the Amritsar District. The founder of the confederacy was Kapúr Singh, and it was called after his village, Faizullapúr, which he renamed Singhpur. Kapúr Singh was early a Sirdár. He was at Jullundur in 1730, when he took Jassá Singh, Ahlúwália, under his protection, to whom he subsequently made over the leadership of the Sikh forces. When Adína Beg instigated the Sikhs to plunder Jullundur, in 1757, Jassá Singh took possession of the city, but the Afgháns who occupied the neighbouring fortified villages, or *bastís*, offered a stubborn resistance, and defended themselves for nearly two years. They then found they were not strong enough to stand alone and resolved on calling in to their assistance Khushál Singh, nephew of Kapúr Singh (whom he had succeeded in 1753), and agreed to pay tribute. Accordingly Khushál Singh came, and Mián Sharf-ud-dín (great grandson of Shekh Darwesh, after whom one of the *bastís* is called), who was the principal leader of the Afgháns, put him in possession of the *bastís* and also of the fort of Lámbra, seven miles south of Jullundur. Next the Ahlúwálias were expelled from the city, and Khushál Singh occupied himself in bringing the country into order and consolidating his possessions. During his lifetime his son, Budh Singh, built the fort at Jullundur. Khushál Singh was succeeded by Budh Singh in 1795. In September, 1811, Diwán Muhkam Chand, on the part of Ranjít Singh, supported by the Rámgarhia and Ahlúwália Chiefs, took Jullundur and other forts, as Bulandpur, three miles north of Jullundur, and Pattí, in Hoshiárpur, and obliged Sirdár Budh Singh to fly for safety to Ludhiána. The family had large estates to the south of the Sutlej, and is still in possession of part of them, but the Jullundur territories, which comprised the southern part of the Jullundur Tahsil, and extended into the south-west of the Hoshiárpur Tahsil, and probably included part of the Dasúya Tahsil, were lost for ever. The account of how the Faizullapúrias obtained Jullundur is taken from the *Bárah Misl*, but is evidently not in all respects accurate, as it makes out they were in possession from 1759 or 1760, while as late as 1762 Saadat Khan held Jullundur as Governor under Ahmad Shah, Duráni. But the Afghán occupation may have been only temporary. Another account says that, on the death of Adína Beg, the Katoch Rája and the Chiefs of Jullundur put Diwán Bishambar Dás, Adína Beg's minister, in possession, who was shortly after killed at Shekhúpur in resisting the attack of the Faizullapurias and Jassa Singh, Ahlúwália, into whose hands Jullundur then fell. The latter Chief voluntarily made over the country to Khushál Singh and himself withdrew. The Ahlúwálias obtained Bastí Sháh Kulí and Bastí Nau at a much later date.

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The Faizullapurias seem to have made themselves masters of Jullundur about 1762.

The Krorá Singhias or Pajgarhias. Purser II, § 18.

This confederacy was divided into two branches, the Krorá Singhias or Kalsías and the Shámsinghias. The latter belonged to the Umballa District, and do not concern us; but the former were in great force in the Jullundur Doáb as well as further south.

Krora Singh.

Krorá Singh, one of the founders of the *misl*, was a Birk Jat (some say a Khatrí) and belonged originally to the Faizullapúria confederacy. He made himself independent, and took possession of Hariána and Shám Chaurásí in the Hoshiárpur District, and had lands also in the north of Jullundur, where the confederacy is still represented by the Sirdárs of Laroya and Naugajja, in Jullundur, and of Sirhál Kázián, in Nawashahr. He was killed at Azimabád in the United Provinces, and was succeeded by

Baghel Singh.

Sirdár Baghel Singh, who returned to the Punjab and acquired the country about Talwan, in the south-west of the Phillaur Tahsil. Talwan was part of the country occupied by the Manj Rájpúts (*vide* Section C), and was held by Mián Mahmúd Khan, of that tribe, when the general break-up occurred in 1759: he had a few hundred troopers of his own, but he was under the protection of Krorá Singh. The Talwan territory was shut in on one side by that of the Sirdárs of Núrmahal, who were subordinate to the Ahlúwália chief, and on the other by branches of the Dalawála confederacy, and was very circumscribed. When

1767.

Ahmad Shah made his last invasion, in 1767, and halted at the Sutlej, the Sikhs, as was their usual custom, retreated to a considerable distance, and Mián Mahmúd Khan took this opportunity to make himself master of the imperial *serai* at Núrmahal, which had strong high loop-holed walls of brick and stone. When Ahmad Shah left, the Sikhs returned, but the Rájpúts continued to hold the *serai* for several years. The Sikhs then collected and besieged it. Mián Mahmúd Khan's son succeeded in reinforcing the garrison, but provisions and ammunitions were deficient, for his *diwán*, or minister, who was a Khatrí, had, according to tradition, sold his stores and appropriated the proceeds. Baghel Singh was now asked for help. His forces were dispersed, and all he could do was to send his nephew, Hamír Singh, with 300 horse to co-operate with the Rájpúts, who had collected about 2,000 footmen. With this force Hamír Singh tried to pass a convoy of supplies through the Sikh lines, but in the battle that ensued he was beaten, wounded and taken prisoner. Out of respect for Baghel Singh, the Sikhs made Hamír Singh handsome presents and sent him in safety to Talwan. Finally, after a siege of 33 days, the garrison was reduced to the last extremity by hunger and had to surrender. Four days later Baghel Singh came up, and at once attacked the fort of Shamsábád belonging to the Núrmahal Sirdár, Diwán Singh, and took it. He then asked Mián Mahmúd Khan for ground to build a fort of his own, and suggested that Talwan was the most suitable place. The Rájpút chief had no choice but to agree; and with such zeal did Baghel Singh work that he had a strong fort

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built in a month.[22] He next arranged the tribute the country was to pay him, and set off in the direction of Delhi to see what he could pick up there. He had an officer, named Sukhú Singh, whom he employed in harrying the country about Jínd, Rohtak, and Gohána, till ultimately Sukhú Singh became so powerful that he declared himself independent. But the old "jackal," Baghel Singh, was more than a match for him, and having by fair words got him into his power, promptly imprisoned him. Finally they became reconciled, and on Baghel Singh's death Sukhú Singh became manager to his two widows. The usual disputes take place between the ladies, and Sukhú Singh becomes master of Talwan. In the end, Ranjít Singh took Talwan and their other possessions, in the cold weather of 1809-10. The elder Sirdární had recently died, and the younger, Rám Kaur, had to fly to Ludhiána for safety. Mr. Purser was not able to find out when Baghel Singh died, but it was very early in the 19th century, if not in 1799. He was succeeded as head of the Kroríá Singhias by Jodh Singh of Kalsía, who obtained Shám Chaurásí and some other of his villages.

The Dalawála Confederacy. Purser II § 19.

None of the eleven confederacies already noticed had its origin in the Jullundur Doáb. But the remaining one of the twelve, that of the Dalawálas, was founded in the extreme south-west of Jullundur, near the junction of the Beás and Sutlej. It was one of the most powerful of the *misls* and, according to one account,[23] could put between 7,000 and 8,000 horsemen into the field. This number is probably a maximum; and must include the forces of all chiefs who at any time belonged to the confederacy, though they may have afterwards become independent; but with this proviso, and considering the wide extent of the Dalawála possessions, which included almost the whole of the three southern tahsils of Jullundur, parts of Hoshiárpur, Ferozepore, Ludhiána, and Ambala, and reached as far south as Thánesar and Ládwá, it is not likely that there is any serious exaggeration in this estimate. The confederacy derives its name from the village of Dala, which is now part of the Kapurthala State, and lies a little to the north-east of Lohián, on the Jullundur and Ferozepore high-road. But, though called after this village, the Dalawála confederacy had its origin in the neighbouring village of Kang, which belongs to the Nakodar Tahsil, and lies between two and three miles south of Lohián, on the south of the Bein stream. Tárá Singh, Ghaiba, was the founder.[24] He was a very poor man and a goat-herd; his goats

[22] A sanad from Baghel Singh, of S. 1833 (A.D. 1776-77), dated from Camp Talwan' probably fixes the date.

[23] Umballa Regular Settlement Report, Southern parganahs, p. 13. The figures in the Umballa Report seem based on Prinsep's *Runjeet Singh* (pp. 20-32), except as regards the Rámgarhias.

[24] There is another account, according to which the confederacy owed its origin to one Guláb, a Khatrí of Daliwál, a village near Dera Bába Nának, on the Rávi, in the Gurdáspur District, whose shop was robbed, and he reduced to poverty, so that he had to become a robber in order to gain his living; and it was only on his death that Tárá Singh, one of his followers, became the leader of the misl. But there is plenty of internal evidence to show that the former version is correct and the other wrong. According to the latter, *ghaiba* is a Punjabi word, meaning one who talks too much and talks nonsense; and poor Tárá Singh got his title because he was addicted to this bad habit; in fact Tárá Singh, Ghaiba, means Tárá Singh the Babbler. Leaving out of consideration the difficulty that there is no such letter as *gh* in Punjabi, it seems highly unlikely that Tárá Singh, who, after Ranjít Singh and Jassa Singh Ahlúwália

were stolen by a famous Gujar robber, Sulemán, and his few household effects were carried off to pay the King's taxes; and then Tárá Singh went to Dala and became a Sikh, taking the *páhul* from one Gurdiál, a Talhan Khatrí, and commenced life again as a robber. He was a Kang Jat himself, but in his gang, besides other Kangs, such as Chart Singh of Gándhrán, near Nakodar, Tárá Singh, Kákar, Dargáha Singh, Dharm Singh and Kaur Singh, cousins of Tárá Singh, Ghaiba, there were some Badecha Jats (sons of the Chief's sister) who belonged to the Mánjha, and on being left orphans had come to Kang. These were Mán Singh, Dán Singh and Suján Singh. Now the first object of a man who became a Sikh with the intention of becoming a Sirdár, was to get a sword, and the next was to get a horse. At first Tárá Singh's companions were badly provided with these necessaries, but fortune threw some troopers of Ahmad Shah in their way, and the Sikhs showed the greatest zeal in conducting them across the Beín, leading their horses and carrying their arms; but did not think it necessary to return these when they got to the other side of the river. Thus equipped Tárá Singh prospered, and his band grew, and at last he and his men went off to Amritsar and joined the Ahlúwálias and Singhpúrias who were plundering the country. When Míránpur, a town which seems to have been situated near Sirhind, was sacked by the Sikhs, Tárá Singh acquired much booty and returned to his home in the Jullundur Doáb. He was also probably present at the capture of Kasúr, in the Lahore District, which had already taken place in the same year in which Sirhind fell and Zain Khan was slain. Some say that, it was Tárá Singh, Kákar, of this confederacy, who killed Zain Khan at the battle of Sirhind, but this seems a mistake. Before this Tárá Singh, Ghaiba, had become a chief of note. In 1760[25] he had crossed the Sutlej and in the Ferozepore District conquered the *iláka* of Dharmkot, which he kept for himself, and *iláka* Fatahgarh, which he made over to his cousins, Dharm Singh and Kaur Singh. On his return to the Doáb he took Dakhní, which was held by Sharf-ud-dín, an Afghán of Jullundur, who has been already mentioned. He then marched into the east of the District and took all the country about Ráhon, and fixed his residence at that town. He next returned and occupied the neighbourhood of Phillaur, which finally went to Tárá Singh, Kákar. From Phillaur he went to Dakhní, and when Suján Singh, Badecha, was killed by a musket ball when taking Nakodar from the Manj Rájpúts, Tárá Singh, Ghaiba, stepped in and occupied the town himself; but he provided amply for the Badechas, who are now represented by the Sirdárs of Sháhkot and Dhandowál in the south-west of the Nakodar Tahsil. He also acquired all the country about Mahatpur, and took Kot Bádal Khan, near Talwan;

1763.

1760.

was the most capable of all the Sikh chiefs, should not have been able to hold his tongue. Another derivation is from the Arabic word *ghaib*, meaning mysterious or concealed; and the title was given to him because he was almost superhumanly clever. His first exhibition of his cleverness was in passing his flock of goats across the swollen Beín by help of a *máhal*, or the endless band to which the earthen buckets of a well are fastened.

(25) The Ferozepore Regular Settlement Report says 1760 (p. 13) Dargaha Singh was killed in 1763 at *Harike*, and it was probably after his death Dharmkot and Fatehgarh were acquired, as otherwise he would have got a share with his brother.

but the latter seems afterwards to have fallen into the hands of Mián Mahmúd Khan and his protector, Baghel Singh, Krorá Singhia. On the other side of the Sutlej, Tárá Singh was in possession of part of the Ludhiána District, including the strong fort of Ghumgrána; it is uncertain when he acquired this territory, but it was probably after the battle of Sirhind, in 1763, when this confederacy extended its dominions so much to the south of the river[26]. Tárá Singh's personal estates were confined to the Jullundur District and Ghumgráná; elsewhere the members of the confederacy were practically independent. The Dalawála Chief was on intimate terms with the Phúlkián family of Patiála, as Bíbí Chánd Kaur, daughter of Rája Amar Singh of that State, was married to his son, Dasondha Singh, and so was constantly engaged on one side or the other in the incessant domestic disputes of the Patiála reigning house. In 1772, he with numerous other chiefs, came to the assistance of Amar Singh when the latter's half brother, Himmat Singh, had rebelled. In 1778, when the Rája had been defeated by Sirdár Hari Singh of Siálba, supported by Sirdár Jassa Singh, Rámgarhia, Tárá Singh was one of the chiefs who hastened to his help; another ally from Jullundur was Bíbí Rájindar of Phagwára. Hari Singh had originally belonged to the Dalawála confederacy, and probably Tárá Singh was not sorry to get a chance of taking revenge for his successful claim to independence. In 1779, when the Delhi Court made an attempt to recover the Málwa country, Tárá Singh joined the other leaders of the Khálsa in resisting the Vizier, Nawáb Majd-ud-daula Abd-ul-Ahd, and the attempt ended in failure. On the death of Amar Singh, in 1781, the Dalawála Chief backed up the rebellion of Sirdár Mahán Singh, against Rája Sáhib Singh, who was the brother of Bíbí Chánd Kaur, Tárá Singh's daughter-in-law. But he soon deserted the rebel Sirdár, who was then obliged to surrender. About 1788, Siálba and Patiála had become fast friends and attacked the Singhpúrias, who had been encroaching on the Siálba territory. But Tárá Singh was still opposed to his former dependants, and, with other chiefs, interfered and prevented any serious injury being done to the Singhpúrias. On this occasion Maler Kotla was on the Patiála side, which Tárá Singh apparently did not forget, for in 1794, he supported Bedí Sáhib Singh in the religious war he preached against the unhappy Afgháns of that State. However, neither did Patiála forget their former assistance, and by bribes and threats the invaders were got rid of. A little before, in the same year, the Mahrattas invaded the cis-Sutlej States and were

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1772.

1778.

1779.

1781

1788.

1794.

[26] The family tradition says he also acquired the Márí *iláka* in Ferozepore, but the facts appear to be these. Two brothers, Bir Singh and Hamír Singh, took Kot Kapúra and Márí. The latter fell to the lot of Bír Singh. His granddaughter, Desán, was married to Sadha Singh, Kákar, of Phillaur. She succeeded her father at Márí. In 1786, Diwán Nánú Mal of Patiála attached Kot Kapúra and Márí, when Ráni Rattan Kaur, wife of Sirdár Tárá Singh, Ghaiba, with Kaur Singh, Kang, of Fatehgarh, came to the rescue. Some of the Márí villages on this occasion passed to Hari Singh and Albel Singh, nephews of the Ráni. When Diwán Muhkam Chand, in 1806 seized the country, Albel Singh entered the service of Sirdár Dalel Singh of Malod. Hari Singh died, and his sons went to live at Mat, 20 miles south of Márí, as simple zamíndárs. The Punjab Chiefs (p. 652) says Hari Singh and Albel Singh were brothers-in-law of Tárá Singh, Ghaiba.

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defeated at Murdánpur, near Ambala, by Bíbí Sahib Kaur, who herself led on the Patiála troops and was supported by a detachment of Tárá Singh's forces, among other auxiliaries. In 1799, the Phúlkián Chiefs were involved in war with George Thomas, the adventurer, whose head-quarters were at Hánsi in Hissár and at Georgegarh (Jaházgarh), in the north-west of the Jhajjar Tahsil of Rohtak and whose disciplined troops were more than a match for the Sikhs. Tárá Singh, Ghaiba, on this occasion was on the side of the Phúlkiáns, and was engaged in the indecisive battle at Nárangwál between the Jínd troops and George Thomas. Further to the west Tárá Singh took part in the affairs of the Farídkot State; and induced Chart Singh, who had deposed and imprisoned his father, Mohr Singh, to release him. But the days of the Confederacies were nearly numbered, and one powerful state was being gradually formed by Ranjít Singh out of the separate and often mutually hostile fragments into which the country had hitherto been broken. One of the earliest to succumb was the Dalawála confederacy. In 1807, Ranjít Singh crossed the Sutlej and attacked the Rájpút fort of Naráingarh in the Ambala District. Tárá Singh, Ghaiba, accompanied him, got ill, and died on his way home, during the siege. His death was kept secret while the body was sent in all haste to Ráhon to be burnt. But the funeral rites had scarcely been performed, when the Sikh army appeared before Ráhon, whither Ranjít Singh had hastened to make himself master of his old ally's possessions. According to Cunningham (p. 144, Ed. 1849), Tárá Singh's widow, Ráni Rattan Kaur, "equalled the sister of the Rája of Patiála in spirit, and she is described to have girded up her garments and to have fought, sword in hand, on the battered walls of the fort of Ráhon." No doubt Rattan Kaur would have faught Ranjít Singh or any one else with the greatest pleasure; it would not have been the first time she had led on her troops; and, according to tradition still current in the country, she was never so happy as when at the head of a body of horse; but though some pretence of defending Ráhon and Nawáshahr was made, real resistance was out of the question, and the Dalawála possessions on this side of the Sutlej passed, practically without a blow, into the hands of the representative of the Sukarchakias. Tárá Singh, Ghaiba, is said to have been 90 years old when he died, and he was head of the Dalawálas at least 44 years. In character he appears to have been simple in his tastes, and in private life singularly amiable and good-natured, though it may be doubted whether he was of that exemplary piety which the author of the *Barah Misl* attributes to him. He was evidently the favourite hero of this chronicler, as page after page is devoted to anecdotes showing the good heart of the fine old chief. With the agriculturists he was especially friendly and ever ready to enquire into their grievances. Nominally, we are told, they paid him one-fourth or one-fifth of the crops. but in reality he took one-tenth. In domestic affairs he was as unhappy as most Sikh chiefs, and, if possible, surpassed Ranjít Singh in philosophical indifference to family disgrace. He was evidently

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a man of great ability, courage and energy, and probably, in moral qualities superior to the Sikhs of a later generation. For other Dalawála Chiefs see Purser II, §§ 22, 23.

The plain country of the Jullundur Doáb in 1807-8.

Purser II, § 24.

In Appendix B of the Rájás of the Punjab is given a statement of Chiefs possessing territory in the plain country of the Jullundur Doáb. This statement refers to the year 1807-08, it would seem, though it is said to refer to 1750; probably 1807-08 was considered as the Vikramdityan year which would be 1750 A. D. The following is the statement as far as it refers to the Jullundur District:—

Names of the Chiefs.	Parganah.	Revenue.	Grand Total	Forces.		Remarks.
				Cavalry	Infantry.	
		Rs	Rs.			
Succoo Singh* .	Tallawun ..	10,000	10,000	40	...	Talwan, Sukú Singh.
Sirdar Futta Singh, Ahlo.	Ditto .	1,45,000	..	.	..	Fattah Singh, Ahlúwália.
Ditto	Shakoopoor	2,65,141	.	.	.	Shekhúpur.
Ditto	Sultapoor	61,105	..	7,000	...	Sultánpur.
Ditto	Badshahpur	70,031		...	..	There is a village of this name 7 miles west of Kartárpur in Kapurthala.
Ditto	Hydeabad	7,011	... 6,38,483		..	Hadíabad represents Phagwára.
Boodh Singh, Fyzulaporia	Jalandhar	4,75,504	.			Sardar Budh Singh, Faizullapúria.
Godh Singh, Raumgurria.	Moaneo	11 [illegible]	.		...	Sardár Jodh Singh, Ramgarhia.
Ditto ...	Ryhimabad	4,604			.	
Ditto ..	Acheralad	11,450	..		..	
Ditto .	Naw Nungal	51,021				
Dewan Mohum Singh	Darduck Rahoo,	6,11,510	4,66,779		..	Diwan Mohkam Chand, Dardak Ráhon.
Ditto .	Nakodur	31,101	6,42,611			
Churrut Singh† ...	Noormuhal	50,111		150		

* Dependent on the wife of Bhangel Singh (Baghel Singh, Krora Singhia).

† Dependent on Futta Singh, Ahluwalia.

Extension of Lahore authority.

Purser II, § 25.

This list was drawn up in 1808, and it is stated that it is incorrect in some particulars. There are some evident errors which it has not appeared worth while to correct. Thus, when this statement was prepared the whole of the Dalawála possession had been absorbed, and made over to Diwán Mohkam Chand. The Faizullapúriás were the next to lose their estates, in 1811. Five years later, in 1816, the Rámgarhiás were despoiled. In 1825, Fateh Singh, Ahlúwália, had fled across the Sutlej, and his estates in the Jullundur Doáb had been confiscated. On his return, in 1827, when he and Ranjít Singh had become reconciled, they were mostly given back. Phagwára was again confiscated in 1836, but immediately restored. The Krora Singhiás lost Talwan, with Shergarh and Hariána, as before related, in 1809-10. Jodh Singh, Kalsia, had already died, in 1818, at Multan whither he had accompanied Ranjít Singh to the siege. His estates were resumed in the time of his son, Sirdár Sobha Singh, in 1831 (S. 1888).

CHAP. I. B. History. First appearance of the English in the Jullundur Doáb. Purser 11, § 26.

But before the Confederacies had been absorbed by Ranjít Singh, the English had already appeared in the Jullundur Doáb. In 1805, Lord Lake, in pursuit of Holkar, crossed the Sutlej[27] and advanced to the Beás. At the end of that year, the Mahrattas, who had not been received with any cordiality by the Sikhs, came to terms with the English and returned home, while the latter withdrew to the North-West Provinces.

From the fall of the Confederacies to British annexation. Ibid § 27.

It has been said that the Sikhs of the Jullundur Doáb were only partially under the rule of Ranjít Singh, and that their leader was the Ahlúwália Chief; but, however weak Ranjít Singh's authority may have been in the Doáb compared with elsewhere, it was quite strong enough for all practical purposes of enforcing service and collecting revenue. Still, though Ranjít Singh broke the power of the great chiefs, he did not proceed to extremities against their feudal subordinates. These were mostly left in possession of a considerable portion of their estates, and in return were obliged to supply a proportionate number of men for the army, and, in some cases, to render personal service. The rest of the country was either given on a similar tenure to other followers of the Sikh Government or was held by *Názims* or Governors who were appointed by the ruler of the day, and who paid, or rather agreed to pay, a certain revenue for the country committed to their charge. The first *Názim* of the Jullundur Doáb was Diwán Mohkam Chand. An account of this able man, the Commander-in-Chief of Ranjít Singh's army, will be found at page 551 of the *Punjab Chiefs.* When he was away on service, the Doáb was managed by his son Moti Rám. In October 1814, the Diwán died, and was succeeded by Moti Rám.[28] He held the appointment till he was made Governor of Kashmir, in 1819, and his place in Jullundur was taken by his son Kirpa Rám. In 1826, the latter considering himself ill-used by Rája Dhyán Singh of the Jammú family, brought only 50 horsemen to the Peshúwar expedition instead of his whole contingent. Ranjít Singh at once took away the government of Jullundur from him, and made it over at first to Fakír Azíz-ud-dín, and then to Sirdár Desa Singh, Majíthia. In a year and-a-half, Kirpa Rám was again taken into favour and was appointed to Kashmir, where he remained till 1831, when he again fell before the enmity of Dhyán Singh. Moti Rám, who had been appointed to Jullundur, also succumbed at the same time, and his place was taken by Shaikh Ghulám Muhi-ud-dín, one of his followers. This man was the first of the Governors known as the Shaikhs, who are of evil repute on account of the merciless way they exacted the last farthing from the people. Ghulám Muhi-ud-dín appears to have practised his extortions in person in Kashmir, and by deputy in Jullundur. After one year, the people raised such an outcry at his oppressive administration that he was recalled, and Misr Rúp Lál, another object of dislike to Rája Dhyán Singh, was sent in his place to Jullundur and Hoshiárpur.

(27) Lord Lake appears to have crossed at Phillaur, the Mahrattas at Karíána about 5 miles up the river.
(28) Mohkam Chand's cenotaph is at Phillaur and has a revenue-free grant for its support.

CHAP. I. B
History.
From the fall of the Confederacies to British annexation.
Purser II, § 97.

He had his faults, but his taxation was generally light, and he was one of the best of the Sikh Governors in any part of the Punjab. His head-quarters were at the town of Hoshiárpur. In 1839, Ranjít Singh died, and the Jammú family at once had the Misr recalled, and Ghulám Muhi-ud-dín was again deputed to this Doáb. In April, 1841, he was sent with his Jullundur levies, chiefly Muhammadans, in company with Rája Guláb Singh, another member of the Jammú family, to restore order in Kashmir, where the Sikh troops had mutinied. His place in Jullundur was taken by his son, Shaikh Imám-ud-dín Khan; but he, too, soon left for Kashmir appointing his relations, Shekhs Karm Bakhsh and Gandhí Khan his agents in the Doáb. They held the post till, at the end of the first Sikh war, the country between the Sutlej and Beás was ceded to the British. The second administration of the Shaikhs was just as oppressive as the first. It may be noted here that the Faizullapúria estates were not put under Diwán Mohkam Chand at first, but were administered for four years by Núr-ud-dín, brother of Fakír Azíz-ud-dín. In the long period of forty years, during which Jullundur was more or less subordinate to the Government of Lahore, scarcely any remarkable event occurred in the southern part of the Doáb that has not already been narrated. An exception must be made as regards the case of Bikrama Singh and Atr Singh, Bedís, which will be hereafter related (Section C) and which necessitated the despatch of an army to restore quiet in the country about Dakhní and Malsíán, near Nakodar. In the first Sikh war, the Jullundur Doáb, though the principal prize of the victors, was not the scene of any remarkable military event. The army of Sirdár Ranjodh Singh, Majíthia, marched through the Doáb and were joined by the troops of the Ahlúwália Chief. They crossed the Sutlej at Phillaur on the 17th January, 1846, and after a temporary success at Badowál, were totally defeated by Sir Henry Smith at Aliwál, eleven days later, and driven across the Sutlej at Ghug, a couple of miles south of Talwan. The Sikhs retreated to Phillaur, (which was abandoned by its garrison), and then dispersed. After the battle, the main body of the English army marched for Sobraon, while Brigadier Wheeler crossed the river in pursuit of the Sikhs, also near Talwan, and advanced on Phillaur and occupied the fort, the key of which had been made over to him at Talwan by Chaudhri Kutb-ud-dín, who for this service got a pension and afterwards a grant of waste land, where the village of Kutbiwál now stands. The Zaildár of Phillaur is the Chaudhri's son. From Phillaur the English marched to Jullundur.

From annexation to the Mutiny.
Ibid § 98.

On annexation, the Jullundur Doáb was formed into one Commissionership, to which Mr. John Lawrence (afterwards Lord Lawrence) was appointed. Cantonments were built at Jullundur, Phillaur, Nakodar and Kartárpur, in the present Jullundur District. Jullundur is still a large cantonment, but the other three places were abandoned; Nakodar and Kartárpur in 1854, and Phillaur in 1857.

CHAP. I, B.
History.
From annexation to the Mutiny.
Purser II, § 28.

One of the most important duties of the Commissioner and his subordinates was to see that the forts, with which the District was studded,[20] were pulled down. This was a procedure highly distasteful to some of the Sikh Chiefs. Sirdár Lehna Singh, Majíthia, managed to put off the demolition of the Darúlí fort for two years, his agent solemnly declaring the walls and bastions had been pulled down. But when Mr. Lawrence went to the spot he found nothing had been done. Finally he had to employ his own workmen, and the Sirdár had to pay a goodly sum on account of their wages. Probably the Chiefs had an eye to future contingencies, and the second Sikh war (1848-49) was not long in breaking out. The Jullundur District was not the scene of any military operations in this war, though some fighting took place in the adjoining District of Hoshiárpur. However, if the *Chár Bágh-i-Punjáb* is to be believed, it was a native of Jullundur who struck the first blow in the outbreak which led to the annexation of the whole of the Punjab, for the soldier who wounded Mr. Vans Agnew as he was inspecting the fort at Mooltan, was Amír Chand, *alias* Chojir, a resident of Phillaur. For the first two years after its cession by the Sikhs, the Jullundur Doáb, known till 1863 as the Trans-Sutlej States, was subordinate directly to the Supreme Government, but afterwards it was placed under the chief authority at Lahore, to whom, whether known as Resident, Board of Administration, Chief Commissioner or Lieutenant-Governor, it has remained subordinate ever since. The people of the Punjab were sick of fighting and robbery, and when they got the chance settled down at once to peaceful pursuits. In 1848, a writer notes, the Jullundur District was more secure than that of Jessore; while another, apparently from personal knowledge, says crime against the person or property scarcely exists (*Calcutta Review*, X, 1). When the Sikh Army, which had arrogated to itself the title of Khálsa, was finally crushed at Gujrát, the rest of the Punjab showed itself equally anxious for rest, and such tranquillity soon prevailed that, in 1852, the movable column which had been kept in Jullundur was reduced. Provincial capitals usually fall off in importance, (unless they have special natural advantages), as the means of communication are improved and the power of the central government becomes more consolidated; and so, not long after annexation, it was noted that the town of Jullundur was declining (Administration Report, 1851-53, para. 500). Till the Mutiny nothing of any importance occurred in the District; but mention may be made of the erection of the present Church in Cantonments, which took place about 1852, at a cost of Rs. 22,000, of which Rs. 12,000 were private subscriptions.

The Mutiny in Jullundur.

When the Mutiny of 1857 occurred, Phillaur was occupied by some of the 3rd Native Infantry. Part of the regiment was at Ludhiána. At Jullundur, the 6th Light Cavalry, the 36th and 61st Native Infantry and some Native Artillery were stationed.

(20) There are remains still recognizable of 35 brick and 188 mud forts.

CHAP. I, B. History. The Mutiny in Jullundur.

The 8th Foot and Horse with a troop of Artillery were the European garrison. Brigadier Hartley was in command, but was succeeded by Brigadier M. C. Johnstone before the actual outbreak occurred at Jullundur. The Civil Officers were the Commissioner, Major Lake, the Deputy Commissioner, Captain Farrington, the Assistant Commissioner, Mr. S. S. Hogg, and the Extra Assistant Commissioner, Mr. G. Knox. The District was of importance, as one of the main lines of communication between the Punjab and Delhi passed through it, and was commanded, where it crossed the Sutlej, by the Phillaur fort; and besides, being rich in agricultural resources, it was able to supply ample means of carriage and other necessaries of an army in the field. When news of the outbreak at Meerut arrived, on May 12th, 1857, Major Lake was not at head-quarters, but Captain Farrington was present at a council held by Brigadier Hartley, at which it was determined to secure Phillaur and to establish telegraphic communication with it. Mr. Brown, the Superintendent of Telegraphs, had the telegraph at work by 10 o'clock the same evening, and by 8 A.M. next morning the native troops had been replaced by 150 men of the 8th Foot. Two guns were taken from Phillaur to Jullundur, and, with the two already there were placed under a guard of the same regiment. Two guns were equipped for service in any part of the District where required. The tahsíl at Jullundur City was strengthened to serve as a fort; the men of the Sher-Dil police battalion were called in from the district; the treasure was placed under an European guard, and all the European inhabitants were brought together. The Rája of Kapúrthala, [30] Randhír Singh, was asked for help; but there was no need to ask, as, on the first intimation of the outbreak at Meerut, he proceeded to Jullundur with all the troops he could collect, and with his brother remained there the whole of the hot weather. To his influence the peace of the Town and District was largely due [31].

The Civil Treasure, ordinarily kept under a sepoy guard at the kutchery was transferred to the 8th Regiment, but afterwards, by the orders of Brigadier Johnstone, placed in charge of the two Native Infantry Regiments in equal shares, while new remittances were forwarded to Phillaur. As the guard of the 36th Native Infantry remained staunch to the last, only Rs. 5,000 were lost when the storm broke. There was no lack of evidence to show that a mutinous spirit was abroad in the native regiments. Constant fires had occurred in the Cantonments (which are nearly four miles from the City and Civil Lines), and other signs of bad feeling had been manifested; but the military authorities disregarded these warnings, placed confidence in their men, neglected an opportunity for disarming them, and when the crisis came were found unprepared. At 11 P.M. on June 7th, a fire broke out in Cantonments.

[30] The Ahlúwália Sirdár had been given the title of Rája for good services rendered during the Second Sikh War.

[31] He subsequently sent a detachment to Hoshiárpur, and in all supplied 1,200 infantry, 200 cavalry and 5 guns. In 1858, when the Jullundur Doáb was no longer in danger, he, accompanied by his brother, Bikrama Singh, marched with his troops to Oudh where they did excellent service.

CHAP. I. B. History. The Mutiny in Jullundur.

When the officers went down to extinguish it, they were fired on and many of them wounded, some mortally. All the native troops, with the exception of the artillery, which opened on the mutineers with grape, and of fractions from each regiment, were in open mutiny, the cavalry being the worst offenders and urging on the infantry whenever the latter seemed to waver. Some of the native soldiers showed much courage and devotion in saving the lives of their officers. The object of the mutinous troops was now to get to Delhi; and as the City, Civil Station and Jail lay in the opposite direction and were, moreover, guarded by the Kapúrthala troops, they escaped unharmed. The mutineers are supposed to have left Jullundur in two bodies about 1 A.M. on June 8th. One went off in an orderly manner towards Hoshiárpur, and marching 130 miles in 54 hours, made good its escape along the hills. The second and larger party made for Phillaur, which they reached the same morning. Here they were joined by the 3rd Native Infantry, and got a boat with which some of them crossed the river and brought over more boats, and the whole party crossed during the day. [32] Local reports say the crossing was effected at Kariána and Lisára, five and nine miles respectively up the river, and this seems correct. On the south side of the Sutlej they were encountered by Mr. Ricketts, the Deputy Commissioner of Ludhiána, with three companies of the 4th Sikhs under Lieutenant Williams, two Nábha guns and some irregular match-lock men and troopers; but he was unable to prevent them advancing on Ludhiána and taking possession of the fort. In their hurry they had left Jullundur without laying in a supply of ball cartridge, and were disagreeably surprised to find plenty of guns and powder at Ludhiána but no shot, not even musket-balls. From Ludhiána they went to Dehlon, and thence to Maler Kotla, where they arrived on the morning of the 10th. They then proceeded into the west of the Karnál District, passing close to Patiála and obliging the Rája, who had gone with his troops to the assistance of the District Officer at Thánesar, to return to guard his own capital. In Karnál, the people, while strongly sympathizing with the mutineers, thought it right not to neglect the opportunity of robbing them. In the end, they succeeded in reaching Delhi, where we find, a couple of months later, the officers of the 3rd regiment petitioning about their being unfairly treated and the King taking no notice of their complaint. The action of the military authorities at Jullundur was as weak after the outbreak as before it. No pursuit was attempted till 7 A.M. on the 8th of June, when the sun was well up, though as the troops were despatched in such light marching order that neither rations nor servants to cook were sent with

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(32) Ghulám Nabi, Zaildár of Phillaur, is the son of Chaudhri Kutab Din who handed over the keys of Phillaur fort on its abandonment by the Sikhs in 1846. When the 3rd Native Infantry fell in to join the Mutineers Ghulám Nabi, then a lad, with his father and a body of his people informed Col. Butler who was in charge of the fort, of the mutiny, and collected the European inhabitants and conducted them in safety to the fort. When soon afterwards Nicholson with the movable column came by the Tahsildar refused to procure him supplies but Kutab Din arranged to find everything but green grass which was then unprocurable. On Nicholson's departure he said to Kutab Din "If I return from Delhi I will see you rewarded; if I fall, we are in God's hand, both thou and I." *Told by Ghulám Nabi, October 10th, 1902.*

The Mutiny in Jullundur.

them, an earlier start might have been possible. General Johnstone says the troops did start before 7 A.M., and could not have been sent sooner because he did not know till 3-30 A.M. in what direction the mutineers had gone, and some time was needed for laying in supplies, &c. The troops did their best. They got to Phillaur the same evening, a distance of 24 miles, which was good work in June. But unfortunately they were always a march behind the enemy. When he was at Phillaur they were at Phagwára; he had reached Ludhiána when they got to Phillaur; Dehlon, when they entered Ludhiána; and Maler Kotla, when the pursuit ceased at Dehlon, on the morning of June 10th. The 8th Foot returned the same evening to Ludhiána and thence to Jullundur, where it afterwards joined General Nicholson's movable column and assisted in disarming the 33rd and 35th Native Infantry Regiments at Phillaur, on June 25th. The 33rd Native Infantry had been stationed at Hoshiárpur, and the 35th Native Infantry at Siálkot and Gujrát, and both had come with General Chamberlain, who commanded the movable column before his promotion, when he was succeeded by General Nicholson. In June, the forces at Jullundur were strengthened by 300 Tiwáná horse under the command of Sher Muhammad Khan, a member of the family of Tiwáná Maliks of Mitha Tiwáná, in Sháhpur. Major Lake was requested to raise a Sikh regiment on the spot; the Conquest-tenure Jagírdárs (the representatives of *Misldárs* or leading men of the old Confederacies), were called on to supply men, horse and foot, which they willingly did; the foreign element was strengthened by the enlistment of a number of Dáúdputrás from Leiah. These levies with the Kapurthala troops were quite sufficient to preserve the peace of the District than which none in the Punjab was less disposed to give trouble. The European women and children were sent to Lahore in June. A wing of the 8th Foot marched for Delhi about the same time, and the second wing left also for that destination in August. The European troops in the Doáb then consisted of only a hundred men at Phillaur and the same number at Jullundur. After the fall of Delhi the country was disarmed, and matters were not long in settling down into their usual state. The Tiwáná horse left for Oudh in December, and the Kapurthala troops followed them in May 1858.

After the mutiny.

Since the mutiny little has occurred that needs record. In 1858-59, the present Grand Trunk Road from the Sutlej to the Beás, passing through Phillaur, Phagwára and Jullundur was re-aligned. Its metalling was not completed till some time later. Previous to that only the Ludhiána, Ferozepore and Lahore line was metalled. In 1869, the Sindh, Punjab and Delhi Railway (since January 1st, 1886, forming part of the North-Western State Railway), was opened from the Beás to Jullundur, and early next year was completed to Phillaur. The Doáb was linked to the rest of the Punjab by the great railway bridges, erected over the Beás in 1869 and over the Sutlej in 1870. In 1871-72, the former, and in 1875, and again in 1876, the latter bridge were so injured by

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floods that traffic had to be suspended. There were disastrous floods in Jullundur and Nakodar in 1875 and 1878, due to the railway embankment not allowing sufficient waterway to carry off the unusually heavy rainfall. In consequence of these calamities the large railway bridge over the Beín was built, and this, in conjunction with Colonel Beadon's embankment, should prevent any future chronicler having similar misfortunes to record. The Commissionership of Jullundur was much enlarged in 1884, when the number of Divisions in the Punjab was reduced from 10 to 6.

Changes of boundary.

Generally speaking, the boundaries of the District are much the same as when it was first constituted. In 1852 the old Tánda *Pargana* was broken up, a portion consisting of Tánda and 68 smaller villages going to Hoshiárpur, while the remainder were included in the Jullundur Tahsíl except some separate groups of villages which went to Nakodar and Phillaur. There was an exchange of villages between Jullundur and Ludhiána in 1899.

Deputy Commissioners.

The following is a list of the Deputy Commissioners who have held charge of the District since 1875:—

Name.	Date of assuming charge.	Date of making over charge.
Mr. D. G. Barkley ..	20th July 1875	13th Nov. 1875
" *F. E. Moore* ...	13th Nov 1875	31st Jany. 1876.
Major C. Beadon ...	31st Jany. 1876	7th Apr. 1876
Mr. D. G. Barkley .	7th April 1876	15th May 1876
Major C. Beadon .	15th May 1876	13th Aug. 1877.
Capt. G. E. Macpherson.	13th Aug. 1877	13th Oct. 1877
Major C. Beadon ...	13th Oct. 1877	20th July 1880
Mr. R. Clarke ..	20th July 1880	18th Oct. 1880
" W. E. Purser ..	18th Oct. 1880	23rd Oct. 1880
Col. C. Beadon ...	23rd Oct. 1880	6th Nov. 1880.
Mr. W. E. Purser ..	6th Nov. 1880	20th Nov. 1880
Col. C. Beadon ...	20th Nov. 1880	1st Feby. 1881
" E. F. Gurdon	1st Feby. 1881	19th Nov. 1881
Mr. F. D. O. Bullock	19th Nov. 1881	15th Aug. 1883
" J. R. Drummond	15th Aug. 1883	19th Oct. 1883
" F. D. O. Bullock	19th Oct. 1883	1st Mar. 1884
" T Robert ...	1st Mar. 1884	12th Aug. 1884
" J. G. Silcock .	12th Aug. 1884	4th Oct. 1884
Capt. C. F. Massy ..	4th Oct. 1884	18th Mar. 1885
Major H. M. Wood	18th Mar. 1885	12th June 1885
Mr. R. M. Dane ..	12th June 1885	11th Sept. 1885.
Major H. M. Wood .	11th Sept. 1885.	30th June 1886
Mr. J. A. Anderson	30th June 1886	9th Oct. 1886.
Major H. M. Wood ..	9th Oct. 1886	11th Nov. 1886
Mr. J. A. Anderson .	11th Nov. 1886	6th Dec. 1886.
Major H. M. Wood	6th Dec. 1886	18th Apr. 1887
Mr. A. Meredith .	18th Apr. 1887	22nd Dec. 1887
Col. A. Harcourt ..	22nd Dec. 1887	22nd Feby. 1889.
Mr J. G. M. Rennie	22nd Feby. 1889.	2nd Nov. 1889
Col. A. S. Roberts .	2nd Nov. 1889	18th June 1891
Mr A. Williams ..	18th June 1891	10th Aug. 1891
Col A. S. Roberts ..	10th Aug. 1891	4th July 1892
Mr R. Sykes	4th July 1892	3rd Aug. 1892
Col. A. S. Roberts ..	3rd Aug. 1892	4th Apr. 1893
Capt. O. S. De *Butts Martindale.*	4th Apr. 1893	9th May 1893.
Mr. Denzil Ibbetson	9th May 1893	6th June 1893.
Lieut. C. P. Egerton	6th June 1893	26th Aug. 1893.
" F. E. Bradshaw.	26th Aug. 1893.	26th Sept. 1893.
Mr. Denzil Ibbetson	26th Sept. 1893	27th Feby. 1894.
" R. Sykes ...	27th Feby. 1894.	31st Mar. 1894.
" C. E. Gladstone	31st Mar. 1894	31st Aug. 1894.
" H. A. Rose ...	31st Aug. 1894	13th Nov. 1894.
" J. M. Douie ..	13th Nov. 1894	9th July 1895.
" R. A. Mant .	9th July 1895	11th July 1895.
" W. S. Talbot ..	11th July 1895	23rd Sept. 1895
" J. M. Douie ..	23rd Sep. 1895	4th Nov. 1895.
" W. Renouf ..	4th Nov. 1895.	19th Sept. 1896
Lieut. J. G. Crosthwaite.	19th Sep. 1896	17th Oct. 1896.
Mr. W. Renouf .	17th Oct. 1896	5th Nov. 1896
Captain Dunlop Smith	5th Nov. 1896	17th Nov. 1896.
Mr. W. Renouf ..	17th Nov. 1896	6th Jany. 1897.
" H. B. Beckett	6th Jany. 1897	8th Apr. 1897
Lieut.-Col A. deC. Rennick.	8th Apr. 1897	15th June 1897.
Mr. C. M. King .	15th June 1897	15th July 1897.
Lieut.-Col. A. deC. Rennick.	15th July 1897	6th July 1898.
Mr. M. L. Waring	6th July 1898	17th Aug. 1898.
Lieut.-Col. A. deC. Rennick.	17th Aug. 1898	2nd May 1899.
Mr C. M. King ..	2nd May 1899	28th June 1899.
" L. French	28th June 1899	2nd Aug. 1899.
Capt. A. E. Barton	2nd Aug. 1899	29th Sept. 1899
Mr. F. W. Johnston .	29th Sep. 1899	29th Oct. 1899
Capt. A. E. Barton	29th Oct. 1899	7th Feby. 1900.
" F. E. Bradshaw.	7th Feby. 1900	3rd June 1901.
Mr. S. Wilberforce ..	3rd June 1901	16th July 1901.
Capt. F. E. Bradshaw	16th July 1901	2nd Apr. 1902
Mr. W. A LeRossignol.	2nd Apr. 1902	31st Dec. 1902.
Mr. M. W. Fenton ...	1st Jany. 1903	..

Archæology.

The chief objects of archæological interest are described in Chapter IV. Jullundur contains no monuments of the early Hindu period unless we count the tank of Gupha in Jullundur, said to be the bathing place of the demon Jálandhara, and the tank of Bhikhamsar at Muhammadpur near Aláwalpur, said to have been dug by Bhishama Pitáma, grandfather of the Pándavas. There are mounds

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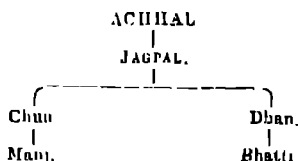
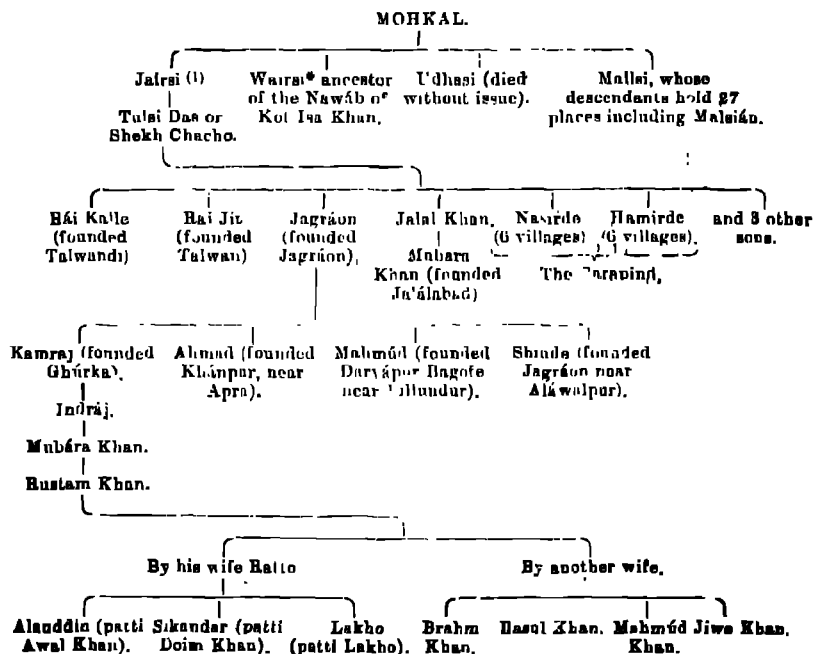
History.
Archæology

at Malsian and Nakodar supposed to be the ruins of ancient towns or villages. The earliest Muhammadan buildings are the shrine of Imám Nasir-ud-din (15th century) and the Jama Masjid and Háfiz Alamgír Masjid in Jullundur, of which two the latter was built in 1508 A.D. and the former some time in the preceding century. The Mosque and tomb of Shaikh Darvesh in Basti Shaikh Darvesh are fair specimens of the Pathán style of architecture. The Mughal Royal road from Delhi to Lahore ran through the District from Phillaur by Núr Mahal and Nakodar leaving Jullundur on the right, and the royal *sarais* at Núr Mahal and Dakhini described in Chapter IV are fine specimens of this class of building. The tombs of Nakodar, dated 1612 A.D. and 1657 A.D. are also handsome buildings. The royal road crossed the Beín by a fine brick bridge, and its course is marked by *kos-minars* at intervals of about 2½ miles. Seven of these are now standing, pillars of brick about 15 feet high. The Barahdari at Nawashahr also deserves notice. The only Sikh buildings of religious importance are those at Kartárpur. The fort at Phillaur was built at Ranjít Singh's order by an Italian Engineer and is a good example of the fortification of the period. Tára Singh Ghaiba's fort at Nakodar and Diwán Mohkam Chand's tomb at Phillaur may also be mentioned. There are *Naugazas* at Ráhon, Jullundur, and between Aláwalpur and Kartárpur.

Most of the Rájpúts of Ráhon are said to drink their *asul páni*, the name here given to a draught of *post* or concoction of poppy heads (*doda*), and the same name is mentioned in Tod's Rájasthán as given to draughts of opium in Rájputána. Mr. Barkley preserves the name of Sulemán Khan as an honourable exception to this practice. A good many of this tribe are still Hindús, not only at Ráhon, but at Jádala in the east, and Shekhupur in the west of Nawashahr, besides other villages. Even the Muhammadans keep Hindu Brahmans and bards to whom they give presents on occasions of marriages and deaths. They also observe various other Hindu customs.

Manj.
Purser, 3, 37.

The Manj villages are now much scattered. They are found principally in the north-east, south-east and south-west of

Jullundur, in the south-west and north-east of Nakodar, and along the river in Phillaur. The Manj Rájpúts trace their descent from the Bhatti Rájpúts, and were at one time the dominant race throughout the south-west of the District and also on the opposite side of the Sutlej in the districts of Ludhiána and Ferozepore. The following account of their genealogy was given to Mr. Barkley from memory by Amir Khan, a brother of one of the lambardárs of Ghúrka :—Salivahana 3,100 years after Krishna, from whom he was 26th in descent, had 84 sons, among whom were Tavesar, ancestor of the Tunwars, Ras Tavas, ancestor of the Taonis of Ambála, and Bisal, ancestor of the Bhatis. Ràna Jundal, the 7th in descent from Bisal, ruled Bhatner. His son, Achhal founded Jaisalmer. From him are descended the Manj and Bhatti tribes—

One of the descendants of Manj, in the 9th generation from Achhal, was Mokhal, who founded Athur His four sons and their descendants are shown in the following pedigree.—

(1) The traditions of Nakodar and Malsián show that Mr. Barkley's informant transposed Jairsi and Wairsi, the latter being the father of Shekh Chacho and the ancestor of the Manj Rájpúts of this Doáb, and the former the ancestor of the Nawáb of Kot Isa Khan.

CHAP. I.C.
Population.
Date of the foundation of Ghúrka.

Mr. Barkley's informant was 9 generations removed from Aláuddín, and therefore 16 from Shekh Chacho (Tulsi Dás). He stated that it was in the time of the Emperor Aláuddín that Kámráj came from Jagráon and founded Ghúrka, and that Hadiabad, the capital of the Barapind, was founded about the same time. If the reference to the name of the Emperor be correct, the question would remain which Ala-ud-din is meant. The number of generations is scarcely reconcilable with Ala-ud-dín Khilji, while the authority of Ala-ud-dín Sayyid extended over a very limited tract of country near Delhi. An important clue is afforded by the general tradition that Tulsi Dás was converted to the Musalmán faith at Athúr by Hazrat Makhdúm Jahániya of Unchha (Uchh), on which he assumed the name of Shekh Chacho. The date of the death of Makhdum Jahániya is determined by a Persian inscription on the door of his tomb at Uchh,[1] which gives (in words) the year 785 Hijri, which began on the 6th March 1383 of our era. The conversion of Tulsi Dás, the grandfather of the founder of Ghurka, cannot therefore be dated much further back than 500 years ago, and its foundation in the time of Ala-ud-dín Sayyid about 430 years ago is thus quite possible, though much reliance cannot be placed on the date. Before the time of Mokhal, the above genealogy is only of value as illustrating the supposed connection between the Manj Rájpúts and the other tribes who profess to derive their origin from Salivâhana, and especially between them and the Bhattis, who are so widely spread in the Punjab. There is of course no reason to suppose that the eponymous ancestors of these two tribes had any real existence, the short *a* in Bhatti being due simply to the shortening of the long vowel in Bháti, in the same way in which Ját in the Punjab shortened to Jat, and in which the Rájpúts of this Doáb speak of their hereditary genealogists as Bhats instead of as Bháts. The genealogy, however, may be taken as showing that a closer connection is recognized between these two tribes than exists between them and the others who trace their descent from Saiivâhana.

Connection of Manj and Bhatti tribes.

Distribution of the Manj.

Athúr (or Hathúr) in the south-west of the Ludhiána District is universally regarded as the original seat of the race, but Tulsi Dás or Shekh Chacho is generally spoken of as the first to settle there. His descendants, and those of his uncles, rose to considerable power, and founded the principalities of Kot Isa Khan, and Rai Kot (of which an account will be found in the Ludhiána Settlement Report and in J. A. S. B., for 1869), to the south of the Sutlej, and the *iláqás* of Talwan and Nákodar to the north of the river. Besides these, there was a cluster of Manj villages about Phagwára, called the Barapind.

The Rais of Talwandi and Raikot.

The Rais of Talwandi and Raikot ruled over an extensive territory after the dissolution of the Delhi empire, but after losing much of it to their Sikh neighbours, were deprived of what was left

[1] Journal of the Asiatic Society of Bengal for 1836, pages 796 to 798.

CHAP. I, C. Population. The Nawábs of Kot Isa Khan.

by Mahárája Ranjít Singh. The Nawábs of Kot Isa Khan attained that rank in Imperial times, when they appear to have been the most important branch of the family.

The Talwan and Nakodar iláqás.

To the north of the Sutlej, the Manj Rájpúts never succeeded in establishing a principality, as their kinsmen, the Rais of Raikot, did on the south side of the river. They rose, however, to the rank of *talukdárs*, both at Talwan and at Nakodar. The Talwan *iláqa* extended from the Ghorewáha country, in the east, as far west as Shahkot. In the north, the Bein and Ghúrka were its limits and the Sutlej bounded it on the south. The Nakodar *iláqa* was much smaller as it is said to have contained only 127 villages, against 360 of Talwan.

The Mailsián tradition.

The Mailsián tradition is that of the four uncles of Shekh Chacho, Mailsi, Wairsi, Jairsi and Udhási, the latter had no sons, and the other three divided the country between them at Tihára on the Sutlej. (It is added that this gave rise to the name of that town, but this is extremely improbable.) Mailsi founded Malsián and most of the Rájpúts there are descended from his son Dhir whose tomb is on the road to Shahkot, though those of Nabi Bakhsh's *taraf* are descended from a subsequent settler, Dargáhi Khan, also of the Manj race. Talwan is stated to have fallen to Wairsi, and the share of Jairsi was allotted across the Sutlej.

The Talwan tradition.

This tradition, however, takes no account of the extensive possessions formerly held to the south of the Sutlej by the descendants of Shekh Chacho, the son of Wairsi; and Talwan tradition, in accordance with the genealogy already given, states that Rai Jít came from Athúr to Talwan, then a considerable city, and established a number of villages in the waste country to the north, settling families of different castes, and sinking a few wells in each. The Emperor Babar gave him 60 villages exempt from revenue, and entrusted to him the collection of the revenue in 300 more, giving him an 18 per cent. *talukdári* allowance on the revenues of the latter, and also the ferry dues of Talwan. The existing village on the high bank was established while the city existed. Talwan was deserted by the cultivators in the famine of S. 1840, but the Rájpúts brought them back. It was again deserted by many of them in the famine of S. 1870. The Sikh leader, Bhagel Singh, and the Rájpúts divided the *iláqa* peaceably, taking 50 or 60 villages each, and Bhagel Singh established a fort at Talwan, the Rájpúts also having a fort of their own. Ranjít Singh left the Rájpúts 25 villages in the Manj *iláqa*, and the lands held by them, but in S. 1884 (A. D. 1827) the Sindhánwála Sirdárs Lahna Singh and Budh Singh razed their fort and dispossessed them. They retired to Núrmahal, but some years after, on application to Ranjít Singh, were granted Rs. 1,000 each, 1,000 *ghumáos*, and Rs. 4 per annum from each village of the Manj *iláqa*, an allowance which they continued to enjoy until the commencement of British rule, when they

CHAP. I, C. Population. The Talwan tradition.

seem to have made no claim to it, or, if they did, failed to prosecute it effectually. The 360 *kherás* or villages of their *iláqa* extended to the Bein and to Ghurka on the east, and to Bijapur, beyond Shahkot, on the west, but in the town of Bilga, four *pattis* were held by tenants of the Ghorewáha Rájpúts and three by those of the Manj Rájpúts. Beyond Ghúrka, the Ghorewáha territory adjoined that of the Manj Rájpúts. The Aráins of Parji in the centre of the lowlands of the Nakodar Tahsil, and far from any Rájpút settlement, say that in Imperial times the whole of those lowlands belonged to the Talwan Rájpúts who took half the revenue, the other half being received by Government. Rai Jít had seven sons, of whom three left no children, one settled in Ajtani and one in Fattahpur. Of those who remained at Talwan, Rahmat Khan, Zaildár, was fourteen generations removed from one, and Fauju Khan, twelve generations from the other. Shamsh Khan, son of Fattah Khan the founder of Fattahpur, founded Shamshabad.

The Rájpúts of Talwan admit that the Nakodar *taluka* always remained distinct from that of Talwan, and that Rai Mallik, the founder of Nakodar, was a brother of Rai Jít, though he is not named in the genealogy above given.

The Nakodar tradition.

The Nakodar Rájpúts say that their ancestor Bába Mallik was one of four brothers, descended from Wairsi; Rai Bharo, who founded Bharowál beyond the Sutlej, Rai Izzat (evidently the same as Rai Jít), the founder of Talwan, Bába Mallik, the founder of Nakodar, and Manik Deo, the founder of Dhandowál. There are two *tarafs* of Rájpúts, named Raik and Milkani, descended from two grandsons of Mallik. Ghulám Ghauns, Zaildár, was 11th in descent from Mallik. Nakodar is said to have been founded in the recently deserted bed of a river. Its site is, however, considerably higher than the present bed of the Beín, a few miles distant, though not elevated above the surrounding country, and 27 villages were attached to Nakodar in Imperial times, Kángna, of Mailsián *iláqa*, and the Bhatti village of Alditta in Kapúrthala territory being on the boundary. Here Tára Singh Ghaiba and Jassa Singh Ahluwália are said to have been the Sikh conquerors of the Manj Rájpúts. Tára Singh conquered Nakodar and the country south of the Sutlej down to Dharmkot. He expelled the Rájpúts from the town of Nakodar, and gave the land to the Kánúngos, but restored the Rájpúts 20 years later. Talwan resisted the Sikhs, being promised assistance from the Rais of Raikot and Rája Sansár Chand of Kángra, but none was received, and Talwan and Jagraon fell into the possession of the Ahlúwália Chief, who also took Kot Isa Khan from Kádir Bakhsh Khan, son of Isa Khan.

The Bárahpind.

The Bárahpind is a smaller group of Manj Rájpút vallages near Phagwára and partly in Phagwára territory. Hadiabad, the original village founded by the brothers Nasirde and Hamirde is in the Phagwára *pargana*. It is the Hariabad of the map. The

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Population.

The Bárahpind.

other villages were settled from it, and are Daduwál, Ballowál, (now a *patti* of Daduwál), Sahírpur and Daulatpur in the Jullundur Tahsil close to the Phagwára boundary, and Unchhapind or Kharkhar, Naurang Shahpura, Maheru (now held by Jats), Sunrah, Pandwah, Darveshpind, and Harbhaunspur (now a *patti* of Darveshpind), all in Phagwára. The adjoining Manj villages of Ghurka and Sirháli are not included. Hadiabad appears as a *mahal* in the Aín-i-Akbarí.

Possessions of the Manj in Imperial times.

Amír Khan of Ghúrka, from whom Mr. Barkley obtained the genealogy already given, gave the following list of the possessions of the Manj Rájpúts in Imperial times. The Talwandi *iláqa*, 763 *kherás* or villages (south of the Sutlej); the Talwan *iláqa*, 360 *kherás*, Ghúrka being one of these; the Nakodar *iláqa*, 227 *kherás* (127 in the local account); the Jalalabad *iláqa* (south of the Sutlej) 360 *kherás*; the Bárahpind, 12 villages. The Nakodar Rájpúts say that Jalalabad, like Iso Khan Kot was founded by the descendants of Jairsi and the above genealogy may require correction on this point.

Some of the Manj Rájpúts remained Hindús for some time after the conversion of Shekh Chacho, but all are now Muhammadans. The Bhats of the Manj as well as the Bhatti Rájpúts now reside in Patiála, where the reigning family, though now Sidhu Jats also trace their descent from the Bhattís of Jaisalmer. In the *Aín-i-Akbari* though the Manj in the Jullundur Doáb are properly described by that name, south of the Sutlej they are called Main. The Manj have no sub-division called Main but the Ghorewáhas have. The Ghorewáhas say that this designation properly belongs to their kinsmen in the Ludhiána District. Possibly *Main* and *Manj* were confounded together at the Delhi Court.

Leading families of the District.

Of the fourteen Provincial Darbáris belonging to the District, three are of the house of Kapúrthala, namely, Kanwar Sir Harnám Singh, K.C.I.E., Sirdár Partáp Singh and Sirdár Charanjít Singh. One Sirdár Muhammad Hamdam, Tahsildár of Jullundur, is a political refugee and grandson of Sháh Sujah, Amir of Kábul. The remaining chief families of the District are, for the most part, the representatives of men who rose to importance during the last days of the rule of the Delhi Emperors in the Punjab, or a couple of years later. The history of few goes back further than 1759 A.D.

Assignment of revenue.

In Sikh times, a great part of the District was held in *jágír*. At the regular settlement, the demand of lands held revenue-free was stated to be Rs. 2,28,052, or nearly 18 per cent. of the total revenue. Their revenue now is Rs. 97,990. After annexation these grants were enquired into; some were resumed and some continued, mostly for the life of the incumbent, and subject to a deduction in lieu of the contingent of troops which the grantee had been required to supply in former days. This reduction or commutation was calculated sometimes at a certain share of the grant, and sometimes at so much per trooper, usually Rs. 16 per mensem, besides charges for equipment. Among these *jágírs* were villages which had been acquired by the sword by various adventurers, about 1759 A.D. (Sambat 1816), when the power of the Delhi Empire was finally broken. These were treated as the other grants at first, but subsequently a further investigation was made, and, in 1857-58, all such conquest *jágírs* (*jágír ba zor-i-shamsher*) were continued in perpetuity to the male heirs of the incumbents of "the year of primary investigation," which is ordinarily 1846 A.D. As a rule, it was directed that part of the *jágír* should be resumed on the death of such incumbents. The evolution of the conquest *jágír* grants will be found in Appendix III of Mr. Barkley's "Directions for Revenue Officers." A special register of the conquest *jágírs*, corrected up to date, has been prepared and made over in duplicate to the District office. The principal *jágírs* now existing are the following :—

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Population.
Assignment revenue.

Tahsil.	Name of Jágírdár.	No. of villages.	Revenue of Jágír	Tenure of jágír.	Remarks.
1	2	3	4	5	6
			Rs.		
Jullundur ...	Gúrú Nau Nihál Singh of Kartárpur.	4	11,525	In perpetuity ..	Provincial Darbári.
" ...	Sirdár Amr Singh of Naugaja	6	1,390	For life.	
" ...	Sirdárs Achhar Singh and Jawála Singh of Aláwalpur.	1	2,005	Conquest.	
" ...	Rattan Singh and others of Jalbhah and elsewhere.	4	1,809	Conquest ...	Numerous shareholders.
" ...	Sirdár Dewa Singh and another of Bahram.	1	1,355	Do.	
" ...	Sirdár Basáwa Singh of Laroa.	1	1,000	Do. ...	Provincial Darbári
" ...	Ghulám Ahmad Khán of Dhogri.	1	800	In perpetuity.	
" ...	Mohant Jhanda Ram of Kartárpur.	2	600	For maintenance of *dharmsála*.	
Nakodar ...	Sirdar Amar Singh of Bálúke	2	665-8	Perpetual, subject to Rs 140 annual *nazarána*.	
	Sirdárs Nihal Singh, Naráin Singh and Amar Singh of Shahkot.	22	7,122	Conquest.	
	Bába Khem Singh of Kalhar, in the Báwalpindi District	16	6,115	For life.	
	Sirdárs Mit Singh, Hira Singh and others of Dhandowál.	4	4,849	Conquest ...	Sirdár Mit Singh is a Provincial Darbári.
	Sirdár Attar Singh of Dháliwál.	1	2,712	Do.	
	Sirdárs Jiwan Singh, Ialái Singh and Bhagwán Singh of Thabalke.	1	542	Do.	
	Talab Hussain, Ahmad Ali Shah of Dherián Mushtariar.	1	369	In perpetuity .	Half each.
	Jit Singh, Prem Singh, and Rám Singh of Maháru.	1	610	...	
Phillaur ...	Sirdárs Balwant Singh and Shiv Narain Singh of Moron	6	5,273	Conquest.	
" ..	Sirdárs Hari Singh, Dalip Singh and others of Thalla.	6	2,723	Do.	
" ...	Sirdár Sundar Singh and others of Sirháli.	2	1,254	Do.	
Nawáshahr	Budh Parkásh of Amritsar .	1	2,017	For maintenance of building.	The building is the Akhára Saglánwála in Amritsar.
" ...	Naraindar Singh of Anandpur, in Hoshiarpur.	1	1,282	For life.	
	Sirdar Amar Singh of Mukandpur	11	828	Conquest ...	Provincial Darbári.
	Sirdar Amar Singh of Kaleián	1	896	Do.	
	Sirdar Kirpa Singh and others of Sirhál Kazián	1	698	Do.	

The leading families of the District will be found fully described in Massy's "Chiefs and Families of Note in the Punjab" and their pedigrees brought up to date in the Appendix published in 1899 by the Punjab Government Press.

CHAP. I, C. Population. Kapúrthala.

The following members of the house of Kapúrthala have their residence in Jullundur District:—Kanwar Sir Harnám Singh, K.C.I.E., late member of the Governor-General's Council and of the Provincial Council, Sirdár Partáp Singh, Honorary Magistrate and his brother Sirdár Daljít Singh and Sirdár Charanjít Singh.

The Sodhís of Kartárpur.

Gurú Nao Nihál Singh of Kartárpur is a Sodhi Khatrí and a direct descendant of Rám Dás the fourth Gurú. Gurú Rám Dás was twentieth in descent from Sodhi Ráe, after whom the clan is called. Sodhi Ráe was the son of Kál Ráe, brother of Kálket, from whom the Bedís are descended. The history of the seven great Sodhi Gurús has already been given in Section B and an account of the religious leadership of the present family is given below.

Dhir Mal, first cousin of Gobind Singh, is the immediate ancestor of the Kartárpur family. He was a brave, ambitious man, who seized lands in the Doáb worth Rs. 75,000 per annum. He died in 1677, and several villages were founded by his immediate successors. Fifth in descent from him was Gurú Sádhu Singh who held the property all through Mahárája Ranjít Singh's reign; he was often at feud with his neighbours, the Ahlúwáliás of Kapúrthala; but the latter were kept in check by the Mahárája, who regarded the Sodhís with peculiar favour. Sádhu Singh was also on good terms with the chiefs of the Cis-Sutlej States, and he received substantial *jágírs* and occasional presents from the Rájás of Patiála, Jínd and Nábha. Mahárája Ranjít Singh presented him with the houses and gardens attached to the Baoli Sahib in Lahore City, which still yield a handsome revenue. This Baoli or well, with the chamber above, is said to have been originally the abode of Gurú Arjan. But, during his absence on one occasion the Kázis of Lahore plundered the place and threw Arjan's servants into the well, burying them in the *debris* of the wrecked building, and making a mosque on the site. Years afterwards, in 1834, Mahárája Ranjít Singh fell ill and dreamed that he would not recover unless he bathed in the Baoli Sahib of Gurú Arjan. But no one knew of Arjan's Baoli or where it had stood. At length a flower-seller came forward who said he had heard from his father that the Kázis' mosque was built upon the ruins of the Baoli of Arjan. The mosque was forthwith destroyed, and the well below was discovered, with the bones of Arjan's servants lying at the bottom, covered with chains. Then they cleaned the well out, and the Mahárája had his bath, and recovered. And he ordered that every servant in the State should pay in a day's pay; and the Rs. 70,000 thus collected were expended upon the restoration of the Baoli Sahib in all its original splendour. The shops at Lahore, in the Bázár now called Dabbi, were made over to the Gurús of Kartárpur to assist them in maintaining the Baoli in a proper state of repair. These shops yield an income of

CHAP. I, C.
Population.

over two thousand rupees. The grant was continued to the family by the British Government.

The Sodhís of Kartárpur.

Gurú Sádhu Singh's lands were estimated as yielding Rs. 63,000 when the Jullundur Doáb was taken over in 1845-46. He had been holding certain villages on lease worth Rs. 5,000 per annum. These leases were cancelled under our administration, as they were found to affect the cultivators injuriously; and his *jágírs* were reduced to Rs. 19,694, of which Rs. 10,944 were confirmed to the family in perpetuity, subject to a service commutation of one-fourth. The Gurú's behaviour throughout the Mutiny crisis was all that could be desired. This was recognised in 1861, two years after his death, by the release of the perpetual *jágír* from the burden of a service charge.

Sádhu Singh was succeeded by his son Jawahar Singh, a man of weak character and intemperate habits. He latterly became incapable of managing his affairs, and Government was forced to interfere to save the estate from utter ruin. In 1877 the management of the property was made over to the Deputy Commissioner of Jullundur, and a loan of Rs. 1,64,000 was sanctioned at a low rate of interest to meet the more pressing claims which has now been entirely paid off.

Gurú Jawahar Singh died in 1882. He left a son, the present Gurú, who was born one year before his father's death. His income is about Rs. 41,500 including *jágírs*, *muáfis* and profits on lands, house-rent, offerings at fairs and miscellaneous items. He was educated by Lála Molak Rám and knows Gurmukhi, Persian and English. The estate passed from the management of the Court of Wards in November 1902 on the Gurú's attaining his majority.

The Sirdárs of Aláwalpur. Purser, 3, 59.

The Sirdárs of Aláwalpur are Bains Jats, originally of Máhalpur, in Hoshiárpur, and their family has belonged to this Doáb from time immemorial; but it rose to eminence through its connection with the Nábha State, and in history is generally called Jalawála, from Jala, a village in Nábha, about four miles south-west of Sirhind. In 1759 Chaudhri Guláb Ráe is said to have made himself master of Jalbhah and two neighbouring villages, near Adampur, after which he attached himself to the Nábha family, and took up his residence in that State. He had five sons, of whom we are concerned with only two, Amar Singh and Himmat Singh.

Amar Singh's son was the General Rám Singh who, it is said, was employed by the Sikh Government, in 1845, to induce the Nábha Rája to prove false to the English (*The Rájás of the Punjab*, pp. 411—414). He was afterwards employed as Judge (*adálati*) at Lahore and Gujrát. He died in 1852, and his grandson, with other members of the family, resides at Jala, in Nábha.

CHAP. I.C. Population. The Sirdárs of Aláwalpur.

Himmat Singh was employed in various negotiations for the greater Phúlkián Chiefs with the British authorities, Mr. Metcalfe and Colonel Ochterlony, which he conducted with such skill that he acquired valuable *jágírs*, not only in Nabha, but also in Patiála and Jínd. About 1812, the Rája of Nábha introduced him to Ranjít Singh, who gave him the *iláqa* of Aláwalpur, which had lapsed. He also got Datárpur, Khera, Acharwál and Kutahra in Hoshiárpur and Machhiwára in Ludhiána, and subsequently *jágírs* in Multan and Pesháwar, besides Kalál Mazara'a and other villages in tahsil Samrála, which Fatah Singh, Ahlúwália, gave him. (1) Part of this last grant is still in the family. Albel Singh, eldest son of Himmat Singh, was killed in the Jhang campaign in 1816. When Himmat Singh died, in 1829, his *jágírs* were largely curtailed through the influence of the Jammu family, and what was left went to Achal Singh, son of, and Kishan Singh, brother of, Albel Singh, who resided, the former at Aláwalpur, the latter at Dhogri. Kishen Singh died in 1841 (?) in the Kohát campaign, and his *jágírs* were resumed, as his son, Basáwa Singh, was a minor and could not discharge his duties. But Basáwa Singh retained some of the Ludhiána estates, where his widow, Mussammát Bishan Kaur, has a small revenue-free-grant in Kalál Mazara'a. Dhogri went for a time through the influence of the Shaikhs to Abdus-Samad Khán, an Afghán, of Dhogri. On the introduction of British rule, Sirdár Achal Singh was exempted from supplying eighty *sowárs* which he formerly provided, and his *jágírs* were reduced to 6½ villages, assessed at Rs. 9,180 at the regular settlement. On his death, in 1857, his sons, Sirdárs Partáb Singh and Ajít Singh, were given a pension of Rs 2,000, which was subsequently (1874) changed into a grant of three-quarters of the revenue of Aláwalpur, now worth Rs. 2,065 per annum, to descend in perpetuity to the male heirs of Sirdár Achal Singh. These are now represented by Achar Singh, son of Partáb Singh (b.1875) and Gurbachan (b. 1891) and Gurcharan (b.1895) grandsons of Ajít Singh.

The Diwán of Kartárpur. The Mohants of Sura.

Rám Chand, son of Balu Mal, Khatri, belongs to the family of hereditary Diwáns of the Gurús of Kartárpur. He is Zaildár of Kartárpur. Mohant Jhanda Rám holds a *jágír* of Rs. 800 at Sura of which place he is Zaildár. He is *gadi nishin* of the shrine founded by Bhai Bhara, occupied by Udasís of Gurú Sangat Sahib. Bhai Bhara helped Sirdár Baghel Singh against Qadir Bakhsh in the Sikh rising of Sambat 1816 and obtained the *jágír* for his services. Jhanda Rám is fifth in succession to him.

(1) MacGregor (*History of the Sikhs* I, 167) says: "Himmat Singh of Jilleewál, who was Vakeel of Juswánt Singh of Nabha, deserted from his master, and took service with the Maharájáh. He became Wuzeer or prime minister, and received Aláwalpur *purgunah* in *jágír*" This account is hardly consistent with the subsequent relations of the family to Nábha. The date according to MacGregor would be 1809. Mr. Barkley says the family property in Jala was confiscated when Himmat Singh left the Nábha service. This supports MacGregor's story. The above is Sirdár Ajít Singh's account of the affair.

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Population.
The Sirdárs of Laroa.
Purser, 8, 59.

Dasaundha Singh was a Dhilon Jat of Jhabhál, in the Amritsar District and a half-brother of Baghel Singh, leader of the Karora Singhia Misl. He crossed the Beás in 1759, and seized some villages in the north of Jullundur Tahsil. These the family retained under Ranjít Singh, supplying in return a contingent of twenty-six horsemen, whose services were valued at Rs. 2,420 annually by the British Government on annexation; the revenues of three villages being resumed in lieu thereof. To Sudh Singh, grandson of Dasaundha Singh, the villages of Laroa, Mádhopur and Dhada Sanora, valued at Rs. 4,600 were released for life, but on his death, in 1851, Madhopur only was continued to his son Basáwa Singh. On the revision of the *jágír* records in 1857, Laroa was released for ever as a Conquest Tenure to Basáwa Singh and his lineal heirs. This *jágír*, under the settlement is worth Rs. 1,000 per annum.

Sirdár Basáwa Singh is a Zaildár, drawing Rs. 190 per annum, as well as a *sufedposhi* allowance of Rs. 100. He is lambardár of Laroa, Jullundur Tahsil, where he lives, owning forty *ghumáos* of land. He is connected by marriage with the Garewáls of Raipur, in Ludhiána. He is a Lieutenant-Governor's Darbári. He has one son, Achhar Singh, born in 1885.

The Sirdárs of Bahrám.

The Bahrám family migrated from the Amritsar Manjha about 140 years ago. Their ancestor Lál Singh owned three villages at his death, and of these Bahrám in this District fell to his son Chanda Singh; his other son Guláb Singh was deprived of his rights by Ranjit Singh, and maintained himself upon 140 *ghumáos* of land in Bahrám, made over to him by Chanda Singh. The latter had accompanied Ranjít Singh on several expeditions in command of a small body of horse which he maintained in return for his *jágír* of Bahrám. He was killed in a skirmish near Pesháwar in 1843. He was succeeded by his son Dewa Singh, born in 1825. He also was in many fights in his younger days, and was present when Bannu fell to Ranjít Singh's troops in 1823. At annexation the village of Bahrám was given in *jágír* to the three sons of Chanda Singh, Dewa Singh, Daya Singh and Jawáhar Singh, and to his brother Guláb Singh, subject to a deduction of Rs. 1,150 in lieu of service. Guláb Singh's share was resumed on his death in 1847. In 1857, on the death without issue of Daya Singh, it was decided that two-thirds of the revenue of the village should be released to the lineal heirs of the holders, namely, Dewa Singh and Jawáhar Singh, and they now enjoy a *jágír* of Rs. 1,350 per annum, as fixed at the settlement. They are also joint owners of 48 *ghumáos* of land in Bahrám, and of 112 in the village of Doburji, in Amritsar.

Sirdár Dewa Singh has been blind for some years past. He is always forward in his offers of service to Government, and was useful to Colonel Lake, the Deputy Commissioner, during the Mutiny. He has had four sons Basant Singh (died 1875), Bhagat Singh, Jaswant Singh and Fateh Singh (died 1866). The first

three have male descendants living. The line of Jawahar Singh is represented by his son Hukam Singh.

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The Sirdárs of Naugaja. Purser, S. 69.

The family of Naugaja goes back to one Fíroz, a Tunwar Rájput of Delhi, who, eleven generations ago, settled at Mauza Khokhowál in Amritsar. His descendant Rám Singh, surnamed Dharvi, the robber, joined with a freebooter Bhagel Singh in seizing ten villages in the Jullundur, Gurdáspur and Amritsar Districts. His son Sirdár Mahtab Singh was in the army of Máhárája Ranjít Singh, at the head of two hundred horsemen, seven of whom were maintained by him as a charge on his *jágír*. He made over his patrimony to his four sons while still a young man, of whom Sirdár Amar Singh, now the head of the family, received the Jullundur villages of Naugaja, where he resides, Isápur, Mokhe and Mor. The revenue (Rs. 2,700) was released to him for life, Rs. 1,670 being deducted in lieu of service; at the settlement the demand was enhanced in all four villages, increasing the value of his *jágír* by Rs. 370 a year. The Sirdár also owns 150 *ghumáos* in the village of Vila, in Tahsil Batála, Gurdáspur District. His nephew, Narain Singh, is the headman of Vila Bajju in the same tahsil. The family has considerable local influence, and its members are allied by marriage with many leading families in the Manjha and in this District.

The Sirdárs of Makandpur. Purser, S. 68.

In the reign of Shahjáhán, the ancestors of the Sirdár of Makandpur, Gil Jats by clan, were Chaudhrís in the Jullundur Doáb, and managed to make themselves masters of seventy villages on the north bank of the Sutlej. They built Makandpur, Nawashahr, where the family now has its head-quarters. Their chief enemies were the Jaijún Rájputs, the old proprietors, whom they gradually managed to oust by fighting or intrigue. There is an anecdote told in the family that Ganga Rám, one of the Makandpuriás, in public Darbár tore up a *sanad* of the Emperor Shahjáhán, confirming the Rájputs in their rights of ownership. The matter was quickly reported, and Ganga Rám was summoned to answer at Delhi for his disrespectful conduct. He pleaded that he had acted in the interest of his Sovereign, inasmuch as the Rájputs were notoriously bad cultivators, and the land was certain to thrive in the hands of the Jats. There was sufficient wisdom in the argument to secure condonation of the offence, and Ganga Rám and his brothers were maintained in possession of the patrimony of the Rájputs. But the latter were not prepared to accept this *ex parte* decision without protest. They murdered Ganga Rám on the earliest opportunity, and attempted to take back their old lands by force. They were defeated, however, by Chhaju Mal, cousin of Ganga Rám, who took from them a considerable portion of what remained of their holdings. The fighting went on from year to year with varying results. Finally, Chhaju Mal and all the members of the family except one boy, Zoráwar, were killed off by the Rájputs, who became once more masters of the situation.

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Zoráwar's mother fled with him to her father's house. She was summoned thence later on by the Muhammadan Governor Adina Beg, to take over thirty-five villages of the old possessions; the Rájputs, as predicted by Ganga Rám, not proving punctual in the payment of the State demand. Zoráwar's grandson, Bhup Chand, was the first Sikh in the family. He was follower of the celebrated fanatic Bedi Sahib Singh of Una, Hoshiárpur, and while still a mere lad, accompanied him on his expeditions south of the Sutlej against Maler Kotla and Raikot in 1794-1798. Bhup Singh's natural energy and love of adventure were, however, checked by an accident which left him blind before he had reached his prime, and he never attained a position of much significance. His elder son, Guláb Singh, was killed in 1838, fighting in Ranjít Singh's service. Bhup Singh died in 1865. On the accession of the British the Makandpuria claims to headship were ignored except in Makandpur itself, of which one-fourth the revenue, now yielding Rs. 830 per annum, was released to Bhup Singh and his lineal male heirs. The *jágír* has since passed from his son Partáb Singh, who died in 1871, to present holder Amar Singh, his son, born in the same year. He owns 1,080 *ghumáos* of land in Makandpur and Sukar, tahsil Nawáshahar, and is a Zaildár. His name is on the Lieutenant-Governor's Darbár list. He has married a daughter of Sirdár Bakhshish Singh of Khaman Kalán in Patiála and has two sons Kuldip Singh and Safhajat Singh.

The Sirdárs of Kalerán. Purser, 3, 58.

The Kalerán Sirdárs belong to one of the few important Khatri families of the District. The others are the Sodhís of Kartárpur and Bedís of Malsián. Dharm Singh, Karm Singh and Hardam Singh were Sangar Khatrís of Amritsar. They were grandsons of Bulákí Dás and Bihárí Lál, who were weighmen *(dharwái)* to Gurú Rám Dás, the fourth Gurú. As he died in 1581 A.D., and Dharm Singh and his two companions did not come to Jullundur till 1759 A.D., it is probable that, "grandson" in this case merely means a descendant, or else that the Gurús have been confused. In any case these three Khatrís came here and seized on the Banga *iláqa*, which consisted of 240 villages. While doing this they were involved in a quarrel with the Phagwára Chaudhrís, and Karm Singh was killed in fight at Hadiábád. Hardam Singh went to Hoshiárpur, in which district his descendants, it is said, still live. Dharm Singh retained Banga and brought all the surrounding chiefs, such as the Sirdárs of Gosal, Makandpur, Baghaura, Sirhál Kázián, and the Chaudhrís of Phirála, under his sway. He was evidently a well-known Chief, as historians have considered it sufficient to mention him as Dharm Singh of Amritsar. He is the Sirdár whose son is shown in the list of chiefs given in Appendix B of the Rájás of the Punjab, as holding Máhalpur, worth Rs. 1,61,901, and disposing of 400 horsemen. In 1804 A.D., Ranjít Singh seems to have levied black-mail from him (Prinsep's *Runjít Singh*, p. 55).

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The Sirdárs of Kalerán.

Dharm Singh had five sons. The descendants of two, Harsa Singh and Gúrsá Singh, live at Anandpur in the Una Tahsil of Hoshiárpur; one Jai Singh died without sons, and needs no further mention; two, Gajá Singh and Nihál Singh succeeded Dharm Singh in 1806 A.D They accompanied Ranjít Singh's army to the siege of Multan, and were allowed to retain some of their estates on supplying a contingent of troopers. On the introduction of British rule, four villages, worth Rs. 6,000, were left to the family for life. Three have been resumed, but Kalerán is held in perpetual *jágír* as a conquest tenure. Nihál Singh died without issue, and the present representatives of the family, who are not men of any importance, are descendants of Gajá Singh. From paragraph 31 of the Una Settlement Report it would seem that some of the Hoshiárpur *jágírs* were resumed in 1815 A.D., after some resistance by Harsá Singh, and given to Jamadár Khushál Singh. One Lál Singh, who said he was of this family, made two attempts in 1874 and 1877 to get his claims recognized. As Mr. Barkley rejected his application on the former occasion, it was probably not well-founded. But it is melancholy to see a once really influential family so reduced.

The Sirdárs of Sirhál Káziáu. Purser, 3, 58

The Sirdárs of Gosal, Sirhál Káziáu and Baghaura, and the Chaudhrís of Phiála were never men of much note here. The Sirdárs of Sirhál Káziáu are descended from Dona Singh and his nephew, Jodh Singh, Malhí Jats of Bágrián, in Amritsar, who were retainers of Krora Singh, and acquired several villages in Jullundur, Hoshiárpur, Ludhiána and Ambala. The present Sirdárs hold part of Sirhál Káziáu, worth Rs. 698 per annum, as a Conquest Jágír, and get a cash allowance from two villages in Ambala, Múngarh and Rakálí. The Sirdárs of Baghaura are great grand-sons of Sirdár Diál Singh, a Khatri of Salena, in the Ferozepore District, who acquired by conquest, about A.D 1759, villages in Jullundur, Hoshiárpur, Ambala and Ferozepore. The Jullundur villages are Jagatpur and Baghaura, still held partly in *jágír*, as a conquest tenure, worth Rs. 958 per annum. In Ambala, the family held (or holds) the Kharar *iláqa* (page viii, Appendix I, Ambala Settlement Report, Northern Parganahs), in Hoshiárpur, Hiránpur and in Ferozepore, Salena. The Bedís of Gunáchaur settled there about A.D. 1825.

The Sirdárs of Baghaura Purser, 3, 58

The Sirdárs of Moron Purser, 3 57.

The founder of the Moron family was Sahaj Singh, a Bhangu Jat of Makhowál, in Amritsar, who, in 1759, visited the Jullundur Doáb and annexed fourteen villages yielding about Rs. 20,000, between Phagwára and the Sutlej. His grandson Diál Singh was allowed by Mahárája Ranjit Singh to continue in possession of twelve of these villages under condition of providing twenty-three *sowárs* when required for service. Diál Singh's son Fatah Singh rose to the rank of Colonel in the Artillery. He went back to the plough on the break-up of the Sikh army. Four villages were resumed at annexation in lieu of the services of the twenty-three

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horsemen. In 1858, when the conquest *jágír* holdings were being revised, it was settled that the revenues of the villages of Asaor and Fatahpur should revert to Government on the death of Sirdár Diál Singh, who was allowed to hold them for life subject to an annual *nazarána* deduction of Rs. 678. Six villages, with an aggregate revenue of Rs. 7,500, were confirmed to Diál Singh and his lineal male heirs subject to a deduction of half the revenue. The present head of the family, Balwant Singh is, with his brother, at the Chief's College, Lahore, and the estate is under the Court of Wards. In addition to the *jágír* already specified, he is owner of 688 *ghumaos* of land in Moron and of seven hundred *ghumaos* in a village in Ambala, yielding about Rs. 4,000 per annum.

The Sirdárs of Sarháli. Purser, 3, 57.

Náhar Singh, a Mán Jat, of Man, Tahsil Batála, Gurdáspur, founder of the Sarháli family, is said to have crossed the Beás in 1759 and seized upon several villages in Phillaur Tahsil. He became rich and built a handsome Bunga or rest-house close to the Darbár Sahib at Amritsar, which is still owned by his descendants, and known by his name. His son Diwán Singh and grandson Dalel Singh were killed in Mahárája Ranjít Singh's service. Budh Singh and Fatah Singh, sons of Dalel Singh, were allowed a third share in an assignment valued at Rs. 30,000, made by the Mahárája under the usual conditions of service. Several members of the family held high military appointments and distinguished themselves on various occasions Sirdár Subh Singh was a General in the Sikh Army, and met his death before Multan. At annexation the brothers, Budh Singh and Fatah Singh, were confirmed as life-jágírdárs in the villages of Sarháli and Chak Andhián, valued at Rs. 2,450. On his death, in 1852, Fatah Singh's share lapsed, a life-pension being granted to his widow. One-quarter of the village revenues was assigned to Budh Singh's son Karpál Singh, and to his lineal male heirs who are now holding. They own thirty *ghumaos* of land in Sarháli, 100 *ghumaos* in Sarai Játan (Kapúrthala), and fifty *ghumaos* of the original partrimony in Mán, Tahsil Batála, Gurdáspur. The present head of the family, Sundar Singh, was for some time a Naib-Tahsildar, but resigned on his father's death in 1883. He and his brothers have a good deal of local influence, and they are connected by marriage with good families in Jullundur and Ludhiána.

The Sirdárs of Thala. Purser, 3, 57.

Mahan Singh, the great-great-great-grandfather of Sirdár Dalíp Singh, was a Ladhar Jat Sikh, who in 1760 seized ten villages in Phillaur Tahsil, and was allowed by Ranjít Singh to retain them, subject to the furnishing of twenty-three horsemen. He had three sons, of whom two Ganda Singh and Budh Singh had issue, and died in 1828. On annexation a summary settlement was made with Mahan Singh's representatives, who agreed to pay Rs. 17,100 per annum on the ten villages. Four of these later on were resumed by Government in lieu of the services of the horsemen. Again in 1847-48, two more villages were resumed on the

death of Nahal Singh, grandson of Budh Singh, and Ganda Singh, pensions being granted to their widows and children. Further resumptions followed as other members of the family died. During the revised settlement the shares actually enjoyed were ascertained to be as follows:—

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	Rs.
Jaimal Singh (great-grandson of Budh Singh) ...	565
Two sons of Sher Singh (great-grandsons of Budh Singh)	565
Two sons of Dewa Singh (great-grandsons of Budh Singh)	280
Chuhar Singh (grandson of Ganda Singh [1]) ...	655
Two sons of Bishan Singh (son of Ganda Singh) ...	655

In all, Rs. 2,720. There was also a life-pension of Rs. 478 to the widow of Kishan Singh, the grandfather of Jaimal, Sher and Dewa, which lapsed on her death in 1886. Chuhar Singh's grant was continued on his death in 1886 on his sons Hira Singh and Indar Singh.

The family is one of some local importance, and its members have always been forward in offers of assistance to Government. Sirdárs Jaimal Singh and Bishan Singh were deputed to guard the Lasara Ferry on the Sutlej when the troops at Jullundur mutinied in 1857. Sirdár Dalip Singh is the son of Jaimal Singh and lives at Thala, tahsil Phillaur, which is wholly owned by his family. His share is about two hundred and sixty *ghumaos*. He is a Zaildár. Natha Singh, son of Dewa Singh, is a Dafadár in the 7th Bengal Cavalry Bishan Singh's son, Gurdit Singh, was Tahsildar of Nawashahr, and is a *safedposh*. He has recently received ten squares on the Chenáb Canal.

The Kákars of Phillaur. *Purser*, 3, 38

The history of the Kákars of Phillaur has already been given (Section B): all that need be added here is that, Sirdární Rúp Kaur, widow of Sirdár Megh Singh, held Paddí Jágír in Phillaur till her death in 1878 when it was resumed. She was succeeded in her other property by her adopted son, Sher Singh, now dead. His son Ajít Singh resides at Paddí Jágír.

Nakodar.

With the exception of the Bedis of Malsíán, all the leading families of the Nakodar Tahsíl were founded by members of the Dalawála Confederacy. These families are those of the Sírdars of Kang, Shahkot, Dhandowál, Bálúke, Dhálíwál and Thábalke.

The Sirdárs of Baloki. *Purser*, 3, 56.

The Sirdárs of Baloki say that, 400 years ago, their ancestor, a Jat, named Mong, emigrated from Ghazni, in Afghánistan, and founded a village which he called Kang after the name of his clan. In the tenth generation from him or 150 years ago, one Sadhána was *Chaudhri*, or headman responsible for the payment of the revenue, of a certain tract of country, and held ten wells free

[1] Chuhar Singh is omitted in the pedigree shown in the Appendix to Griffin and Massy. But he is shown in Massy.

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Population.
The Sirdárs of Balokí.

of revenue. He had two sons, Amríka and Bhúmián; from Bhúmián were descended the Sirdárs of Kang which line became extinct in 1896 with the death of Bhagwán Singh, son of Sirdár Nihál Singh; its history is given in Purser's Settlement Report and in Massy's Chiefs. The son of Amríka was Tárá Singh Ghaiba from whom the Sirdárs of Balokí are descended. His history has been related in Section B. Tárá Singh Ghaiba had three wives. The first was Ráj Kaur of Moga. Her son was Dasondha Singh, who has already been mentioned as married to Bíbí Chand Kaur of Patiála. He and his mother lived at Dakhní, and when he grew up he rebelled, and Tárá Singh had to lay seige to the fortified imperial *sarai* at that village. Although he was supported by the Ráe of Kot, his operations were not successful, and, finally, other Sirdárs stepped in and made peace by which Dasondha Singh remained in possession of Dakhní and the villages attached to it. He retained this estate for a short time till his own death, when it was made over to Bedí Sáhib Singh by Ranjít Singh.

By his wife Sirdárni Chand Kaur, daughter of Dargahi, a Jat of Narangwal, in the Raikot State, Tárá Singh had a son Gujar Singh, to whom Ghumgrána and its villages to the south of the Sutlej were assigned. When Tárá Singh died, the major Phúlkián Chiefs and the Sirdár of Ladwa besieged Ghumgrána, but were obliged to desist by an order from Ranjít Singh, who at once sent an army and seized the fort and estate for himself. The greater part he gave to Sirdár Karam Singh of Nagla, but Patiála and Jínd shared in the booty. Gujar Singh was obliged to fly to Patiála, where he was given two villages, Nain and Masúnfán, but they seem to have been resumed on the death of Lehna Singh. Practically nothing is known here of this branch of the family.

Tárá Singh's third wife was the martial Ráni Rattan Kaur, better known among the people as Abarwálí. She was the daughter of one Gurdás, of Doda Manta, in Farídkot, and was the mother of Jhanda Singh. To his share fell Nakodar and Mahatpur, which were seized by Ranjít Singh shortly after Tárá Singh's death and placed under Diwán Mohkam Chand: Dharamkot also fell in part to him, but mostly to one Gharba Singh of Bhartgarh [1]. The Maháraja was ultimately induced to recognise Jhanda Singh's rights to maintenance, and accordingly allowed him a half share in Baloki and Sharakpur. He had however already given the entire villages to some Udási Sádhs and Akális. The former refused to surrender possession, and Jhanda Singh was obliged to eject them by force. His mother, Ráni Ratan Kaur, took refuge in the British Cantonment of Ludhiána, and was thore granted a maintenance allowance of Rs. 1,800 per annum. At annexation Sírdárs Narmal Singh and Bakhtáwar Singh, sons of Jhanda

(1) He is probably the Gharba Singh killed at Naushera in 1823 (Prinsep, p. (139) and may have belonged to the family of Kapúr Singh, Chief of the Faizullapuriás (*The Rájás of the Punjab*, p. 57).

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The Sirdárs of Baloki

Singh, possessed jointly one-half of the two villages already mentioned. Under orders passed in 1847, they were maintained in these *jágírs* for life, subject to an annual service commutation payment of Rs. 280; the share of each to lapse at death. On the death of Sirdár Bakhtáwar Singh, childless, in 1873, a small pension was passed to his widows. Sirdár Narmal Singh's *jágír* was in like manner resumed in 1878, a life-pension of Rs. 200 per annum being granted to his widow. Narmal Singh was a Subadar in the British service, and had proved himself a gallant soldier.

The case of his son Amar Singh was represented to Government by Mr. D. G. Barkley, Deputy Commissioner of Jullundur in 1874, and it was ruled that Sirdár Narmal Singh's *jágír* share, in Balokí and Sharakpur should descend to his son Amar Singh, and thence integrally to a selected male heir, the successor on each occasion to be chosen by Government. The compassionate allowance to Narmal Singh's widow was of course resumed, and the grant subjected to an annual *nazarána* deduction of Rs. 140. The value of the holding under the revised settlement is Rs. 685 per annum. Sirdár Amar Singh lives at Baloki, in which village he owns about forty *ghumaos* of land; he has recently received 5 squares of land on the Chenáb Canal where his son Jhahan Singh lives. He is married to a daughter of Sirdár Suján Singh, Jágírdár of Karari, tahsil Jullundur. The other members of the family are well connected by marriage.

Sirdárs of Sháhkot and Dhandowál.
Purser, 3, 56.

The Sirdárs of Sháhkot and Dhandowál are Badechha Jats, and are descended from the same ancestor, who, according to their account, was Amrika, a resident of Dhyánpúr, in Amritsar. About 150 years ago, he settled in Kang and inherited the property of his mother's father, (1) and his sons, Sujan Singh, killed at the capture of Nakodar, Mán Singh and Dán Singh became members of Tárá Singh's band and were given villages about Shahkot, Bopáráe and Ráepúr Báhia (now Ráepúr Gújrán), in Nakodar, and in Dharmkot, Márí, and Tihára to the south of the Sutlej. On the break-up of the Dalawála Confederacy, the descendants of Dán Singh seem to have been completely despoiled, but those of Suján Singh and Mán Singh retained part of Sháhkot and Dharmkot on submitting to Ranjít Singh. The British Government resumed the Dharmkot estates, in lieu of service *sowárs* and released part of Shahkot for life. This grant was changed to a Conquest Jágír in 1858. The family of Dán Singh lives in Shahkot where it owns some land. The descendants of Suján Singh live there, too, and those of Mán Singh reside in Dhandowál. Sirdár Narain Singh, Zaildár of Sháhkot, is the son of Sirdár Gurbakhsh Singh, great-grandson of Suján Singh. Sirdár Bhúp Singh was the son of Sirdár Bhág Singh, eldest son of Mán

(1) This account does not agree with what has been already said that their mother was Tárá Singh Ghaiba's sister. But, no doubt, "sister" is a very indefinite term among the country-people.

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Singh. His widows have a pension of Rs. 1,200 per annum, and one of them is a lambardár of Shahkot. The *jágírs* of the family are situated in Shahkot, Dhandowál and 22 other villages, and are worth Rs. 11,971 per annum, of which about three-fifths belong to the Shahkot branch. Sirdár Mit Singh, Dhandowál, is the Senior representative of both families.

Other Dalawála Chiefs.

The most important members of the Dalawála confederacy whose estates lay on this side of the river and who are no longer represented in Jullundur, were the Kákars of Phillaur and the Sardárs of Awar, a village eight miles due west of Ráhon. The founder of the Phillaur family was Tárá Singh, a Kang Jat, of Kang Kálan (a Nakodar village adjoining that of Tárá Singh Ghaiba), who was called Kákar because his beard was of a chestnut colour (P. Kakka). He had a dispute with one Lába, about the revenue, or some high-handed proceeding of his own, and in consequence left Kang Kalán and founded the neighbouring village of Kákra. He then joined Tárá Singh Ghaiba, and acquired much booty at Kasúr, and became leader of an independent detachment. With this he returned to Jullundur, killed Lába, and being joined by his own brother, Kaur Singh, took possession of Phillaur, including the imperial *sarai*, and the neighbouring villages. Among these were Nangal and others which they gave to Sirdár Bhág Singh, the founder of the Dhálíwál house. The Kákars were at the battle of Sirhind, in 1763, and though Tárá Singh is not entitled to the honour of having slain Zain Khan, he got what he probably valued more—domains at Kotála and Siháln, about ten miles to south-west (?) and west of Ludhiána, but at the cost of a severe sabre-wound. But Tárá Singh Ghaiba owed him a grudge on account of the murder of his relative, Lába, and seized all his estates except Kotla and Phillaur; but the general assembly of the Sikhs at Amritsar, presided over by Jassa Singh, Ahlúwália, obliged him to give them back again. On Tárá Singh's death he was succeeded by his brother Kaur Singh, who kept half the estates and gave half to Sadhá Singh, the minor son of Tárá Singh, and built a fort at Rámgarh near Phillaur. These chiefs supported Ráe Alyás of Ráikot when Bedi Sáhib Singh attacked him in 798. Prince Partáb Singh of Jínd was married to the daughter of Sadhá Singh, who was succeeded by Megh Singh, his son, in whose time Ranjít Singh seized the Kákar estates and imposed service on the Sirdárs. It was in Megh Singh's time, in 1809, that Díwán Muhkam Chand took possession of the *sarai* at Phillaur and built the present fort on the site of it. In 1826 Sirdár Budh Singh, Sindhánwála, was ordered to resume a number of the villages which had been left in *jágír* to the Kákars, and the year after still more were resumed. Megh Singh died a colonel of artillery in the Sikh Army, in 1836. Kaur Singh died about 1809 [1] and was succeeded by his sons, Gújar Singh, Nandh Singh

The Kákars of Phillaur. Purser, 2,20.

[1] The Jágír Register says 1884 S., or 1827-28 A. D.

and Díp Singh. The first deserted while stationed at Attock under Prince Sher Singh, and his *jágírs* were attached by the Sikh Government. Nandh Singh and Díp Singh had already left the country and were residing in the Ludhiána District, where their descendants may still be found. Nandh Singh's family is said to have held Kakrála in that District.

The Khumánunwála Sikhs.
Purser, 2, 20.

The Khumánunwála Sikhs, whose estates lay a few miles to the north of Sirhind, were an off-shoot from the Kákar branch of the Dalawálas. They finally came under Patiála jurisdiction in 1815.

Sirdárs of Dháliwál and Thabálke.
Purser, 3, 56.

The Sirdárs of Dháliwal and Thabálke are descendants of Bhág Singh, a Kang Jat of Kákar Kalán. He was connected with the Kákars of Phillaur, and one account makes him the nephew of Sirdár Kaur Singh, *vide* Section C. Bhág Singh's villages were scattered, some about Dháliwál, some (as Nangal and Bakápur) about Phillaur, and others in Nawashahr, Ludhiána and Garhshankar. Bhág Singh had four sons, two by one wife, and two by another, namely :—

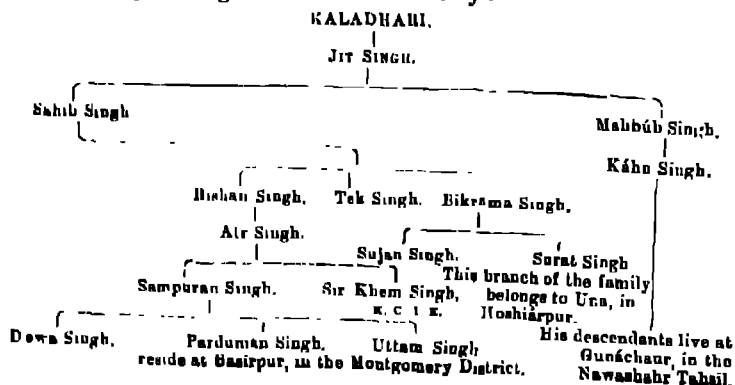
(1) Mán Singh; Sirdár Atar Singh, son of Narain Singh of Dháliwál is his great-great-grandson. He holds two-thirds of Dháliwál, worth Rs. 2,712 per annum as a Conquest Jágír.

(2) Khushál Singh died childless.

(3) Jít Singh (eldest son of second wife); Sirdárs Jiwan Singh and Bhagwán Singh, sons of Thákur Singh of Thabalke, are his great-great-grandsons. They hold three-eighths of Thabalke, worth Rs. 542, as Conquest Jágír.

(4) Díwán Singh; his descendants live in Kákar Khurd in Nakodar, whither they returned when Ranjít Singh resumed Bakápúr from Chart Singh, son of Díwán Singh. The estates of the family were resumed at various times.

The Bedis of Malsián.
Purser, 3, 56

Bedí Dewá Singh, of Malsián, belongs to the family of Bedi Sáhib Singh, so famous in the history of the Punjab for about fifty years preceding the annexation of the Province. The following is the genealogical tree of the family :—

CHAP. I, C.
Population.

The Bedís of Malsián.

On the death of Dasondhá Singh, son of Tárá Singh Ghaiba, Sáhib Singh got the Dakhni territory. When he died, in 1834, Bikrama Singh, who was managing Dakhni, refused to give any share to his nephew, Atr Singh. In 1835, when Atr Singh had defeated Bikrama Singh, Máharája Ranjít Singh interfered, and gave Dakhni, with the villages to the north of the Beín, to the uncle, and Malsián with the villages to the south of the Beín to the nephew. Four years later, Bikarma Singh seized Kangna (adjoining Malsián), and in the fight that ensued there, Atr Singh was shot. His son, Sampúran Singh, went to Lahore and demanded justice. In consequence, in 1840, General Ventura was sent with a brigade, and he released Atr Singh's family and restored the Malsián estates to Sampúran Singh and Khem Singh. When the Second Sikh war broke out, Bikrama Singh rebelled, and his villages were attached. Atr Singh's sons retained the Malsián villages. In 1879, Sampúran Singh died, and his share was resumed. Bába Sir Khem Singh, K.C.I.E., resides in the Ráwalpindi District. His *jágír* in this District is worth Rs. 6,115 per annum, and is held for life.

The Awar Sirdárs.
Purser, 2, 20.

The founder of this family was Bahár Singh, a Mutána Jat of Jaura in the Mánjha, who entered the service of Suján Singh, Badechha, of the Dalawála confederacy, first as groom and then as a trooper. When Suján Singh was killed at Nakodar, as already noticed, Bahár Singh set up for himself and seized Awar. He then accompanied Bhág Singh, nephew of Mith Singh, to Thánesar, and acquired some seven or eight villages in the neighbourhood. But he still continued on good terms with Tárá Singh Ghaiba (towards whom Mith Singh had behaved treacherously), and remained subordinate to him. He was succeeded by his son Khushál Singh, whose two sons seem to have died in their father's lifetime; and when he died, Ranjít Singh attached the Awar estate.

The Landáwála and Chamkoián Sirdárs.
Purser, 2, 20.

The Landáwála and Chamkoián Sirdárs had little to say to Jullundur, and the accounts of their history are most contradictory, though the family is still supposed to be represented in Pál Kadím (by Lál Singh), and in Tihang (by Fatah Singh), in the Phillaur Tahsil. They were Jats from the neighbourhood of Amritsar who joined the Dalawála confederacy, and after the battle of Sirhind, in 1763, acquired the Landáwála and Chamkoián estate, now in Patiála. Díwán Singh was the original leader, and was succeeded by his brother-in-law, Bhela Singh, who treacherously dispossessed his nephews. One brother of Bhela Singh, Malla Singh, acquired Phalpota, and another, Dala Singh, took Tihang, villages lying a little north-east of Phillaur. On Dala Singh's death, Bhela Singh seized Tihang. Bhela Singh was succeeded by his son, Nand Singh, who, having failed to amend his ways, was left by the British Government in 1811 to the tender mercies of Patiála. Tihang was managed by Bhela Singh's second wife, Sírdárni Rájindar, who treated the people well. This is the story of the

Barah Misl, but is not quite correct, as Malla Singh acquired Kang and not Phalpota. Pál Kadím was taken by one Bágh Singh. It would seem as if the Sirdárs of Kang, Pál and Tihang had really nothing in common except that their troopers served together. The representatives of the families omit all mention of Diwán Singh, and say Bágh Singh and Malla Singh were sons of Bhela Singh, by Sirdárni Rájindar, which is clearly wrong, as she had no son and, in consequence, adopted Dál Singh, her sister's son, who succeeded on her death, in 1844, to the *jágír*, which consisted of eight villages and was worth about Rs. 12,000. On the introduction of British rule it was resumed, and a pension was given to Dal Singh, who died shortly. Fatah Singh, Lambardár of Tilang, is his grandson, as is also Bishan Singh, Zaildár of Ráepúr in Nawashahr. In *The Rájás of the Punjab*, at page 138, the Chamkoíán Sirdár is said to have been a feudatory of the Nishánwála Chief, but he seems originally to have belonged to the Dalawálas.

CHAP. I.C.
Population.
The Landawála and Chamkoián.

Section E.—Arts and Manufactures

Arts and Manufactures

The following notes on the arts and manufactures of the District are taken from the District Reports supplied for the preparation of the various monographs mentioned in the margin, supplemented by information furnished by the Deputy Commissioner. The process of manufacture is not, as a rule, described as it is given in the printed monographs.

Wool (Monograph on Woollen Manufactures 1884-85.)

The wool industry of the District is little developed. The raw materials are chiefly sheep's wool; little goats' hair and no *pashmina* is used. The wool used is produced almost entirely in the District. The only fabrics manufactured are blankets and rugs (*asan*), both black and white, the outturn and export of which, as estimated in the District Report of 1884-85, is shown in the margin.

	Outturn	Export.
Blankets, black	37,350	17,529
" white ...	8,160	1,200
Rugs, black ..	073	550
" white	075	475

The picking, spinning and reeling of the yarn is performed by women of the butcher, shepherd and scutcher castes, who earn by this about 2 annas a day. Men sometimes assist in the reeling. The weaving is done by men of the Juláha caste whose earnings were estimated at Rs. 30 per annum. The chief centre of the manufacture is the village of Bilga in Phillaur Tahsil.

Cotton
Paper, 5, 53.

Cotton weaving is carried on everywhere, and in many villages looms are numerous. Coarse cotton-cloth, *khaddar*, which supplies most of the dress of the people, and coloured stripes and checks (*súsi*) are the principal textile products. Ráhon had once a great reputation for a superior cotton long-cloth, called *ghátí*, which was extensively used by well-to-do persons. The manufacture has now

CHAP. II, B. Arts and Manufactures. Silk. (Monograph on Silk Manufactures, 1899).

almost ceased. *Lungis* are still made in considerable quantities, mostly at Ráhon. *Gabrun* cloth is made at Núrmahal, but not to any great extent.

Raw silk is imported from China, Bombay, Bokhára, Yárkand and Bali Danangang, and silk cord from Calcutta. The average imports for the three years ending 1898-99 were 225 maunds of thin and 2,875 maunds of thick silk. All the thin material and about a quarter of the thick is used for local requirements, the remainder of the thick silk being exported after it has been dyed to Ferozepore, Amritsar, Ráwalpindi and other places. The price of the raw material imported has during the last 10 years varied in the case of thin silk, *kham*, from Rs. 11 to Rs. 15 per *sér*, thick silk *kham* from Rs. 2 to Rs. 8, and thick silk *pakka* from Rs. 6 to Rs. 13.

The preparation of silk for the loom is an important industry. The coarse silk (*kána*) used for embroidery is made up into skeins (*atti*); 1,700 persons were returned in the District Report as employed at this, the rate of pay being As. 2 per *sér*. Fine silk (*táni*) is reeled and twisted as described in Mr. Hailey's Monograph on Silk, page 17. A winder (*patphera*) gets annas 2 a *sér* for coarse silk and a twister (*tanzi* or *todi*) Re. 1-8 a *sér* or from 12 to 15 annas a day. A machine is in use (described in illustration F of the Monograph), which works from 20 to 30 wheels at the same time, twisting a number of threads at once.

Dyeing is done by special silk dyers or *patrangs* of whom the District Report on silk returned 25 families. English dyes are generally used, and the following colours are in general use: crimson (*krimchi*), yellow (*khattu*), green (*sabz*), white (*sufed*), deep purple (*úda*), buff (*náswái*), scarlet (*gulándr*), light blue (*asmáni*), blue (*ferozí*), black (*kála*). *Pesháwari uda* is an improved deep purple dye. Yellow is most used for thick silks, and crimson, yellow and green for fine. The cost of dyeing thick silk is annas 3 per *sér*; for thin silk annas 4 is charged if the dye is provided by the owner and annas 8 if provided by the dyer. The cost of the dye varies from annas 4 a *sér* in the case of white to annas 8 for crimson, green, *ferozí* and buff. A dyer can earn from Rs. 8 to Rs. 10 a month. After dyeing the thick silk skeins are opened and rewound, thin silk being only dried in the sun. Inferior silks sometimes are subjected to a process called *pandania*. This consists in soaking it in a mixture of saltpetre, molasses and starch in order to stiffen it; silk prepared by this process is called *lagdar*.

Weaving.

Only the fine thread or *táni* is used for weaving, and, as has been said, of the fine silk imported for the manufacture of *táni* three-fourths are exported after dyeing. The process of weaving silk is similar to that of cotton. There were, in 1899, 200 looms employing 700 persons. The following fabrics are turned out; *daryai* a self-coloured stuff made of the finer counts of thread (annas 7 to Rs. 2 per yard); *gulbadan* or striped silk (annas 12

CHAP. II, B.
Arts and Manufactures.
Weaving.

to Re. 1-8 per yard); *garda*, a plain or striped silk of finer threads than *gulbadan* (Re. 1-8 to Rs. 2-8 per yard); and *kanawez*, a thick silk woven from threads formed of an unusually large number of strands (annas 12 to Rs. 2 per yard). The estimated outturn of all fabrics was 408,240 yards in 1898-99, valued at about 2 lakhs, of which 10,000 yards were retained for local consumption, and the rest exported to Amritsar, Siálkot, Ferozepore, Ludhiána and Jammu. No difficulty is found in disposing of the outturn of the loom, the demand being greater than the supply.

Silk embroidery.

The demand for coarse silk for embroidery has much fallen off of late years. There are a number of silk braiders (*patoli*) who make silk nets (*azárband*), bracelets (*rakhri*) decorated with balls of floss silk, (*phumman, anglee pompom*) and other fancy work.

Brass and Copper (Monograph 1886-87).

The imports of brass, copper and zinc are said in the District Report to have been, in 1886-87, 762, 360, and 73 maunds, respectively, while it was estimated that 28 maunds of old vessels were broken up to be recast. Of this 500 maunds were re-exported to Kapurthala, leaving 723 maunds of the raw material valued at Rs. 17,244 to be worked up in the District. There are two methods of manufacture used in Jullundur, that by hammering and moulding or *bharrath* work (see Monograph). Copper, brass and *kánsi* hammered work is made in Jullundur, where there are nine workshops, in one factory in the village of Dugrán in Jullundur Tahsíl and in two factories in Mahil (tahsíl Phillaur.) Moulded work in brass and *kánsi* is made in 13 workshops, one in Daruli, tahsíl Jullundur, six in Brik, tahsíl Phillaur, and six in Banga, tahsíl Nawashahr. The list below shows the value of the output and exports with the places where the various manufactured articles are exported for the year 1886-87. Of the articles shown the *martabán*, *garwa*, *hukka*, *gilás* and *degchi* are produced by moulding, the alloy employed being 24 parts brass or copper, 16 parts zinc with one part borax. The *martabán* is the name given to a small pickle jar generally made of earth, and its manufacture of brass at Banga is something of a peculiarity.

	Output value	Export value	Whither exported
Parat	4,819	1,619	Phagwará and Kapurthala
Baltohi	5,100	2,175	Amritsar, Lahore and Gurdáspur.
Ogár	1,975	725	Kapurthala,
Bátti	1,600	900	Do.
Garwa and Garw	2,750	859	Amritsar, Lahore and Phagwára.
Jhali	937	637	Phagwára and Kapurthala.
Martabán	100		
Hukka	4,820	4,320	Phagwára
Gilas	45	20	Do.
Kaol	688	416	Phagwára and Kapurthala.
Deg or Degchi	3,750	1,875	Gurdáspur.
Total	26,649	13,545	

	Brass.	Copper.
Jullundur	15,193	3,750
Nawashahr	3,000	...
Phillaur	4,746	...
Total ...	22,939	3,750

The value of the output in 1886-87 was distributed between the tahsíls of the District as shown in the margin.

Fibrous manufacture.

A considerable quantity of rope is made of the *san* (Crotolaria Juncea) and *múnj* (Saccharum munja) and exported to Lahore, Amritsar and Ferozepore. *Tapris* (small carpets used by Hindu shop-keepers) are made to some extent from *san* fibre. The following list of products with the castes engaged in their manufacture is taken from the Monograph on Fibrous Products by the late Mr. W. H. Gee, I. C. S. (1889-90).

Work.	Caste.	Centres, etc.
Sutli of san	(Hindu) Brahmans	
	Súds.	
	Khatris.	
	Labánas	Rajputs, Tahsíl Jullundur.
San ropes	(Muhammadans).	
Tapris of san ...	Rájpúts	
Gutnlis of san ...	Rains	
Ban múnj . ..	Rajputs (Muhammadans)	Jullundur town.
Múrhas	Rain (Muhammadans)	Do
Múnj ropes	Teli	Bilga
Múnj sirkis ...	Gujar.	
Bán of bagar .	Chamárs	
Mats of palm leaves ..	Do	
Fans	Jhiwars (Hindus)	
Bán of palm leaves		
Mats of dhila . .	Do	
Thadas (mats) .. .		
Mats of dib .		
Baskets of bamboo .		
Changer " ...		
Chhalni " ...	Bhangrás (Hindus)	
Chicks " .		
Chhikkús " ...		
Chhábas " ..		
Jhárús (brooms) of bansi	Sweepers	
Júrees of bagar ..	Mazbis	
Dore made of Bakal		
Bán do.	Kumhars (Muhammadans)	
Rassás do. ...		

The profits on articles manufactured of bamboo, and on *dib* and palm matting, were said to be 4 annas in the rupee and on other articles 2 annas.

Gold and Silver (Monograph of 1888-89).

The gold and silver industry in the District is flourishing, but in no way remarkable. The value of the precious metals imported into the District annually was in 1888-89 estimated at 6 Lakhs, of which a quarter is re-exported and the remainder retained for consumption in the District. The total value of ornaments manufactured in 1888-89 was Rs. 4,60,017 (gold, 2,07,381, silver, 2,13,636 and lace, etc., 39,000) of which Rs. 58,890 worth were made of old ornaments recast. This supply however is sufficient for the wants of the District: there are no exports of manufactured articles, and the imports were in 1888-89 valued at Rs. 42,580, of which 1,000

CHAP. II, E.
Arts and Manufactures.
Gold and Silver.
(Monograph of 1888-89).

were the gold and silver thread called *kalábatún* imported from Benares, and the rest ornaments from Amritsar, Ludhiána and Delhi. Workers in gold get from 6 annas to a rupee per *tola* while the wages of workers in silver vary from half an anna to 2 annas per *tola*. The wages in special industries, such as setting jewels, and the manufacture of caps and shoes of silver wire, are three rupees a *tola*. The trader's profit is 4 annas per *tola* on gold and half an anna per *tola* on silver. When gold or silver is purchased on credit the custom of the trade is to charge $7\frac{3}{4}$ per cent. interest; if cash is paid a discount of from $1\frac{1}{2}$ to 2 per cent. is allowed.

Carpentry.

Like the neighbouring District of Hoshiárpur, Jullundur has some reputation for carpentry, and sends its workmen to Simla and other places in the hills. These Districts, with Amritsar, supply most of the skilled labour used on railway works, and their workmen are to be met with in all the railway workshops from Karáchi to Sibi and all over northern India. Chairs are made in large quantities at Kartárpur for the wholesale trade. The cane-seated arm-chair found in public offices, dák bungalows, and some houses, is made here in large quantities. Twenty rupees a dozen is about the lowest wholesale rate, and for better quantities higher prices are obtained. Flutes (*algozá*) are also manufactured here. The *hukkah* snakes of Nakodar have some celebrity.

Good examples of *kamángari* work have been produced at Jullundur. Bows and arrows are the original forms; painted pen-cases are the first native application; and for European use, book-stands, teapoys and similar articles are thus decorated. The painting is done in water-colours protected with *sandras* varnish, which is frequently applied with the ball of the hand. Some of these are occasionally sent up to Simla, but there can scarcely be said to be a trade.

Pottery.
(Monograph on Pottery and Glass, 1890).

The ordinary coarse pottery of the District does not deserve any special notice. It is for the most part made by the village *kumhárs* whose enumeration is described above[1]. The average value of the articles produced was estimated in the District Report of 1899 at Rs. 2,31,000.

The thin pottery known as paper (*kágazi*) pottery mentioned on page 2[illegible]2 of Baden Powell's "Punjab Manufactures" is made in Basti Shekh. The clay used is the ordinary clay dug from the bottom of dried up ponds, but this is prepared with much greater care than usual. It is steeped in water for two or three days, carefully drained off, and then worked up with the hands to ensure its being absolutely free from pieces of *kankar* or other hard substances. The vessels are smoothed with the *chhilai* after being removed from the wheel, and are coloured with a red clay called *[illegible]* before being baked. The price is only a very little higher

(1) Chap. II, D, page 212.

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than that of ordinary pottery. The pottery is remarkable for its thinness: a *surahi* holding 2 *sers* water weighs 8 *chittaks* only.

Pottery. (Monograph on Pottery and Glass, 1890).

Glazed and coloured tile-work of unusual excellence is turned out by one man in Jullundur by name Muhammad Sharif, whose father Sharaf Dín made the tiles shown in the Punjab Exhibition of 1864 which are mentioned on page 238 of Baden Powell's "Punjab Manufactures." His work is executed to order only. The following information as to the method pursued was derived from him for the District Report 1899. The materials used are *kánch* and the colour required mixed with it in the proportion of one *sér* of *kánch* to five tolas of pigment Both these materials are obtained ready made in the *bazars*. *Desi kánch* is however prepared in the following manner:—Sandstone (one *sér*) and Alkali soda (*sajji*) one and-a-quarter *sers* are well powdered and mixed together. The mixture is then put in a pot and heated in a furnace until a lump is formed. This lump is again powdered and water is added to it to form a thick syrupy substance. This substance is called the *Desi kánch*. But to make the colour more glutinous and lasting the water in which rice has been boiled or the juice of quince seeds (*bíhidána*) is sometimes used instead of water. The colours obtainable in Jullundur are white, blue and green. For white, chalk o *kharia mitti* alone is used. Blue is made by mixing together the powders of *anjni* stone and vermilion (*shingraf*) in equal parts. Green is made of oxide of copper In producing the white colour the article to be coloured is first coated with *kharia mitti* and then with *kánch*. For colouring blue a coating prepared of ten tolas of the mixture above described and one *sér* of *kánch* is applied and for the green colour a coating of the mixture of 5 tolas of oxide of copper and one *sér* of *kánch* is used. The cost price of *kánch* and colours is per rupee as follows: *kánch* 3 *sérs*, *kharia mitti* 10 *sérs*, *shingraf* 10 tolas, *anjni* stone 4 *sérs*, oxide of copper 32 tolas. The articles or vessels coated as above are placed in a furnace and heated for about six hours and are allowed to remain there for a whole day or till they are cooled and then taken out.

Toys.

Toys are made of ordinary clay cast in moulds. They are roughly coloured white with a coating of *kharia mitti*, and decorated with lines of red, green, black and yellow There is no manufacture of glass in the District. The places chiefly noted for pottery are Basti Shaikh for paper pottery, and for *chattis*, *jhábs*, *piyálas*, *rakábís*, *kunális*, *chillams*, *huqqas* and *jhajjars*, and Sufi Pind in Jullundur Tahsíl for *kunds* and dyers' *mattis*. The total outturn was estimated in the District Report at Rs. 2,31,000, and the potter's profit is estimated at two-thirds of the value. The exports are quite insignificant, being only Rs. 250 worth of *chillams* to Amritsar and Lahore. There is a small import of *mattis* from Hoshiárpur and of glazed toys from Delhi and Lahore.

CHAP. II. B. Arts and Manufactures. Leather. (Monograph of 1892).

The skins usually employed in the manufacture of leather are those of sheep, goats, buffaloes and oxen. The skins of asses and deer are also used. Those of horses and camels are only used for making the leathern vessels (*kuppa*) in which *ghí* is stored, and the leathern pans of weigh-scales The skins of oxen are cleansed and tanned by Chuhrás and Chamárs, of sheep and goats by Muhammadan Khatíks. The methods employed by these classes are described in the Monograph. Raw hides are imported by Chamárs and Khatíks from Amritsar, Ludhiána, Hoshiárpur and Kapurthála, and a nearly equal quantity is exported. The figures showing the value of this trade for the year 1891-92, are given in the margin. Of the skins used for local consumption Rs. 1,98,602 worth of raw leather was used for tanning, the rest being used in the manufacture of *kuppas* and scale pans. The total value of the tanned hides prepared in 1891-92 was estimated at Rs. 3,44,602, and estimating the cost of material at Rs. 33,944, the total profit during the year was Rs. 1,17,056 or about Rs. 15 per head. Rs. 42,401 worth of leather was imported, and Rs. 63,965 exported, leaving a value of Rs 3,23,038 of leather consumed in the District. The value of the tanned hide of a buffalo varies from Rs. 4 to Rs 7, of a cow from Rs. 3 to Rs. 5, of a goat from annas 6 to Rs. 2 and of a sheep from annas 6 to annas 10.

	Rs
Value of raw hides skinned in the District	1,94,286
Do. [illegible] do. ...	1,49,508
Total	3,43,833
Do. do ...	1,44,828
Balance for local consumption . .	1,99,005

Khatíks.

The Chamár is not only a skinner and tanner but also a shoemaker. If he is a *sepi* he does not require special payment for his shoes in addition to the remuneration which he receives as one of the village menials. But his skins when tanned, if not required for village purposes, are sold either to Mochís or Khojas—Chamárs, who are not regarded as regular village menials (*sepis*), trade in a more extensive manner in skins. The Khatíks are independent leather-workers and tanners and they always reside in towns. From their small number they are an unimportant class. Other members of the community who are connected with leather are the Mochís, who are the chief manufacturers of leather-made articles, and the Khojás who often engage in the wholesale trade in tanned hides, and also advance money to Mochís. There is no rise in the respectability of the Mochí class; their circumstances are very poor and their social status low. They have no capital of their own, and for this reason they are very much in the power of the Khojás from whom they receive advances. The women of this caste are often employed in doing the embroidery work on the shoes. The Khojás are a thriving community, they bring the manufactured goods into the market. There are 11 Khojás who have retail shops selling shoes, &c. Those who deal in hides often go far afield to procure hides; particularly it is noted that in this District they procure hides from Jhang and Chiníot and sell them again in Calcutta.

Mochís and Khojas.

CHAP. II, E.

Arts and Manufactures.

Dabgars.

Dabgars are a low caste whose work is the manufacture of *kuppas* and the pans of weigh scales.

Village industries.

The village industries in this District are principally confined to cloth, sugar and the manufacture of shoes. These are falling off as foreign sugar and cloth and shoes made in factories are finding favour with the people on account of their cheapness as compared with the articles made locally. Country cloth, however, is still used largely by agriculturists and the lower classes owing to its durability, and of late the industry has revived as the material has been improved. There is but little tendency to centralize industries. This would require a power of organization rarely found amongst the people. There is but one factory in this District, namely the Bhagat Mills, which is worked by petroleum. Flour, oil, ice, and ærated waters are produced and there is also a foundry attached. The factory is under the management of a Pársi who has from 20 to 30 skilled labourers under him. Since it started ice has fallen in price, otherwise prices and wages are unchanged.

Factories. *Table 28, Part B.*

Revenue history under the Sikhs.

Muhkam Chand and his son Moti Rám held the Jullundur Doáb until 1831. In that year, Moti Rám was recalled, and Shekh Ghulám Muhi-ud-dín, a tyrannical and grasping man, appointed in his place. The people of the Doáb complained so bitterly of his oppression, that in the following year he was superseded by Misr Rúp Lál, a man of entirely different character. He is described as

"an able and humane ruler, true to his word and engagement; loved by the agriculturists and dreaded by evil-doers."(1) A better man could not have been chosen. He was wealthy, and for this reason free from one powerful inducement to oppression. Being connected, moreover, by marriage with a Jullundur family, he had an interest in the prosperity of the country. He was more successful than his predecessors in introducing cash payments of revenue, for his assessments were more light and equitable. He compounded in one sum for the revenue and for all extra dues and cesses leviable by the State; and his rates were such that holders of his leases, seldom hesitated at a later period to produce them before the British Settlement Officer—a sure sign that they would not object to pay his assessments. Even in the famine year of 1833 there were very few unpaid balances. He resided constantly within his jurisdiction, and kept a close watch upon the conduct of his subordinates. It is even said that he would not accept the smallest present. "Among "the long roll of Sikh Governors, who, as a rule, considered the "people under them as created for their private profit, it is refresh-"ing to meet with a man like Misr Rúp Lál upright and just whose "name is to this day remembered by the people with respect and "affection." He ruled the Doáb from 1889 to 1896 Sambat. Probably his praises would not have been sung so loudly if he had not come in between the two administrations of the Shekhs, who had ground down the people before him in the first, and raised his demand largely in the second, besides levying extra dues as they saw fit. In the tract now represented by the Nawáshahr Tahsíl the usual moderation of the Misr was wanting, and his demand was unusually high, in many cases corresponding with that of the Shekhs.

On the death of Ranjít Singh, the Misr was recalled, and Shekh Ghulám Muhi-ud-dín, the former oppressor of the Doáb, restored to office. He at once raised Rup Lál's assessments 25 per cent. and then left Jullundur, making over the authority to his son Imám-ud-dín. The new rulers did not even profess to adhere to the enhanced assessments at first demanded. They were under little control, the affairs of the Punjab being now in confusion. They kept no engagement except when convenient. If the season promised an unfavourable outturn, they would make cash settlements with the villagers; if it took a good turn, they would collect in kind. The extra dues amounted to 30 per cent. upon the original revenue demand, nor was any rule adhered to, except that of oppression. Neither father nor son was often resident in the Doáb, but made over charge to Lieutenants. The best known of these were Sandi Khan in Hoshiárpur and Karím Bakhsh in Jullundur. These persons were found in charge at the time of annexation. The term *Shekhán* is particularly applied to several *názims* of that tribe, who jointly

(1) Memorandum on first eight years of British rule in Hoshiárpur, by S.A. Abbott, Deputy Commissioner

CHAP. III. C.
—
Land Revenue.

Revenue history under the Sikhs.

ruled the Doáb and farmed its revenue. They ruled from Sambat 1897 to Sambat 1908, and the most notorious among them are the Imám-ud-dín and Karím Bakhsh just mentioned; it cannot be said that they bore a high character for moderation. If the Misr's *jama* represents the least that a country *ought* to pay, the Shekh's *jama* would represent the most that it *could* pay. The Misr compounded in one sum for the revenue and for all extra dues and other cesses leviable by the State. The Shekhs fixed a money assessment, based upon actual appraisement, and reserved to themselves the right of collecting additional items, as avarice might dictate or necessity demand.

CHAPTER IV.—PLACES OF INTEREST.

ADAMPUR.

CHAP. IV.

Adampur.

Adampur is a small and ill-built village (31° 26′ N. and 75° 43′ E.) situated on the Trunk Road to Hoshiárpur 11 miles from Jullundur. Tradition says it was founded by Rahi, a Lit Jat, and was originally known as Ráepur Lit. Subsequently it came into the possession of Bhaun Jats, who sold it to Adam Khán, an Afghán of the Dhogri family (Chap. I, p. 102), who re-named it after himself, and by locating traders and cultivators greatly improved it. It contains a School, Post Office, *sarai* and small Dispensary, and the Thána is situated in the immediate vicinity. There is a Police Rest-house in the *sarai*, also an encamping ground. The municipality was abolished in 1886.

ALAWALPUR.

Aláwalpur.

Aláwalpur is a small municipal town (31° 26′ N. and 75°40′ E.) in the Jullundur Tahsil—situated 9 miles from Jullundur on a metalled road. Population (1901) 4,428. (1) The town is called after Aláwal Khán, an Afghán of the Dhogri family, whose father is said to have founded it. In 1807, shortly before the death of Rajab Ali Khán, grandson of Aláwal Khán, the *jágír*, including the town of Aláwalpur, was confiscated by Ranjít Singh, who a few years later made Aláwalpur over to the Jilawála family. There are the remains of an unfinished mud fort, called Thah Lakhman, and a *Mat* of Samir Parbat, a local saint, in whose honour fairs are held. The successors of a Sádhu Faqír, Báwa Bari Dás, live here. There are 6 mosques and 10 temples.

There is a Vernacular Middle School and Post Office, and a Sub-Registrar presides here. The principal trade is in *súsi* and *gabrún* cloth, grain and *gur*.

The municipal boundaries were fixed by Punjab Govt. Notn. No. 1578 S., dated 7th October 1885. Its rules of business will be found in the Punjab Gazette for March 1886, p. 284 of Part III (Ml. Manual, pp. 357-8). Octroi limits were defined by Punjab Govt. Notn. No. 113, dated 16th March 1894, and the schedule, prescribed by Notn. No. 264 of 21st July 1879 was revised in 1884 (Notn. No 47, dated 22nd January). Building bye-laws were sanctioned by Notn. No. 166, dated 7th March 1891 (amending p. 1216 of Part III of 17th November 1887 on Ml. Manual, p. 407, and in the case of penal bye-laws the model rules were adopted (Ml. Manual, page 449) by Notn. No. 1001 of 9th December 1891 with the subsequent modifications contained in Punjab Govt. Notns. Nos. 201 of 22nd July 1895 and 14 of 3rd April 1902.

'AWAR.

'Awar.

'Awar is a village in the south of Nawáshahr Tahsil, 8¼ miles from Nawáshahr. It was founded, according to popular report, 1,000 years ago. Like Ráhon it probably is an old town, overlooks the

(1) 2,325 males and 2,098 females.

CHAP. IV. 'Awar.

lowlands of the Sutlej, and has an extensive swamp. It was first held by Afgháns, after one of whom, Khámosh Khán, it was called 'Awar Khámosh Khán. Subsequently it came into possession of the Ghorewáha Rájpúts, whose descendants, some Hindús, some Muhammadans, still hold it. The houses are mostly of burnt brick. Trade is in saccharine produce chiefly, but good *lúngís*, carpets and ordinary coarse cloth are made, and the fire-works of 'Awar are famous. It was for some time held in *jágír* by Sirdárs of the Daláwála Confederacy, who have been already noticed (Chap. I, p. 120).

BANGA.

Banga.

Banga is a second class municipality (31° 11′ N. and 76° E.) situated on the metalled roads from Garhshankar and Nawáshahr to Phagwára; it is distant 8½ miles from Nawáshahr and 27 from Jullundur. Population (1901) 4,697.[1] The town is of recent origin, and the houses are mostly of sun-dried bricks. It is said to have been founded by Gola, *alias* Banga, a Mán Jat, of Paniání, in Garhshankar, in Sambat 1720 (1663 A. D.), and to have been called after him. Banga was held by the Chaudhrís of Phagwára under Muhammadan rule, who, when the Sikhs rose to power, were able to resist for a time the attacks of Dharm Singh of Amritsar, who had seized the country to the north-west of Banga. Ultimately they succumbed, and Dharm Singh's family remained in possession till despoiled by Ranjít Singh in 1806 (p. 112, Chap. I).

Banga is the headquarters of a Thána and has a Sub-Registry, Dispensary, Post and Telegraph Office and Vernacular Middle School. There is a District Board Rest-house furnished with crockery and kitchen utensils, and an encamping ground. The principal trade of the town is in *gur* and *khaddar* cloth, which is manufactured in the surrounding villages and collected in Banga for export to Sind and to the Simla Hill States. Brassware and carpenters' work are produced. There are 2 mosques and 8 temples in the town; of the latter 4 are dedicated to Siva, 2 to Devi and 2 to Vishnu: none are of any importance.

The municipal boundaries were fixed by Punjab Govt. Notn. No. 273, dated 12th April 1886. Its rules of business will be found in the Punjab Gazette for March 1888, p. 284 of Part III (Ml. Manual, pp. 357-8). Octroi limits were defined by Punjab Govt. Notn. No. 109, dated 16th March 1894, and the schedule, prescribed by Notn. No. 264, dated 21st July 1879, was revised in 1894 (Notn. No. 47, dated 22nd January). Building bye-laws were sanctioned by Notn. No. 166, dated 7th March 1891, amending p. 1216 of Part III of 17th November 1887, and penal bye-laws by No. 54, dated 4th February 1893 and No. 505, dated 9th July 1890. In the case of the latter the model rules were adopted (Ml. Manual, p. 449).

BILGA.

Bilga.

Bilgá is a village (31° 8′ N. and 75° 39′ E.) in the Phillaur Tahsil, about 2 miles south of the road from Phillaur to Núr Mahal. Population (1901) 7,244. It has no importance, either

[1] 2,678 males and 2,019 females.

CHAP. IV. Bilga. commercial or otherwise. Blankets of a common sort are made here. A primary school is established in this village, and here is also an indigenous school. Bilgá had a municipal constitution till the year 1874, when it was abolished.

DAKHNI SARAI.

Dakhni sarai. The Dakhni *sarai*, 5 miles from Nakodar, is an old royal *sarai* built by Sháhjahán and now used as a leper asylum. The style is Muhammadan of the late Mughal period. The interior surfaces of the gateways are covered with brilliant tile-work of the mosaic class.

DARULI.

Daruli. Daruli is a big Mahton village about 12 miles north-east of Jullundur City. It possesses a large fort.

DHOGRI.

Dhogri. Dhogri, near Aláwalpur, is the residence of the famous Pathán family mentioned in Chap. I, p. 102.

JADLA.

Jádla. Jádla is a village situated on the Hoshiárpur border of Nawáshahr Tahsil, 7 miles from Nawáshahr. It is one of those towns whose proper name ought not to be mentioned before eating something in the morning. Till then it should be called *Kasba*. It is said to have been founded by Bhojo, a Ghorewáha Rájpút, about 500 years ago, and to have derived its name from a dense growth (*jhar*) of the *sarr* plant then existing. One of Bhojo's descendants became a Muhammadan, and now the village is held partly by Hindu and partly by Muhammadan Rájpúts. The houses are mostly of burnt brick. Trade is in sugar and grain. Coarse cloth is made. Jádla was formerly part of a large *jágír* held by an influential Sikh family which was in possession of land also in Ambala, including some occupied by the present cantonments. What remained of the *jágír* in Jullundur was continued to Sirdárni Dharm Kaur by the British Government and resumed on her death.

JANDIALA.

Jandiála. Jandiála is an agricultural village (31° 34′ N. and 75° 2′ E.) in the north-east of Phillaur Tahsil. Population (1901) 6,620.[1] There is nothing of any interest about its history. The Jat owners are addicted to the practice of female infanticide, the village having the worst reputation in the district for this crime. It is said to have been founded some five centuries ago by one Ladda, who set up a dry trunk of a *jand* tree which immediately sprouted, hence the name. Many of its male inhabitants have visited Australia and large remittances from that country are made through the Post Office. There is a primary school here and two indigenous schools. Jandiála ceased to be a municipality in 1872.

(1) 3,728 males and 2,923 females

CHAP. IV.

Jullundur Tahsil.

JULLUNDUR TAHSIL.

Northern tahsil of the Jullundur District, Punjab, lying between 30° 12′ and 31° 37′ N. and 75° 26′ and 75° 49′ E., with an area of 392 square miles. Its population was 305,976 in 1901 as against 295,301 in 1891. Its headquarters are at the town of Jullundur, and it also contains the towns of Kartarpur (10,840) and Aláwalpur (4,423), and 409 villages. The land revenue, including cesses, amounted in 1902-03 to Rs. 4,64,474.

JULLUNDUR TOWN.

Jullundur. Situation.

Jullundur is a second class municipality lying on the Grand Trunk Road and North-Western Railway, in N. latitude 31° 19′ 36″ and E. longitude 75° 36′ 46″. It is distant from Lahore, by rail, 81 miles. The Cantonments lie at a distance of about 4 miles to the south-east. At both City and Cantonments there are stations, but the only Dák Bungalow is one in Cantonments. The Civil Lines are situated close to the city.

Jullundur Municipality.

Jullundur has existed as a Municipality since annexation, but little was heard of it until it was brought under the Municipal Act of 1884 as a 2nd class Municipality. The Committee is controlled by the Deputy Commissioner (with appeal to the Commissioner) of Jullundur.

Jullundur is a second class municipality with a Committee of 17 members, consisting of the Deputy Commissioner and Civil Surgeon *ex officio*, 3 nominated and 12 elected (*Punjab Govt. Notn. No. 479 S., dated 9th Septr. 1886*).

The average municipal income for the 10 years ending 1902-03 was Rs. 70,573; and the average expenditure Rs. 68,798. The chief items of income and expenditure for 1902-03 were as follows :—

Income.	Rs.	Expenditure	Rs.
Octroi	50,737	Administration	12,070
Municipal property and powers ..	8,485	Public safety	10,767
Grants and Contributions... ...	9,680	Public health and convenience ..	41,999
Others	4,133	Contributions	1,592
		Public Instruction	12,656
		Others	1,374
Total	73,034	Total	79,458

The municipal boundaries were fixed by Pb. Govt. Notn. No. 1578 S., dated 7th Octr. 1885. Its rules of business will be found in the Punjab Gazette for March 1888, p. 288 of Part III. Octroi limits were defined by Pb. Govt. Notn. No. 464, dated 6th Octr. 1893[1] and the schedule, prescribed by Notn. No 31, dated 13th Septr. 1879, was revised by Notns. Nos. 108 of 10th Feby 1886, 565 of 9th Septr. 1889, 501 of 1st Octr. 1894 and 498 of 19th Septr. 1896. Refunds (limited to Re. 1) are given under Pb. Gazette for 1888, p. 832, of Part III, and Punjab Govt Notn. No. 663, dated 24th Novr. 1898, and Notns. Nos. 667 of 20th Augt. 1890 and 96 of 9th March 1893 contain the rules relating to bonded warehouses and other matters

Ml. Manual, pp. 848—52
Ml. Manual, p. ... 365
" " 871
" " . 891
" " ... 407
" " .. 460

[1] For erratum see p 49 of Pb. Gazette, Part I A., 1894.

CHAP. IV. Jullundur town.

Building bye-laws were sanctioned by Notn. No. 552, dated 10th Decr. 1895, and penal bye-laws by Nos. 1052, dated 29th Decr. 1890 and 14, dated 3rd April 1902. Under Section 71 of the Municipal Act of 1884 properties are reserved by Notn. No. 1580 S. of 7th Octr. 1885.

Section 141 of the Municipal Act (enabling Committees to prohibit the use of insanitary wells has been extended to all Municipalities in the district (*P. G. Notn. No.* 417, *dated* 12*th August* 1892, *and No.* 505-572, *dated* 24*th September* 1896).

The Hackney Carriages Act is in force in Jullundur Municipality and bye-laws have been framed under Section 3 of that Act. (*P. G. Notn. No.* 260, *dated* 14*th March* 1891).

Section 204 of the Municipal Act, giving the Committee control over brothels and disorderly houses, has been extended to Jullundur. (*P. G. Notn. No.* 285, *dated* 29*th June* 1898).

The Jullundur Municipal Committee controls its District and Primary Schools and also has the management of the cattle fairs. (*P. G. letter No.* 91, *dated* 16*th January* 1892).

In 1901-02 octroi formed nearly 70 per cent. of the municipal income of Jullundur, Rs. 52,000 out of a total of Rs. 75,000. Educational institutions brought in Rs. 5,000 and Conservancy Rs. 2,100. Grants from Government come to Rs. 6,000 for educational and general purposes, while a grant of Rs. 3,400 from District Local Funds is appropriated to the Jullundur Civil Hospital. Cattle and horse fairs yielded an income of Rs. 2,700. The incidence of taxation was As. 15-5 per head of population. Twenty years previously octroi stood for Rs. 31,000 out of a total municipal income of Rs. 33,000 while the incidence was As. 11-9.

Turning to expenditure we find in 1901-02 Hospitals head the list with Rs. 14,000, followed by Education (Rs. 13,000); Conservancy (Rs. 11,000); Administration and Collection (Rs. 9,000) and Roads (Rs. 10,000).

A scheme of municipal drainage, undertaken in 1890-91, is the only public work to the credit of Jullundur. The estimated cost was Rs. 26,000, of which the local Government provided Rs. 11,000.

The Municipal balance in 1902 was Rs. 26,000. This sum includes subscriptions to the amount of Rs. 16,600 raised by the public for the construction of a school-house for the Municipal Board School.

Jullundur stands high among the 2nd class Municipalities of the Province. It showed early enterprise in sending two young women to be trained at the Maternity Hospital, Amritsar. One of them died, and though the other returned duly qualified, and practised as a dái in Jullundur the experiment does not appear to have been repeated. The absence of adequate receipts from Conservancy brought down the censure of Government in 1887-88 and the following year. The receipts under this head are now average.

CHAP. IV.
Jullundur town.

The Committee was selected for general commendation in 1890-91, but its financial condition appears as bad in 1893-94, partly as the result of the drainage scheme and partly owing to a fall of Rs. 2,000 in octroi in 1892-93. The sub-committees are at the same time reported to be of little use. In 1902-03, however, the Deputy Commissioner noted that the sub-committees did good work. Jullundur has been frequently accused of taxing through trade. In 1889-90 colour is given to the accusation by a rise of 50 per cent. in the octroi receipts. In 1891-92 cloth was overtaxed, and in 1897-98 and 1898-99 sugar, cloth and metals are all taxed in excess of the provincial standard. A bonded warehouse however exists, and from 1896-97, in which year Rs. 21,000 worth of goods were stored in it, has been extensively used. Refunds have been too sparingly granted, although in 1893-94 Rs. 4,000 were paid in refunds, as against Rs. 1,100 in the previous year. The report of 1899-1900 however praises the Committee for increased generosity in the matter.

The town. Description.

The population of Jullundur town, including Civil Station but excluding Cantonments, was 54,455 souls—28,908 males and 25,547 females in 1901. The modern city is made up of a number of *muhallas*, or wards and *kots*. Mr. Barkley says he obtained a list of 27 *muhallas*, of which 6 lay outside the city. Mr. Purser had a list of 24. The *kots* are small fortified enclosures, and lie partly inside and partly outside the main portion of the city. They are 12 in number. Some are in ruins and partly under cultivation, some are still in a state of fair preservation. They appear to have been built about 155 to 200 years ago.

Inside the original *muhallas* the houses are, as a rule, of burnt brick and mortar, and from two to three storeys high. The later erections are of sun-dried brick and one-storeyed, with here and there a *pakka* house built among them. The main streets are seldom more than 20 to 25 feet wide, and are very tortuous. The side streets are very narrow, from four to five feet wide, and often end in *culs de sac*. The town is drained after a fashion by open saucer drains, either in the centre or at the sides of the streets. The water-supply is entirely from wells, in which water is obtainable at a depth varying from 16 to 20 feet below the surface.

In the neighbourhood of the city are several villages, called *bastís*, and looked upon as its suburbs, being included within Municipal limits.

History.

The history of the town of Jullundur has been given above in Ch. I, Sec. B. As has been seen, it was when visited by Hweng Thsang the capital of a considerable State ruled over by Katoch chiefs, the town itself being more than two miles in circuit. Jullundur was taken by Ibrahim Shah of Ghor, 1179-80 A. D., and was a place of considerable importance in the struggle between Jasrath Khokhar and the Muhammadan governors in 1422-42.

CHAP. IV.
History.

Under the Mughal Emperors Jullundur was always the capital of the northern and most important portion of the Jullundur Doáb which then extended to the neighbourhood of Multán, in fact of the whole of the Doáb, as it is now constituted. The last Muhammadan Governor was Adína Beg, whose intrigues with the Sikhs and Mahrattas have already been noticed. He died in 1758, having in the previous year allowed Gurú Badbhág Singh, of Kartárpur, to burn Jullundur in revenge for the destruction of Kartárpur by Ahmad Sháh in 1756.

In A. D. 1766 Jullundur fell into the hands of the Sikh *misl* of Faizullapuria then under Khushhál Singh. His son Budh Singh, who succeeded him as head of the *misl*, built a masonry fort in the city, the site of which is now occupied by the *Killa muhalla*, while several of the other leaders built forts of unburnt brick. In 1811 Díwán Mohkam Chand was sent by Ranjít Singh to annex the Faizullapuria possessions in the Jullundur Doáb, and Sardár Budh Sing fled to his protected possessions across the Sutlej. His troops made some resistance, but gave up Jullundur in October. From this time it was the capital of the possessions of the Lahore State in the Jullundur Doáb until annexation to the British dominions after the Sikh War of 1845-46. It then became the headquarters of the Commissionership of the Trans-Sutlej States, now known as the Commissionership of Jullundur.

Little is known of the ancient inhabitants of Jullundur, but as it was the capital of a Rájpút kingdom, it is reasonable to suppose that Rájpúts were among the principal residents. None of the present inhabitants, however, trace their descent to settlers prior to the Muhammadan conquest; and the proprietors of the town lands, who are chiefly Afghóns, Saiyads, Mughals, Malik Rájpúts, Arains and Khatrís, generally acquired their possessions by purchase (*vide supra*. pp. 96-99). Their immediate predecessors are said to have been Ráthor Rájpúts, who became Musalmáns, and by degrees sold their lands. The Maliks are Muhammadans, but claim descent from Rána Gija of Gajíanpur, a Rájpút chief of a tribe known as Gagíanah, who was brought to Jullundur as a prisoner in the time of Shaháb-ud-dín Ghori, and on the birth of a son to the Emperor was released, and received the title of *malik*. The landed proprietors among the Khatrís are chiefly Saigals, who are of old standing as landowners. Some of them have become Musalmáns. The Arains are numerous, and hold a considerable amount of land, but this has been recently acquired by purchase made of land, from time to time. Of the *muhallas* which constitute the modern city, none are of any great antiquity, and the walls surrounding them have been built at different times by different persons.

The Bastis.

The following is an account of the principal outlying *bastís* or suburbs :—

Basti Danishmandán, originally Ibrahímpur, founded by Ansári Sheikhs from Kani Kuram in 1606 A. D. (see Chap. I, p. 96).

CHAP. IV. The Bastis.

Basti Sheikh Darvesh, originally Surajábád, founded by Sheikh Darvesh, also an Ansári Sheikh from Kani Kuram, in 1614 A. D. (p. 96).

Basti Ghuzan, founded in the reign of Sháh Jahán by Baraki Patháns of the Ghuz section, disciples of Sheikh Darvesh. They first settled in Jullundur, then in Basti Sheikh. Subsequently they purchased lands from Lodi Afgháns, Saiyads and Sheikhs, and built a *bazár* of their own. (p. 100 .)

Basti Bába Khel, originally called Bábápur, was founded in A. D. 1620-21 by Baraki Patháns of the Bába Khel section. In A. D. 1760 the *basti* was plundered and burnt by the Sikhs, but was soon after re-built on a new site adjoining the old one.

Basti Pírdád is an offshoot from Basti Bába Khel.

Basti Shah Kulli and Basti Shah Ibrahím are also Baraki settlements of Sháh Jahán's reign. The former belong to Kapurthala.

Basti Mithu Sahib appears to have been founded a little later than Basti Sheikh Darvesh by Mián Mithu Sahib, a Khalíl Mattezai Pathán from the neighbouhood of Peshawar

Basti Nau, adjoining Basti Sháh Kulli, was founded after the Sikh conquest and belongs to the Rája of Kapurthala.

Public buildings and administration.

The Town Hall is a fine building in the Queen's gardens, containing a large room for District Board and Municipal meetings, and offices for Local Funds and for the District Engineer. There are also the ordinary District Offices, Sessions Court Tahsil, Post and Telegraph Offices, Hospital, Jail, a Zailghar and Sarai. There is no rest-house nearer than Cantonments where there is a Dâk Bungalow and a Public Works Department Rest-house.

There are thánas at the Railway Station, City, Sadar, and Cantonments. There is a bench of Honorary Magistrates for the city. There are four High Schools, the Municipal Board School, the Mission School, the Anglo-Vedic and the Anglo-Sanskrit. There are houses in Civil Lines for the Commissioner and Deputy Commissioner, a house belonging to the Rája of Kapurthala and five other houses.

Cantonments.

Jullundur Cantonments, established in 1846, lie four miles to the south-east of the city. They occupy an area of 4,463 acres or 7¼ square miles. For details as to troops quartered there see Chapter III, Sec. G. There is a Post and Telegraph Office, Churches (Anglican and Roman Catholic), Club. Dák Bungalow and Masonic Lodge

Objects of religious and antiquarian interest.

The principal Hindu places of worship are shown in the margin.

Lamanwála, Krishna.	Sitla Kanth, Devi
Nohriánwála, Krishna.	Mandar, Dharm Sahib
Devi Tálán, Devi.	[illegible], Arya Samaj
Devi Diwála Pandit Govind Lál, Devi.	

The Devi Taláb is a large masonry tank built in the 17th century, and held sacred by the Hindús. Another sacred tank is Guphá, the reputed bathing place of

CHAP. IV. Objects of religious and antiquarian interest.

the demon Jalandhara. Nandi Rám's tank in Jullundur was built in 1788, and there is an ancient tank, called the Pakka Taláb, on the Kapurthala road.

The Muhammadan Mosques and Shrines are shown in the margin. The Jama Masjid belongs to the 15th century and contains the tomb of Qázi Muhammad Nakki. The

Mosques.	*Shrines.*
Masjid, Jama.	Imám Nasir-ud-dín.
Masjid, Ali.	Sháh Sikandar.
Masjid, Alamgír.	Sháh Alimulla, Panj Pír.
Masjid, Háfiz Háji.	
Masjid, Mithu Sáhibwála.	

Háfiz Alamgír Mosque was built in 1508 A. D. Mithu Sáhibwála's mosque and well, a mile to the west of Jullundur, was built in 1669 A. D. The tomb of Imám Nasir-ud-dín is said to have been built in the 15th century on the site of the shrine of the Jogi Jalandhara Náth.

In Basti Sheikh Darvesh there are the mosque and tomb of Sheikh Darvesh, built in the Pathán style, and two temples and a tank, known as Dháb Bába Hari Dás, built in 1703 A. D.

There are branches of both the Schools of the Arya Samáj in the town and a Singh Sabha and a Dharm Sabha.

Arts and manufactures.

For arts and manufactures see above, Chapter II, Sec. E. The only manufactures of any great note in Jullundur is that of *daryai* silk. Iron locks are also made and good carpenter's work is turned out, including carved and brass and ivory inlaid screens, tables, photograph frames and similar ornamental work.

KARTARPUR.

Kartárpur.

Kartárpur is a second class municipality (31° 26′ N. and 75° 30′ E.) on the Grand Trunk Road and Railway, 9 miles from Jullundur. Population (1901) 10,840.[1] There is a Public Works Department (Provincial) bungalow with two rooms and provided with furniture; also a large encamping ground. Kartárpur is said to have been founded in Sambat 1655 (1598 A. D.) by Gurú Arjan, the 5th Gurú, in some waste land granted him by the Emperor Jahángír. But there seems some mistake here, for Jahángír did not become emperor till 1605 A. D. There is a legend that, when the Gurú desired a dwelling here, a "demon who inhabited the trunk of a tree would not permit any wood to be cut for beams, until the Gurú promised that he should not be disturbed, but receive worship for ever at the shrine." It was, perhaps, in consequence of this promise, that the Gurú erected a sandalwood post some 50 feet high, which is venerated under the name of *Thamjí*, and for which a fine temple was built with money given by Ranjít Singh on his visit to Kartárpur, in 1833. Kartárpur was burnt by Ahmad Sháh in 1756. The Gurú's fort and brick tank were built in the famine of 1783 by Gurú Guláb Singh. In the third storey of the fort is the Shish Mahal, a room, constructed by Gurú Sádhu Singh, with walls and pillars, covered with mirror work. Adjoining this room is

(1) 5,726 males and 5,714 females.

CHAP. VI.

Kartárpur.

a small chamber where the original Adigranth, composed by Gurú Arjan, is preserved. Here also is Gurú Hargobind's sword, the Tegha Sáhib, and Gurú Nának's Faqir's cap (*seli*). The Granth is opened on the first day of the month only. The Ganga-sar is a well sunk by Gurú Arjan and much frequented by pilgrims as a substitute for the Ganges. The Damdama Sáhib is a platform beneath which are said to lie the bodies of the adherents of Pánde Khán, killed by Hargobind's followers. The Gurú of Kartárpur sits here once a year on the day of Baisákh in the presence of the people, in fulfilment of the prophecy that the children of Hargobind should sit over the bodies of those of Pánde Khán. On the occupation of the Doáb by the British, Kartárpur was selected for the site of a cantonment which was abolished in 1854. Some account of the family of the Kartárpur Gurús has been given on pp. 107 and 108, and of the fairs held here on p. 146 above.

Kartárpur is the headquarters of a second class Thána. It possesses a Dispensary, Post and Telegraph Office and Anglo-Vernacular School. The houses are mostly of burnt brick, and there is a good paved *bazár*. Kartárpur stands second in the district in point of exports. In about 1896 a grain market was founded to the west of the Grand Trunk Road, since when the trade of the town has flourished exceedingly. The market stands outside municipal limits, so is not affected by *octroi*. Its station on the North-Western Railway makes it the chief depôt for traffic from Kapurthala as well as from the surrounding villages. Chairs, boxes, tables and flutes (*algoza*) are also made in large quantities, also *súsi* cloth.

The municipal boundaries were fixed by Punjab Govt. Notn. No. 278, dated 12th April 1886. Its rules of business will be found in the Punjab Gazette for March 1888, p. 284 of Part III (Ml. Manual, pp. 357-8). Octroi limits were defined by Punjab Govt. Notn. No. 108, dated 16th March 1894, and the schedule prescribed by Notn. No. 264, dated 21st July 1879. Building bye-laws were sanctioned by Notn. No. 166, dated 7th March 1891, amending p. 1216 of Part III of 17th November 1887 and penal bye-laws by No. 54, dated 4th February 1893.

LOHIAN.

Lohian.

Lohián is a large Saiyad village in the extreme south-west of Nakodar. There is a Civil rest-house, recently constructed, also a Police post. Close by is *Kang Klán*, the original home of the founders of the Daláwála Confederacy.

MAHATPUR.

Mahatpur.

Mahatpur is a village in the Nakodar Tahsíl, situated about 5 miles south of Nakodar, overlooking the lowlands. Population (1901) 5,251. It is of considerable antiquity, and is mentioned in the *Ain-i-Akbari* under the name of Muhammadpur. Tradition says it was founded by Muhammad Khán, an Afghán, and its lands are still mostly owned by Afgháns. According to another account, it was founded by Mughals, and only refounded in the time of Akbar by Muhammad Khán, who was an Afghán horse-dealer and thought the country suitable for rearing stock (see p. 189 above and

CHAP. IV. Mahatpur.

Cunningham's History of the Sikhs, page 87, note). It seems to have been part of the territory of the Manj Rájpúts, and passed with other places into the hands of Tára Singh Ghaiba when the Sikhs rose to power, and after his death was annexed to Ranjit Singh's dominions. The houses are mostly of burnt brick. Trade is in saccharine produce, grain and cloth, which is exported chiefly to Sindh. *A considerable fair is held yearly in April at the Mat of Bábá Málá.* Mahatpur ceased to be a municipality in 1886.

MALSIAN.

Malsián.

Malsián, about 8 miles west of Nakodar, is an old town, mentioned in the *Ain-i-Akbari* under the name of Mailsí. It is said to have been founded by Mailsí, a Manj Rájpút. Adjoining it is a great mound, in which, Mr. Barkley says, Indo-Bactrian coins have been found. Curiously enough, Malsián is notorious as the headquarters of a tribe of Muhammadan Sunárs who are engaged in the manufacture of false coin and coins of ancient mintage in many of the principal cities of India. At Malsián itself this illicit manufacture is not largely carried on, but at one time it was the seat of the coining operations. (Selections from the Public Correspondence of the Administration for the Affairs of the Punjab, Vol. I. page 81, and Police Report, 1879). A full account of these sunárs is given in Chap. III B. Malsián is also said to have excelled in making wooden stamps for printing cotton. At present it makes buttons from shells got in the Beín river, and the dyeing of wool is carried on to a greater extent than usual.

MUHAMMADPUR.

Muhammadpur.

Muhammadpur, near Alawalpur, contains a *pakka* tank, called the Bhikhamsar, said to have been sunk by Bhisham Pitáma, the Pandavas' preceptor. It is now occupied by Saniásís, and worshipped by Hindús generally. A fair is held here every year in Kátak.

NAKODAR TAHSIL.

Nakodar Tahsil.

Western Tahsil of the Jullundur District, Punjab, lying on the north bank of the Sutlej between 30° 56′ and 31° 15′ N. and 75° 4′ and 75° 37′ E., with an area of 372 square miles. Its population was 222,412 in 1901 as against 217,079 in 1891. Its headquarters are at the town of Nakodar (9,958), and it also contains 311 villages. The land revenue, including cesses, amounted, in 1902-03, to Rs. 4,10,000.

NAKODAR TOWN.

Nakodar Town.

Nakodar is a second class municipality (31° 8′ N. and 75° 29′ E.) and the headquarters of the Tahsíl. Population (1901) 9,958.(1) It is a wealthy municipal town, situated 15 miles from Jullundur on a metalled road. There is a fully furnished bungalow and a *sarai*. The town is said by one account to have

(1) 5,154 males and 4,804 females.

CHAP. IV. Nakodar Town.

been originally held by Hindu Kambohs. Another tradition makes an Afghán, Nakodar Khán, the founder. Another account says that, when the Manj Rájpúts crossed the Sutlej, Malik Nekdar Khán, a brother of Ráe Izzat (who took Talwan) founded Nakodar. His shrine still exists inside the town. A fourth account makes it founded by the Nikudari legion (ming or hazarah) of the Mughals.[1]

Nakodar is mentioned in the *Aín-i-Akbari* as occupied by Máín, apparently a mistake for Manj Rájpúts, and undoubtedly formed one sub-division of their territory. They were ousted early during the Sikh period by Sardár Tárá Singh Ghaiba who built a fort and made the town the centre of a considerable *iláka*. Ranjít Singh seized it in 1816. On the introduction of English rule a cantonment was located here, which was abolished in 1854. Barkley notes that tradition says Nakodar was founded in the bed of a river, which is not impossible, as a glance at Map No. I of the Settlement Report will show.

Outside the town is a large garden containing two tombs thus described by Sir Alexander Cunningham. (A. S. R., XIV, pp. 59—62).

"Nakodar possesses two fine Muhammadan tombs, which are situated close together amongst some very fine old trees, the remains of a former garden. One of the tombs was built in A. H. 1021 or A. D. 1612, during the reign of Jahángír, and the other in A. H. 1069 or A. D. 1657, near the close of Shah Jahán's reign. The former is popularly known as the tomb of the *ustád*, or 'Teacher,' and the latter as that of his 'pupil.' They are both ornamented on the outside with various patterns in glazed tiles, but the work is not so good as that of the best examples at Agra and Lahore. But though similar in external decoration and in general style, they are quite different in their designs, both in plan and in elevation.

The octagonal tomb.

"The ground plan of the older tomb is an octagon with four long and four short sides. This particular form is called a Bagdádi octagon, which some say is constructed as follows:—Each side of the square is divided into four, and the points being joined, the enclosed area is divided into sixteen squares, of which the four middle ones form the interior of the building. Then a diagonal drawn across each of the corner squares forms the shorter face of the octagon, while each longer face is left equal to one-half of the side of the square. The dimensions of this tomb, however, do not quite agree with this arrangement, although they do not differ very much from the calculated figures. As the same differences, however, are observable in the relative dimensions of the platform on which the tomb stands, as well as those of the octagon of the Táj Mahal at Agra, the mode of construction cannot have been on the principle of equal squares.

"According to my measurements, the interior of the tomb is 30 feet square, while the exterior square, which should be exactly double or 60 feet is actually 61¼ feet.[2] Similarly the thickness of the wall being 15 feet 9 inches, the short face of the octagon, which should be 22½ feet, is only 21 feet, while the longer face, which should be only 30 feet, is exactly

(1) J. A. S. B. 1892, LXI p. 298.
(2) See Plate XX for the plan of this tomb.

CHAP. IV. Nakodar Town. The octagonal tomb.

32 feet. The tomb also stands on a raised platform of the same shape, the longer face being 47½ feet, and the shorter ones 36 feet 8 inches.

"Externally, each of the longer faces is pierced by a deep recess and each shorter face by a half octagonal recess, both covered by pointed arches. The entrance is on the south, and on each of the other three faces there is a doorway closed by a screen of trellis-work. The dome, which is hemispherical, springs from a cylindrical neck and is crowned by a small pinnacle. There are only four turrets, although the building has eight angles. But perhaps the building was hastily finished, as I observed that only the middle panels of the outer ornamentation were filled with glazed tiles, the upper and lower panels being simply painted, excepting the spandrils of the arched frames, which are of glazed tiles. All the joints of the glazed tiles are pointed, but they are slightly separated by thin raised ridges of plaster, like the raised pointing of brickwork. I have noticed the same peculiarity in the glazed tile-work of Jahángír's palace at Lahore The framing of the panels is red, the brick having been first covered with a thin coating of Indian red plaster and then pointed with white. This plaster was exceptionally good, as it still retains its polish. All the patterns are geometrical. The chief colours are yellow, blue, and green.

"There is a short description of one line over the entrance doorway on the south, which is repeated on the north side.

Basai ihtimám ahkar-ul-ábad Muhammad Mumin Huseni Sanh 1021.

"'Tomb of the most contemptible of the worshippers of God, Muhammad Mumin Huseni, A. H. 1021 or A. D. 1612.'

"The people know nothing of Muhammad Mumin except that he was an *ustád*, that is, a 'teacher or master;' but as he died in the beginning of Jahángír's reign, I thought it not improbable that I might find some notice of him in the *Ain-i-Akbari*. On turning to Blochmann's translation, I find that the very last entry is the name of 'Ustád Muhammad Husain, plays the Tamburah.' And in a note is added the further information that, according to the *Masir-i-Rahimi*, 'Muhammad Mumin *alias* Háfizak, a Tamburah player,' was one of the musicians in the service of Khán Khánán [1]. This then is the very man who lies in the tomb at Nakodar. The title of Háfizak shows that he was accustomed to play from memory. His proficiency as a musician of course attracted pupils; and so he is remembered only by his title of *ustád*, the 'teacher or master.'

"When I saw this tomb in November 1838, there were two very elegant sarcophagi inside, of sienna coloured marble, inlaid with white marble inscriptions. They were both highly polished, and were then in good order, although the tomb had been long before desecrated by the Sikhs. At my visit in 1879 I found that the building had been turned into a school house, no harm has been done to the exterior, which has been left untouched, but the interior has been smudged with the usual sanitary whitewash

The square tomb.

"The second tomb just reverses the plan of the first, as it is octagonal inside and square outside, with octagonal turrets at the four corners. It is, however, as nearly as possible, of the same size, the side of the square of its ground plan, including the tower, being 61½ feet. On each of the four faces there is a half octagon recess covered by a pointed arch. The entrance is on the south side, and on each of the other three sides there

[1] Blochmann's Ain-i-Akbari, p. 613 and note 3.

CHAP. IV.

The square tomb.

is a trellised opening. The room inside is 33 feet 10 inches in diameter. The octagonal towers at the corners are finished with open cupolas, rising above the battlements. The dome is of the common pear shape which was in use during the reign of Sháh Jahán. It stands on a cylindrical neck 39 feet 3 inches in diameter. The building rises in the middle of a raised platform, 107 feet 6 inches square and 8 feet high, panelled on all sides with deep niches.

"The ornamentation consists chiefly of glazed tile-work, the frames of the panels being of brick covered with a thin coating of Indian red stucco, highly polished and painted with white lines. The taller panels are filled with representations of large pots of flowers, similar to those of the time of Sháh Jahán and Aurangzeb. The smaller panels have geometrical patterns and plates of fruit, some with oblong striped melons, and others with oranges and lemons. The broad belts between the panels are ornamented with large diaper patterns in tiles of yellow, green, white, dark blue, and purple The patterns of the squares at the angles are marked by peculiar angular quirks at each corner, which are much more novel than pleasing. The octagonal tower and the battlements are also ornamented with glazed tiles as well as the pinnacles of the domes.

"Over the entrance door there is the following inscription in two lines :—

Basai mam ahil-ul-abad-o-Ahkar.

Bandeh Kamtrin sanh 1067 *Haji Jamil.*

"Tomb of the most contemptible of the worshippers of God, the humble slave Háji Jamál. A. H. 1067 or A. D. 1657.

"Of Háji Jamál all that is known is that he was a pupil of Muhammad Mumin, the occupant of the other tomb."

Another account makes Muhammad Mumin the architect of the octagonal tomb and the occupant Abdul Shah Mali the spiritual director of Jahángír. The tile work of the square tomb is now being restored by a Jullundur workman under the direction of the Archæological Surveyor, Punjab. It contains five graves, one bearing an Arabic inscription, and a band inscribed in Arabic runs round the wall. There is also a grave on the platform said by a curious local tradition to be that of a thief killed while escaping from the tomb, while another thief and his dog are said to be buried within. The smallar tomb was desecrated by the Sikhs, and while the cantonment was here was used as a Mess Room. It is now sometimes used as a rest-house.

On the west of the tombs is a gateway said to be built in 1667 A. D. There is another smaller gateway on the east, now in ruins. To the north is a tank, the bricks of which were largely used in the building of Nakodar Cantonment; on one side of it is a summer house now used as a Munsif's Court. Beyond that is a *Bárahdari* containing the shrine of Bahádur Khán who died in the reign of Jahángír; also an old mosque.

The site of the garden, about 21 acres, is in the possession of Government, as are the aforesaid buildings. The pavement that surrounded the tombs has entirely disappeared, and of the garden

CHAP. IV. Nakodar Town.

itself, what is not leased as agricultural land, lies waste. There are some fine old *bér* trees in the garden, some of which are said to be as old as the tombs.

A fair used to be held at these tombs, but was discontinued some 70 years ago. For the other fairs of Nakodar, see Chap. I, p. 145. The town contains 20 mosques and 16 temples of Ganesha.

The fort of Tára Singh is now occupied by the Tahsíl and Anglo-Vernacular Middle School. There is a Thána and Dispensary, and a Munsif and unofficial Sub-Registrar. There is a Post and Telegraph Office. There is a considerable trade in the usual country staples, saccharine produce, grain and cloth. The hookah-snakes of this town enjoy a local celebrity; iron jars (*gágar*) are also manufactured.

The municipal boundaries were fixed by Punjab Govt. Notn. No. 1578. S., dated 7th October 1885. Its rules of business will be found in the Punjab Gazette for March 1888, p. 284 of Part III (Ml. Manual, pp. 857-8). Octroi limits were defined by Punjab Govt. Notn. No. 107, dated 16th March 1894, and the schedule, prescribed by Notn. No. 204, dated 21st July 1897, was revised in 1884 (Notn. No. 47, dated 22nd January). Building bye-laws were sanctioned by Notn. No. 166, dated 7th March 1891, amending p. 1216 of Part III of 17th November 1857, and in the case of penal bye-laws model rules were adopted (Ml. Manual, p. 449) by Notn. No. 1091 of 9th December 1891 with the subsequent modifications contained in Punjab Government Notn. No. 162 of 14th April 1896.

NAWASHAHR TAHSIL.

Nawáshahr Tahsíl.

Eastern Tahsil of the Jullundur District, Punjab, lying on the north bank of the Sutlej, between 30° 58′ and 31° 17′ N. and 75° 47′ and 76° 16′ E., with an area of 299 square miles. Its population was 196,339 in 1901 as against 205,625 in 1891. Its headquarters are at the town of Nawashahr (5,641) and it also contains the towns of Rahon (8,651) and Banga (4,697), and 274 villages. The land revenue, including cesses, amounted in 1902-03 to Rs. 4,26,101.

NAWASHAHR TOWN.

Nawashahr Town.

Nawáshahr is a second class municipality (31° 8′ N. and 76° 7′ E.) and headquarters of a Tahsíl. Population (1901) 5,641 [1]. It is situated on the metalled road from Phagwára to Garhshankar, 35 miles from Jullundur. Nawáshahr is said to have been built by Nausher Khán, an Afghán, in the time of Alá-ud-dín Khilji (1295—1315 or 1316), by the side of a lake. There is a *Bárahdari* which was built by Muhammad Sadík, who was an Umat Khatri, of Pasrur, in the Siálkot District, and while a Hindu was called Bikhári Mal. He settled at Nawáshahr and got involved in a quarrel with the Bhuchar Khatrís, who are numerous here, in the course of which two of the latter were killed. Bikhári Mal was summoned to Delhi, and found it convenient to turn Muhammadan

[1] 3,010 males and 2,631 females

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Nawáshahr town

on which he assumed the name of Muhammad Sadík. He was given a *jágír*, and continued his quarrel with the Bhuchars, who obtained assistance from the Rájpúts of Saroya, in Garhshankar, and in a fight that ensued Muhammad Sadík was slain. He is looked upon as a martyr, and lamps are lighted at his grave. Afterwards Tára Singh Ghaiba took Nawáshahr, and built a fort of which the remains exist. On his death the town was annexed by Ranjít Singh. The Umat Khatrís of Nawáshahr supply a large number of our patwárís. The Gaur Bráhmins were of some importance in later Sikh times as connected with Rája Tej Singh. The houses are mostly of burnt brick.

A Munsif and Sub-Registrar are stationed here, and there is a Vernacular Middle School and Post and Telegraph Office. The *Bárahdari* is now used as a District Board Rest-house and is furnished with crockery and kitchen utensils. One donkey stallion is kept here.

The chief trade of the town is in grain, though the competition of Banga has, to some extent, injured it as an agricultural centre. There is no special manufacture.

The municipal boundaries were fixed by Punjab Govt. Notn. No. 1578 S., dated 7th October 1885. Its rules of business will be found in the Punjab Gazette for March 1888, p. 288 of Part III (Ml. Manual, pp. 357 8). Octroi limits were defined by Punjab Govt. Notn No 112, dated 16th March 1894, and the schedule, prescribed by Notn. No. '64, dated 21st July 1879, was revised in 1884 (Notn. No. 17, dated 22nd January). Building bye-laws were sanctioned by Notn. No. 166, dated 7th March 1891, amending p. 1216 of Part III of 17th November 1887, and in the case of penal bye-laws the model rules were adopted (Ml. Manual, p. 449) by Notn. No. 1091 of 9th December 1891 with subsequent modifications sanctioned in Punjab Government Notn. No. 14, dated 3rd April 1902.

NUR MAHAL

Núr Mahal.

Núr Mahal is a second class municipality in the Phillaur Tahsíl, distant 13 miles from Phillaur and 8 from Nakodar. Population (1901) 8,706 (4,451 males and 4,255 females). The road to Nakodar is metalled and this route is consequently the usual one taken to Jullundur, but there is an unmetalled road by which Jullundur is only 18 miles distant. Núr Mahal is built on the site of an ancient town, as is testified by the large size of the bricks that have been dug up as well as by numerous coins found there. Sir Alexander Cunningham obtained one punch marked silver coin, one copper piece of the satrap Rájubul, and one of Mahipál of Delhi. The bricks are finger marked by three concentric semi-circles with a dot in the centre. Núr Mahal is said to have been built on the site of a town, called Kot Kalúr or Kot Kahlúr, which, according to Mr. Barkley, was a place of importance and is said to have been ruined about 700 A. H. (1300 A. D.) "by the oppression of the government of the day, the Hindús deserting it, and separate villages of Muhammadans taking the place of the old *muhallas* (wards)."

But Cunningham thinks that this is an error due to the misreading of the words *ba-khitah Phalor* in the inscription over the western gateway of the *sarai.*

The modern town is due to the fostering care of Núr Jahán, the consort of the Emperor Jahángír, and who is said to have been brought up here. She had the imperial *sarai* constructed between 1028 and 1030 A. H. (1619-1621 A. D.), and settled numerous families in her new own. "In 1738-39 Nádir Sháh exacted a ransom of three lakhs of rupees" from Núr Mahal, which seriously injured its prosperity. "In 1756-57 Ahmad Sháh demanded a like sum and the people being unable to pay he ordered them to be slaughtered and plundered, and burnt the town."(1) Almost immediately afterwards the Punjab became independent of Delhi, and Núr Mahal was seized by the Anlúwália Sikhs, and was held for the Kapúrthala Chief by Sirdár Kaur Singh and his descendants. It would seem as if before this the Tulwan Rájpúts had taken possession of the town. They subsequently, on the final invasion of Ahmad Sháh, recovered the *sarai*, the siege and recapture of which by the Sikhs has been described in Chap. I. p. 24. The west gateway of this building has recently been restored at public expense, and is a remarkable specimen of oriental architecture; it is thus described by General Cunningham. (A. S. R., XIV., pp. 63—65).

"The *sarai* is 55 feet square outside, including the octagonal tower at the corners. The western gateway is a double storeyed building faced on the outside with red sand-stone from the Fatehpur Sikri quarries. The whole front is divided into panels ornamented with sculpture; but the relief is low and the workmanship coarse. There are angels and fairies, elephants and rhinoceroses, camels and horses, monkeys and peacocks, with men on horseback and archers on elephants. The sides of the gateway are in much better taste, the ornament being limited to foliated scroll-work with birds sitting on the branches. But even in this the design is much better than the execution, as there is little relief. Over the entrance there is a long inscription

"There was also a similar gateway on the eastern side, but this is now only a mass of ruin, and all the stone facing has disappeared. There was also an inscription over this gateway, which will be given presently, as a copy of it was fortunately preserved by one of the inhabitants.

"On the north side of the courtyard there is a *masjid*, and in the middle a fine well. On each side there are 32 rooms, each 10 feet 10 inches square, with a verandah in front. In each corner there were 3 rooms, one large and two small. The Emperor's apartment formed the centre block of the south side, three storeys in height. The rooms were highly finished, but all their beauty is now concealed under the prevailing whitewash. The main room was oblong in shape, with a half-octagon recess on two sides, similar to the large rooms in the corners of the *sarai*, one of which is shown in the accompanying plate.(2) From this description it will be seen that there was accommodation inside for about 100 people. But the great mass of imperial followers found their quarters outside in

(1) Mr. Barkley's notes. The same writer gives a legend of Núr Mahal in P. N. Q. for January 1885 (No. 976).
(2) See Plate XXI.

CHAP. IV. Núr Mahal

an exterior court about 2,000 feet square, some of the walls of which were pointed out to me in November 1838; all these have disappeared now.

"The *sarai* is said to have been built by Zakariya Khán, the Názim of the Subah of Jullundur, during the reign of Jahángír. His inscription, which is cut in sunken letters on the right jamb of the west gateway, says nothing about the *building* of the *sarai*, while the main inscription over the western gateway distinctly states that the *sarai* was erected by the order of Núrjahán (*ba hukam Núrjahán Begam*). I suppose, therefore, that the actual work was superintended by Zakariya Khán of whom I can learn nothing, but who appears from this inscription to have been an energetic man. This inscription consists of six short lines as follows:—

Akhaz ráhdári abwáb
Mamnúah bamújib amar Nawáb
Zakariya Khán Bahádur Názim
Subah muáf harkas az Faujdárán
Doábah bagirad, bar zanan
Talák, talák, talák.

"Taking payment from travellers is forbidden, the Nawáb Zakariya Khán, Bahádur, Governor of the District, having exempted them. Should any Faujdár of the Doáb collect these dues, may his wives be divorced.'

"The expressive word *talák* three times repeated at the end of this inscription, means 'divorce or repudiation,' and its threefold repetition by a husband is said to be all that is necessary for a formal divorce. As this record is engraved on the gateway of the Bádsháhi Sarai, I conclude that the rooms of the *sarai* were avaiable for the use of travellers whenever the Emperor was not moving himself; or perhaps it was only the outer court, which has now disappeared that was so appropriated.

"The inscription over the eastern gateway must have been put up before that on the western gate, as it gives the earlier date of A. H. 1028 only, whereas the latter gives the later date of A. H. 1030 in addition to that of 1028.

"The date is given in the last line, according to the *abjad* or numerical powers of the letters.

"*Abád shud za Núr Jahán Begam ain sarai.*"

"The whole inscription in five rhyming verses is as follows:—

OVER THE EAST OR DELHI GATE.

1. *Sháh-i-Jahán bádaur Jahángír bádsháh*
   Shánhinshah-i-zamín-o zamán sáya-i-Khudá
2. *Mámúr kard baske Jahán ra ba-adl-o-dád*
   tá-ásmán rasíd biná bar sar-i-biná
3. *Núr-i-Jahán ke hamdam-o-hamráz khás aust*
   farmúd ain sarai wasi-i-sipahar sá
4. *Chún ain biná-i khair ba rú-i-zamín nihád*
   bádá biná-i-umrash jáwed bar baká
5. *Tárikh ain chún gasht múrattib baguft akal*
   abád shud za Núr Jahán Begam ain sarái.

1. During the reign of Jahángír Bádshah lord of the Universe King of kings of this world and his time, the shadow of God.

2. The fame of whose goodness and justice overspread the earth,
Until it reached even the highest heavens above.
3. His wife and trusted companion, Núr Jahán,
Commanded the erection of this sarai wide as the heavens.
4. When this fortunate building rose upon the face of the earth.
May its walls last for ever and ever!
5. The date of its foundation wisdom found in the words
"This Sarai was founded by Núr Jahán Bégam."

"The inscription over the west gateway, which is in four rhyming verses, is as follows:—

OVER THE WEST OR LAHORE GATE.

1. *Ba-daur adl Jahángir Sháh Akbar Sháh*
kih ásmán-o-zamín misl-au nádárad yád
2. *bina-i Núr Sará shud ba-khitah-Phalor*
ba-hukam Núr Jahán Begam farishtah-nihád
3. *barái sál bináyash sukhan war-i-khúsh gúft*
ke shud za Núr Jahán Begam ain Sarái ábád 1028
4. *chu, shud tamám khirad gúft bahar táríkhash*
ba-shud za Núr Jahán Begam ain Sarái ábád 1030

1. During the just rule of Jahángir Sháh son of Akbar Sháh
whose life neither heaven nor earth remembers.
2. The Núr Sarái was founded in the district of Phalor
By command of the angel-like Núr Jahán Begam.
3. The date of its foundation the poet happily discovered
'This Sarai was founded by Núr Jahán Begam' (1028).
4. The date of its completion wisdom found in the words
'This Sarai was erected by Núr Jahán Begam' (1030).

"The last half line of this inscription gives the date of A. H. 1030 by merely adding the letter B to the seventh half line, thus changing *shud* to *bashud*, and adding 2 to the number. The words are arranged somewhat differently, the *ábád* being placed at the end of the line."

On the other side of the town from the *sarai* is the tomb of Fateh Ali Sháh built in 1071 H. (1660-01 A. D.). It belongs to Qázi Ghanan Sháh of Núr Mahal. It is of no particular architectural interest and the religious aspects of the shrine and the fair held at it are dealt with in Chap. I, p. 145. For the well Ganga and the legend attaching thereto see pp. 133 and 134.

The Rest house, which is fully furnished, is in the *sarai*, the royal bath having been turned to this use; also within the *sarai* are the Thána and Board Vernacular Middle School. There is a Dispensary and Post and Telegraph Office in the town.

The houses are built mostly of burnt brick. Núr Mahal does a considerable trade in grain and *gur*. *Gabrún* cloths are manufactured, but not to any notable extent.

The municipal boundaries were fixed by Punjab Govt. Notn. No. 1578 S., dated 7th October 1887. Its rules of business will be found in the Punjab Gazette for March 1888, p. 289 of Part III (Ml. Manual, pp. 357-8). Octroi limits were defined by Punjab Govt. Notn. No. 111, dated 16th

CHAP. IV.

Núr Mahal.

March 1884, and the schedule, prescribed by Notn. No. 264, dated 21st July 1879, was revised in 1884, Notn. No. 47, dated 22nd January. Building bye-laws were sanctioned by Notn. No. 166, dated 7th March 1891, amending p. 1216 of Part III of 17th November 1887, and in the case of penal bye-laws the model rules were adopted (Ml. Manual, p. 449) by Notn. No. 1091 of 9th December 1891 with subsequent modifications sanctioned in Punjab Government Notns. Nos. 14, dated 3rd April 1902, and 454, dated 4th September 1901.

PHILLAUR TAHSIL.

Phillaur Tahsil.

Tahsil of the Jullundur District, Punjab, lying on the north bank of the Sutlej, between 30° 57′ and 31° 18′N. and 75° 31′ and 75° 58′ E., with an area of 298 square miles. Its population was 192,860 in 1901 as against 189,578 in 1891. Its headquarters are at the town of Phillaur (6,986), and it also contains the towns of Núr Mahal (8,706) and the large village of Jandiala (6,620), with 222 other villages. The land revenue, including cesses, amounted, in 1902-03, to Rs 4,01,880.

PHILLAUR TOWN.

Phillaur Town.

Phillaur is a second class municipalty and Tahsil headquarters (31° 1′ N. and 75° 48′ E.), situated on the right bank of the Sutlej, 27 miles south-east of Jullundur, on the Grand Trunk Road and North-Western Railway. Population, including Civil Lines (1901) 6,986, (3,851 males and 3,135 females). There are Police and Public Works Rest-houses furnished with crockery and kitchen utensils and a Railway Refreshment Room; also a *sarai* and camping ground.

Phillaur owes its origin to a Sanghera Jat, Phúl, who called the town after himself, "Phúlnagar." Subsequently the Nárú Rájpúts, under Ráe Shahr, whose territory extended from Mau to Selkiána, occupied it; and when his son, Ráe Rattan Pál abandoned Mau and settled at Phillaur, the Jats left. The Rájpúts also, at some period unknown, deserted the place. The modern town dates from the time of Sháh Jahán, at which time the site, then covered with ruins, was re-occupied, having been selected for the erection of a *sarai* on the Imperial line of road from Delhi to Lahore.[1] Of its earlier history nothing of interest is recorded. On the rise of the Sikhs to power, the place was seized by one Sudh Singh, Kakarah, who made it the capital of a considerable estate. The family became extinct in 1807, and the place then fell into the hands of Ranjít Singh, who recognized its importance as a frontier town commanding the most frequented ferry of the Sutlej.

Under his governor Mohkam Chand, a strong force of troops was usually stationed at Phillaur, and between 1809 and 1812 the *sarai* was converted into a fort by the addition of a *fausse-braye* ditch and bastions, as a reply to the British occupation of Ludhiána. The

(1) A brass seal was found on the parade ground near the fort having on one side the inscription "Muhammad Bahádur Shahzáda Bedár Bakhat, 1116. Ali Quli Khán Sdwi 49." The other side is plain.

CHAP. IV. Phillaur Town.

architect is said to have been an Italian engineer. In 1846, when the Sikh garrison was withdrawn, Chaudhri Kutb-ud-dín of Phillaur, father of Ghulám Nabi, the present *zaildár*, secured the keys of the fort, preserved it from plunder, and gave it up to Colonel Mackeson and Brigadier Wheeler when the British troops entered the Doáb.[1] In the same year after the battle of Aliwál a British cantonment was formed in the neighbourhood of the fort which continued to be occupied by native troops until 1857, when the detachment stationed there mutinied. The fort itself became an important artillery arsenal and magazine. The cantonment was not re-occupied after the Mutiny; the houses are now used, some by Railway employés, one by missionaries of the Ludhiána Mission, as rest-houses and for other and various purposes. The artillery and magazine were withdrawn in 1863 from the fort and a detachment of Native Infantry left as garrison. In 1891 this was withdrawn and the fort was handed over to the Police Department; and it is now occupied by the Police Training School (opened 1st January 1892) and the Central Bureau of the Criminal Identification Department, both under a senior Police Officer.

Near the Railway station are a *Bárahdari* and *Thákardwára*, erected by Diwán Mohkam Chand and a *Samádh* containing his ashes; Rám Singh of Phillaur has a *parwána* of Ranjít Singh, dated Sambat 1836, assigning Rs. 101 to his father Ghuláb Singh for reading the Granth, a sum to certain Bairágís for lighting lamps at the tomb, with other minor grants. The land is still *muáfi* to Rám Singh and the buildings are occupied by Siri Vaishnu Bairágís. Architecturally they are quite insignificant.

The bridge over the Sutlej was completed in 1870; it is 5,193 feet long, made of iron girders resting on 46 brick piers. There is no foot bridge but ferry trains are run daily.

Phillaur's chief commercial importance is as a timber *depót*. The wood floated down the Sutlej and the Sirhind Canal is brought here by rail to be sold; that which comes down the Sutlej belongs to the Public Works Department and annual sales are held of the surplus stock. There is a grain market and a considerable trade in grain goes on, but there is little export by rail. Manufactures are confined to weaving, and the cloth made goes chiefly to Ludhiána.

Phillaur, besides being headquarters of the Tahsil, contains a Tháns, Munsiff's Court, Post and Telegraph Office, Dispensary, Anglo-Vernacular Middle School and several indigenous schools. It is also the winter headquarters of the Deputy Conservator, Bashahr Forest Division, and an important changing station on the North-Western Railway. A Sub-Registrar resides here.

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[1] See letter No. 70, dated 10th February 1874, from D. G. Barkley, Esq., Deputy Commissioner, Jullundur, to the Commissioner and Superintendent, Jullundur Division. The Chaudhri was granted a pension of Rs. 300 per annum for his services.

CHAP. IV.
Phillaur Town.

The municipal boundaries were fixed by Punjab Govt. Notn No. 273, dated 12th April 1886. Its rules of business will be found in the Punjab Gazette for March 1888, p. 288 of Part III (Ml. Manual, pp. 357-8). Octroi limits were defined by Punjab Govt. Notn. No. 200, dated 2nd May 1894, and the schedule, prescribed by Notn. No. 264, dated 21st July 1879. Building bye-laws were sanctioned by Notn. No. 166, dated 7th February 1891, amending p. 1210 of Part III of 17th November 1887, and penal bye-laws by No. 53, dated 4th February 1893 and No. 453, dated 4th September 1901.

RAHON.

Ráhon.

Ráhon is a second class municipality (31° 4′ N. and 76° 8′ E.) in the Nawáshahr Tahsil situated 5 miles from Nawáshahr on an unmetalled road. Population (1901) 8,651.[1] It is said to have been founded 2,000 years ago by Rája Rághab, who called it Rághupur, by which name it is still called in correspondence by Pandits. After that it came into the possession of Gujars, who were driven out by the Mahtons, who in their turn succumbed to the Ghorewáha Rájpúts, whose conquest of the country is put down as having occurred in the time of Shaháb-ud-dín Ghorí. Their leader, Káná Rájpál, renamed the town "Ráhon," after a certain lady called "Ráho." In support of this derivation may be quoted the opinion entertained by some that, it is unlucky to speak of this town by its proper name, in the morning, when fasting. Till breakfast it is called "Zanána-shahr," or "Woman-town." In Akbar's time Ráhon was the capital of the Dárdhak *mahál*, and gave its name to one of the two *tappas* into which the *mahál* was divided. In Aurangzeb's reign a brick fort was built here, the site of which is now partially occupied by the school and police station. The Rájpúts of Ráhon were Chaudhrís and men of much influence during Muhammadan rule. In 1759 A. D. Ráhon was seized by Túra Singh Ghaiba, the head of the Dalíwála Confederacy, and remained in his possession till his death, when it was added to Ranjít Singh's dominions. It is evidently a very old town, and from its commanding situation on an eminence overlooking the low valley of the Sutlej, must have been a place of importance. It is now gradually decaying, partly because the Rájpúts no longer have the same means as formerly, and partly because it is off the line of rail and has no special trade or manufactures sufficiently important to enable it to compete with places commercially more favourably situated, and partly on account of its unhealthiness, which seems due to the large marsh in the low lands (*thalla*) just below the town. Fish are caught all the year round in this marsh, and wild fowl are abundant in the cold weather. Most of the houses are of burnt brick, but the wards of the Arains and Ráwats are mostly built of sun-dried bricks. Many houses are deserted. The streets are steep, and have to be paved to prevent their being destroyed by the scour of rain-water. Several fairs take place in the year, the more important of which have been already noticed on p. 144.

[1] 4,569 males and 4,082 females.

CHAP. IV.

Ráhon.

Ráhon contains a District Board Rest-house furnished with crockery and kitchen utensils. There is also an encamping ground. Other Government buildings are the Thána, Post Office, Dispensary and Anglo-Vernacular Middle School. There are the old tanks here of Surajkund and Panj-tirth, to the former of which an old Hindu temple is attached. There is also a modern tank adjoining the tombs (*samádhs*) of Tára Singh Ghaiba and his brave widow, which was constructed by his son Jhanda Singh. There is also an old *sarai*, said to have been built in the reign of Sháh Jahán (1627-58). There re 39 mosques and 24 temples.

Trade consists mostly in the export of saccharine produce, but is declining. There used to be many manufactories of drained sugar. As elsewhere in the district, however, imported refined sugar is taking the place of the local product, and the produce of the sugar-cane fields is more generally manufactured into *gur* by the cultivators themselves instead of being made over to the Khatri traders for conversion into refined sugar. *Gota*, narrow imitation gold and silver ribbon, is largely woven, and coarse country cloth is extensively made and exported to the upper Punjab, and even Kábul. *Ghátí*, a fine glazed cotton longcloth, used to be a staple article of Ráhon manufacture, but is scarcely made at all now. The chief townspeople are Rájpúts and Khatris, and the two tribes are on very bad terms with each other. Their animosity occasionally shows itself in cow-killing and similar offences. The hereditary Kánúngos here were Gehí Khatrís.

The municipal boundaries were fixed by Punjab Govt. Notn. No. 273, dated 12th April 1886. Its rules of business will be found in the Punjab Gazette for March 1888, p. 288 of Part III (Ml. Manual, pp. 857-8). Octroi limits were defined by Punjab Govt. Notn. No. 111, dated 16th March 1894, and the schedule, prescribed by Notn. No. 264, dated 21st July 1879, was revised in 1884 and 1889 (Notn. Nos. 47 and 46, dated 22nd January and 12th January). Building bye-laws were sanctioned by Notn. No. 166, dated 7th February 1891, amending p. 1216 of Part III of 17th November 1887, and penal bye-laws by No. 19, dated 16th January 1892. In the case of the latter the model rules were adopted (Ml. Manual, p. 449).

Owing to the decline in trade and population the municipal finances at Ráhon are in an embarassed condition. The town is distinctly a decaying one.

RURKA KALAN.

Rurka Kalán.

Rurka Kalán is a large village (31° 7′ N. and 75° 42′ E.) situated in the interior of the Phillaur Tahsil. Population (1901) 6,034. It has an insignificant trade in sugar, and is otherwise unimportant. It possesses a primary school and there are three indigenous schools. Rurka Kalán had a municipality till the year 1874. Jandiála, Bilga and Rurka Kalán have an evil reputation for female infanticide.

SHAHKOT.

Sháhkot.

Sháhkot is a village in the west of Nakodar Tahsil, and head-quarters of a police station. It derives its name from the fact of

CHAP. IV.

Shahkot.

having been founded by a Saiyad (or Sháh). An important branch of the Daláwála Confederacy took possession of it in Sikh times and built a mud fort. The family is still represented at Sháhkot, and possesses revenue-free grants.

TALWAN.

Talwan.

Talwan is a village in Phillaur Tahsil built on the uplands of the Sutlej. Population (1901) 5,334. Formerly the town was situated in the lowlands, and was destroyed by the river. According to popular tradition, it was held originally by Afgháns, who where expelled by Manj Rájpúts under Ráe Izzat, or Ráe Jít, who came from the other side of the Sutlej, and was given the Talwan territory for good service done to the Emperor Babar. The Manj Rájpúts appear to have exercised authority over a considerable tract of country till the downfall of the Mughal Empire, when Baghel Singh, of the Krora Singhia Confederacy, occupied Talwan and built a fort there. What he and other Sikh Chiefs left the Rájpút has taken, under his successors, by the Sindháuwála Sirdárs, and the Rájpút Chaudhrís were quite despoiled till the time of Sheikh Imám-ud-dín who, it is said, gave them Rs. 1,000 a year, in token of their proprietary right. They now receive five per cent. as seigniorage on the revenue of Talwan. The houses are mostly of burnt brick. Trade and manufactures are of no importance.

The pilgrimage to the shrine of Pír Banohi starts here.

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WITH MAP.

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CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspects.

CHAP. I, A.

Physical Aspects.

Boundaries and general configuration.

The Native State of Kapúrthala includes three detached pieces of territory, all of which lie in the Jullundur Doáb. Of these the main portion lies at the southern extremity of the Doáb, between 31° 9′ and 31° 49′ N. and 75° 5′ and 75° 41′ E., extending to the confluence of the Beás and Sutlej rivers. This portion of the State has an area of 510 square miles, and is 45 miles long from north-east to south-west, while its breadth varies from 7 to 20 miles. It is bounded[1] on the north by the British District of Hoshiárpur, on the east by that of Jullundur, on the south by the Sutlej, and on the west by the Beás. The second largest portion of the State is the *iláqa* of Phagwára, which has an area of 118 square miles, and is surrounded by the Jullundur District on all sides, except the north-east, where it adjoins the District of Hoshiárpur. This *iláqa* was added to the State in 1806 by Sardár Fateh Singh. The third and smallest portion is the *iláqa* of Bhunga which has an area of only 24 square miles. This lies in the Hoshiárpur Tahsíl and District, and was added to the State by the same ruler in 1822. Thus the State has a total area of 652 square miles.

In addition to these territories the Rájá of Kapúrthala is also *jágírdár* of 34 villages in the Bári Doáb, of which 22 lie in Amritsar District and 12 in Lahore.[1] These villages

(1)

Number.	Villages in the Lahore District.	Revenue.	Number.	Villages in the Amritsar District.	Revenue.
1	Ahlohi	338	1	Akbarpur	180
2	Waraij	488	2	Bharepur	426
3	Chah Biláshi Rám	68	3	Bhuna	181
4	Chah Naulakh	89	4	Bhojuwále	189
5	Sadhoki	958	5	Bhel	1,489
6	Tour	261	6	Jadhar	522
7	Ganj	230	7	Khan Chatra...	889
8	Núrpur Rám Kúau . .	130	8	Khan Hazada	377
9	Halúki	1,473	9	Khowáspur	1,825
10	Búh	908	10	Dúndá	2,658
11	Búraj Bhola Singhwálá .	140	11	Fatehabad	1,695
12	Búraj Dewa Singhwálá .	254	12	Khila	192
13	Menepur	325	13	Ghugh	338
			14	Kadán	684
			15	Kanúwán	538
			16	Gondwál	610
			17	Miáne	82
			18	Balmore	571
			19	Manakdeki	301
			20	Fatehwál	868
			21	Garanth Garh	238
	Total ...	5,537		Total ...	14,807

CHAP. I. A. Physical Aspects. Boundaries and general configuration.

were assigned to the Rájá and his descendants in perpetuity in 1860. The Rájá moreover owns on *istamrári* tenure the *iláqas* of Baundi, Bithauli and Akauna in the Bahráich and Bára Banki Districts of Oudh, these having been conferred on Rájá Randhir Singh by the British Government in 1859. In 1872, Rájá Kharak Singh also purchased the Derpura *iláqa* in the Kheri District of Oudh, and in 1873 he further purchased that of Bhogpur in the Bijnor District.

Natural divisions.

The main portion of the State is comprised in the Bet or riverain tract of Tahsíls Sultánpur, Dhilwán and Bholta. Cultivation in these three Tahsíls is dependent on floods from the rivers. but if these fall short irrigation is carried on from wells. The *báráni* lands in these Tahsíls are entirely dependent on the rainfall and in times of drought yield but scanty crops. There are also large tracts of fallow, consisting mostly of *kallar* lands; a broad belt of *kallar* passes through Nadála and Dhilwán Tahsíls, up to the border of the Sultánpur Tahsíl, abutting on the Sutlej at Bhattipur. The *kallar* tracts are mostly used for grazing as they are unculturable, but if river-silt could be deposited on the soil it would probably become fertile.

The Kapúrthala Tahsíl is the least fertile in the State. It comprises a small extent of Bet land, but is mostly in the Duna tract, which is sandy and greatly dependent on a sufficient rainfall. Wells are common but they usually only irrigate from 5 to 10 *ghumaons*; the crops on the well lands are as a rule excellent The Bet lands in this Tahsíl are fertilized by the two Beins and generally yield good crops.

The Phagwára Tahsíl comprises portions of the Sirwál, Dhák and Manjki tracts The former is watered by the *chos* or hill torrents and needs no well irrigation. The land is mostly *dofasli* and cultivation is easy In the other two tracts cultivation is dependent on wells and not on the rainfall, the wells being numerous. Irrigation is also carried on from the *chos* by means of *jhalárs*.

The Bhunga *iláqa* is exceedingly fertile. Lying at the foot of the Siwálik hills, it is abundantly irrigated by the *chos*, and the land usually yields two crops. Mangoes grow well and form an important source of wealth.

Hills and streams.

Though the Sutlej and Beás form the southern and western boundaries of the State, neither of these great rivers actually traverses its territory. Both the Beins however intersect it; the White or Eastern Bein entering the Phagwára Tahsíl from the Garhshankar Tahsíl of Hoshiárpur and draining the village of Chahr, after which it enters the Jullundur District, and flows into the Sutlej. The Black or Western Bein enters the State from the Dasúya Tahsíl of Hoshiárpur, and after draining the *iláqas* of Bholath, Dhilwán, Kapúrthala and Sultánpur joins the Beás near Jamalwála in the last mentioned tahsíl.

The State lies entirely in the alluvium.

CHAP. I, B.
History.
Geology.
Flora.

The principal trees found in the State are the *shisham* (Dalbergia sissu), *kikar* (Acacia Arabica) and *tút* (mulberry). *Ber* (Zizyphus jujuba) trees are not uncommon, and palm trees are found in the Sultánpur *iláqa*. *Dhák* (Butea frondosa) trees are only found in the Phagwára *iláqa*. Forest area is divided into ten tracts and the trees of each division are respectively felled every year and the timber is sold by auction. The trees grow again and can be felled again after another ten years.

Of the best grasses *dubh* abounds in almost every part of the country. *Dibh* and other grasses are found in poor land and *chambar*, in tracts affected by *reh*. *Deta* is found in swampy lands and *Káhi* on the river banks and in the Dúna tract.

The chief riverside plant is the *pilchhi*, the stalks of which are used instead of bamboo.

Wild animals.

Large game is rare. Rewards for killing wolves and snakes are offered, but at no fixed rates Deer, pig, hares, &c., are found in the State forests which are preserved for shooting. Water-fowl frequent the banks of the Beins in the Bhúlána *chhamb*, which is preserved, and other rivers.

Climate.

The climate of Kapúrthala is good, but in seasons of heavy rainfall it becomes damp and malarious. The health of the capital has been greatly improved by the planting of the Napier-Sáhibwálá *rakh* north of the town. This was formerly a swamp, and eucalyptus trees were planted in it by Colonel Napier. The Phagwára *iláqa* is drier and healthier than that of the main portion of the State, and its people are more robust than those of other tracts.

Section B.—History.

The Ahlúwália family is said to have a remote connection with the ruling Rájpút house of Jaisalmír. The present Chief has contracted a marriage with a Rájpút lady of Kángra. His ancestor Sádhu Singh was an enterprising Zamíndár who, over 300 years ago, founded four villages near Lahore, which are still held by his descendants. From one of them, Ahlú, the family derives its territorial title of Ahlúwália.

Sardár Jasa Singh.

Sardár Jasa Singh was the real founder of the family. He was a contemporary of Nádir Sháh and of Ahmad Sháh, and took advantage of the troubled times in which he lived to annex territory on a large scale, and make himself by his intelligence and bravery the leading Sikh of his day. He was constantly at feud with the local Muhammadan Governors of Lahore, and was usually victorious, even when encountered in the open field. In 1748 he

attacked and killed Salábat Khán, governor of Amritsar, seizing a large portion of the District; and five years later he extended his conquests to the edge of the Beás, defeating Adína Beg, governor of the Jullundur Doáb, and seizing *pargana* Fatehabád which is still held by the family. He next captured Sirhind and Diálpur, south of the Sutlej, giving a half share of the latter town to the Sodhís of Kartárpur. Thence he marched to Ferozepore and seized the *parganas* of Dogarán and Makhu, which were held by the Ahlúwália Chiefs until after the Sutlej Campaign. Hoshiárpur, Bhairog and Naraingarh fell to his sword in the same year; and Rai Ibráhím, the then Muhammadan Chief of Kapúrthala, only saved himself from destruction by becoming his feudatory. He then marched to Jhang, and tried conclusions with the Siál Sardár Ináyatullah, but there success deserted him, and he had to return unsuccessful. He failed also in an expedition to Gujránwála against Chart Singh Sukarchakia, grandfather of Mahárája Ranjít Singh, who beat him back upon Lahore with the loss of his guns and baggage.

Sardár Jasa Singh was undoubtedly the foremost Sikh leader north of the Sutlej in the middle of the 18th century, and the equal of any Chief south of that river. This position he maintained throughout his life, though his fortunes were constantly changing, and he was more than once on the verge of losing all he had acquired. Thus he was engaged on one occasion foraging south of the Jumna, when he was re-called to the Punjab by the return of Ahmad Sháh from Kábul, for the special purpose of administering punishment to the lawless Sikhs. A battle took place near Barnála (now in Patiála) south of the Sutlej, and the king gained a brilliant victory. The Sikhs were again badly beaten a few months later near Sirhind; and Jasa Singh and his brother Chiefs found themselves obliged to seek refuge in the Kángra hills. They, however, shortly afterwards revenged themselves by the capture and plunder of the strongly fortified town of Kasúr. Thence, under the leadership, as usual, of the brave Jasa Singh, they proceeded once more to the old battle-ground of Sirhind, a well-gnawed bone of contention between the Sikhs and Muhammadans. Zain Khán, the governor, and almost all his men were slain, and the place thoroughly plundered by the victorious soldiers of the Khálsa. Jasa Singh returned to Amritsar when the work was over, and, as a thank-offering, made a large contribution towards the re-building of the Sikh Temple which Ahmad Sháh had blown up, and constructed the Ahlúwália Bazar, which is to this day an architectural ornament to the sacred city. Jasa Singh was respected as much for his saintly and orthodox qualities as for his military abilities, which were remarkable. Rájá Amar Singh of Patiála and other Chiefs of renown were proud to accept the *pahal* or Sikh baptism from his hand; and no matter of religious importance came up for discussion concerning which his advice was not asked

and generally followed. In short, he did more than any contemporary Sikh to consolidate the power of the Khálsa; and his death was a calamity which might have seriously affected the future of the new faith had not the gap been speedily filled by a leader still more able, though not more brave and beloved, the redoubtable Mahárája Ranjít Singh. Jasa Singh made Kapúrthala his capital.

Sardar Bhag Singh.

The Ahlúwália Sardárship passed to Jasa Singh's second cousin Bhág Singh, a man of very slight calibre. He did little to improve the fortunes of the family, and died at Kapúrthala in 1801, after ruling for 18 years. His son Fatéh Singh was in the beginning a fast friend of his ally and equal, the Mahárája Ranjít Singh; but he was rapidly outstripped in the race for power, and in the end found himself in the position of a feudatory of the Lahore government. He was at Amritsar with Ranjít Singh when the Mahrata Chief Jaswant Rao Holkár was driven north of the Sutlej by Lord Lake's pursuing army; and it was on his advice that the Mahárája was dissuaded from giving offence to the British by lending countenance to the fugitive prince. He and the Mahárája jointly signed the first treaty, dated 1st January, 1806, entered into by the British Government with the rulers of the trans-Sutlej. Thereunder the English agreed never to enter the territories of "the said chieftains," nor to form any plans for the seizure or sequestration of their possessions or property so long as they abstained from holding any friendly connection with our enemies and from committing any act of hostility against us. In this treaty both Ranjít Singh and Fatéh Singh were styled Sardárs. But they were never afterwards regarded as equals. Fatéh Singh was of a weak, yielding nature, and shrank from asserting his own dignity. He thus fell by degrees under the powerful spell of the Mahárája, who finally treated him as a mere vassal, commanding his services on every military adventure, and insisting upon his constant attendance at Lahore. Matters at length became intolerable even to the amiable Fatéh Singh, and in 1825 he fled across the Sutlej and took refuge at Jagráon, then under British protection, abandoning his estates in both Doábs to the Mahárája. There was no real cause for this rash step on the part of the Sardár, whose fears were apparently worked upon by the sudden advance of some of Ranjít Singh's regiments towards his border; and the Mahárája was probably surprised and annoyed when he found that his old friend had been driven into the arms of the English, whose Settlements up against his Sutlej boundary had for some years caused him genuine concern. But the Sardár had been so harried by Ranjít Singh's imperious ways that he felt he must at all hazards secure a guarantee of his possessions trans-Sutlej, such as had been accorded by the British to the Phulkián chiefs further south. This was, however, impossible, without coming to an open rupture with the Mahárája, and all that could be done was to take his cis-Sutlej estates under our protection and bring about a friendly reconciliation between the chiefs, which

Sardar Fatéh Singh.

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History.

resulted in the restoration to the fugitive in 1827 of all he had abandoned The cis-Sutlej territory was in any case secured to Fatéh Singh under the general agreement of 1809.

Rája Nihál Singh, A. D. 1837

Sardár Fatéh Singh died in 1837, and was succeeded by his son Nihál Singh, in whose time occurred events of vital import to Kapúrthala. The early part of his rule was disturbed by constant quarrels with his brother Amar Singh, who, for some unexplained reason, considered himself his father's rightful heir.[1] Then came a time of sore trial to him in the outbreak of the war on the Sutlej. Sardár Nihál Singh wavered to the last, withholding assistance from the British when it would have been of the utmost value. His troops actually fought against us under their commander Haidar Ali, both at Aliwál and Baddowál; but for this hostile act the Sardár was not personally responsible, inasmuch as the soldiers broke away from his control, and murdered the Wazir who attempted to restrain them. His conduct generally was, however, condemned as weak and vacillating, for as a protected cis-Sutlej feudatory he was bound to place all his resources at our disposal, and in this he failed. At the end of the war the Sardár was confirmed in possession of his territories in the Jullundur Doáb, subject to an annual *nazrána* of Rs. 1,38,000 fixed in commutation of military service; but his estates south of the Sutlej, yielding a revenue of Rs. 5,65,000, were declared escheat to the British Government on account of his having failed to act up to his obligations under the treaty of 1809. The lesson was not lost upon the Sardár. In the Second Sikh War he did all in his power to retrieve his name, furnishing transport and supplies, and proving himself a loyal and active ally; and at the close of the campaign he was honoured with a visit from the Governor-General, Lord Dalhousie, who created him a Rájá in acknowledgment of his services. He died in 1852.

First Sikh War.

Second Sikh War

Rája Randhír Singh, A. D. 1853

His Mutiny services

Rájá Randhír Singh, who succeeded his father in 1853, had the same gentle and generous nature and, in addition, a vigour and energy of purpose which secured him a high place amongst the many good men who were on the British side in 1857. On the first news of the outbreak of the Mutiny the Rájá marched into Jullundur at the head of his men and helped to hold the Doáb, almost denuded of troops, until the fall of Delhi. The political effect of this active loyalty on the part of the leading Sikh Chief north of the Sutlej was of the utmost value; and the Rájá's able assistance was promptly acknowledged by the bestowal upon him of the honourable title of Raja-i-Rajgan in perpetuity, and by a reduction in the amount of his tribute payment. In 1858, the Punjab continuing quiet, Rájá Randhír Singh was permitted to lead a contingent of his soldiers to Oudh and take part in the pacification of the disturbed Districts. He remained in the field for ten months, and was

(1) This Sardár was drowned in the Beas when on a shooting excursion with Mahárájá Sher Singh

engaged with the enemy in six general actions. He is said to have avoided neither fatigue nor danger, remaining constantly at the head of his troops who fought at all times with conspicuous bravery, and earned for themselves the highest character for discipline and soldiery behaviour. For these great services the Rájá was rewarded with a grant on *istamrári* tenure of the two confiscated estates of Baundi and Bithauli, in the Baráich and Bára Banki Districts, now yielding a rental of Rs. 4,35,000. To his brother Sardár Bikram Singh, who had accompanied the Rájá to Oudh, and behaved throughout the campaign with great gallantry, was given a portion of the Akauna estate in Baráich, yielding Rs. 45,000 a year. This property was subsequently taken over by the Rájá in 1869, under an arbitration order of Sir Henry Davies, then Chief Commissioner in Oudh; Sardár Bikram Singh receiving instead lands in Bareily and Lakhimpur of the value of Rs. 5,50,000, which were paid for by the Kapúrthala State. The Rájá's Akauna property now yields a rental of Rs. 3,60,000, and is subject to a Government demand of Rs. 1,32,000.

His rewards.

Rájá Randhír Singh was harassed for many years by a painful dispute with his younger brothers, Sardár Bikram Singh and Suchet Singh, regarding the interpretation of a will made in their favour by Rájá Nihál Singh. It is only necessary here to state that the matter was finally settled in 1869 by the Secretary of State for India, and that these orders were carried out by giving to each of the younger brothers a life allowance of Rs. 60,000. It was at the same time laid down that a suitable provision should be made for their children on the death of the brothers.

The last and most highly prized privilege conferred upon Rájá Randhír Singh for the Mutiny services was that of adoption, granted under a *sanad* of Lord Canning, dated 31st March 1862. In 1864, the Rájá received the G. C. S. I., in public Darbár, at the hands of Lord Lawrence, who warmly complimented the gallant chief upon his well-deserved honour. The Rájá had for years been desirous of visiting England to assure Her late Majesty of his devotion to her crown and person. He had arranged to leave India early in 1870, and persisted in carrying out this intention, although suffering at the time from severe illness, but he had only proceeded as far as Aden when death overtook him. His remains were brought back to India, and cremated at Nasik, on the banks of the Godávri, where a handsome monument marks his resting place.

Rája Kharak Singh, A. D. 1870.

His son Kharak Singh reigned for seven years. Nothing worthy of record happened in his time. Some time before his death the Rájá exhibited symptoms of mental weakness, and it was deemed advisable to place the management of the State in the hands of a Council composed of Mián Ghulám Jiláni, Diwán Rámjas and Diwán Baij Náth, officials; but the experiment was not success-

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ful, and in April 1875 Mr. (now Sir) Lepel Griffin was appointed Superintendent of the State. He was succeeded in February 1876 by Mr. (now Sir) Charles Rivaz. Rájá Kharak Singh died in 1877 leaving one son, Jagat Jít Singh, the present chief, who was born in 1872, and who was invested with the full powers of administration in November 1890. During his minority the State was administered by an officer of the Punjab Commission, assisted by a Council composed of the principal officials of the State. The Rájá's uncle, Rája Sir Harnám Singh, K.C.I.E., held the appointment of Manager of the estates in Oudh for some years. The revenues increased year by year, and a handsome surplus was accumulated during the minority of the Rájá.

During the Afghan War the Kapúrthala State furnished a contingent of 700 men cavalry, artillery and infanty, for service beyond the British border. The force was employed on the Bannu frontier, and did good service under command of Sardár Nabi Bakhsh, C.I.E.

Rájá Jagat Jít Singh.

His Highness the present Rájá, *Farzand-i-Dilband Rásikh-ul-itkdа Daulat-i-English-i Rájá-i-Rájgán Mahárájá Jagat Jít Singh Sáhib Bahádur* was born in 1872, five years before the death of Rájá Kharak Singh. Sir Henry Davies, the Lieutenant-Governor of the Punjab, paid a visit to the State on the occasion of His Highness' *nam karan*, or naming ceremony. The Rájá was educated by private tutors in the English, Sanskrit, Persian and Arabic, languages and also acquired a good knowledge of French. In 1883 the Rájá was betrothed to a daughter of Mián Ranjít Singh, a Goleria Rájpút of Kángra, and the marriage was celebrated with great pomp in 1886.

The Lieutenant Governor Sir Charles Aitchison, and representatives from various States, attended the festivities at Kapúrthala. In 1888 the Raja received the *pahul* at the hands of Sodhi Har Narain Singh. In 1890 the Duke of Clarence visited Kapúrthala, and in November of the same year the Rája was installed on the *gaddi* and invested with full powers by the British Government. His Honour the Lieutenant-Governor of the Punjab, Sir James Lyall, and other European and Native dignitaries, were present at the ceremony. His Highness, visited Europe for the first time in 1893, and published a book in English giving an account of his travels in Egypt, most of the Continental countries, and America. The Rája has since visited Europe several times. He has had the honour of dining with the late Queen-Empress Victoria more than once; and has also been received by other crowned heads of Europe.

In the year 1903 the Raja toured in China, Japan and Java, and was entertained by the Mikado. His four sons are now being educated in Europe.

GENEALOGICAL TABLE OF THE AHLÚWÁLIA HOUSE OF KAPÚRTHALA.

1. MAHÁRÁWÁL JAISALJI.
2. SÁLBÁHAN.
3. CHANDAR.
4. UCHAL.
5. JAGPÁLJI.
6. DHOM.
7. PADMARTH.
8. BHÁN.
9. BHARÁIPÁL.
10. UDHARAN.
11. CHANDARPAL.
12. RÁNÁ TULSI.
13. RÚP.
14. GAGGAR.
15. GAJRÁJ.
16. SALHÓ.
17. SAINÁ SINGH.
18. BADHÁWA SINGH.
19. GANDA SINGH.
20. SÁDHU SINGH.
21. Gopál Singh.
22. Dewa Singh (Daya Singh

Sons of 22. Dewa Singh:

- 23. Gurbakhsh Singh.
  - 24. Kirpál Singh.
    - 25. Ladha Singh.
      - 26. Sardár Bágh Singh, d. 1801.
        - 27. Sardár Fateh Singh, d. 1836.
          - 28. Rája Nihál Singh, d. 1852.
            - 29. Rájá Randhír Singh, d. 1870.
              - 30. Rájá Kharak Singh, d. 1877.
                - 31. RÁJA JAGAT JIT SINGH, b. 1872.
                  - 32. Tikka Param Jít Singh, Sáhib Bahádur, b. 18th March 1892.
                  - Kanwar Mahijít Singh Sáhib, b. 9th May 1893.
                  - Kanwar Amar Jit Singh Sáhib, b. 4th August 1893.
                  - Kanwar Karm Jit Singh Sáhib, b. 9th June 1896.
              - Rájá Harnám Singh, b. 1851.
                - Raghbír Singh, b. 1876.
                - Maháráj Singh, b. 1378.
                - Shamsher Singh, b. 1879.
                - Rájindar Singh, d. 1883.
                - Indarjit Singh, b. 1883.
                - Dalip Singh, b. 1885.
            - Sardár Bikrama Singh, d. 1887.
              - Partab Singh, b. 1871.
              - Daljít Singh, b. 1879.
            - Kanwar Suchet Singh, b. 1897.
              - Ranjít Singh, b. 1888.
            - Daughter (married Sardár Diwán Singh of Makandpur), d. 1845.
              - Sardár Bhagat Singh, b. 1845.
                - Sardár Guláb Singh, b. 1861.
                  - Arjan Singh, b. 1679.
                  - Angad Singh, b. 1880.
                  - Rajeshar Singh, b. 1883.
                  - Trilokí Singh, b. 1885.
          - Sardár Amar Singh, d. 1841.
- Sadar Singh.
  - Lál Singh.
    - Mahar Singh.
  - Mana Singh.
- Badar Singh, d. 1728.
  - Sardár Jasa Singh, d. 1783.

CHAPTER IV.—PLACES OF INTEREST.

CHAP. IV. — Places of Interest.

Kapúrthala, the capital of the State, is situated eleven miles west of Jullundur, and seven miles distant from the nearest railway station, Kartárpur.

Kapúrthala.

It is said to have been founded in the early part of the eleventh century, in the time of Sultan Mahmúd of Ghazni, by Rana Kapur, the mythical ancestor of the Ahluwália family, and a cadet of the royal Rájput house of Jessalmir. But whatever may be the real early history of the town, it remained a place of no importance throughout the centuries of Muhammadan rule. After the death of Nawáb Adína Bég, the Moghal Governor of the Jullundur Doáb, in the middle of the eighteenth century, Rai Ibrahím Khán, a petty Rajput chieftain of some local influence, established himself in an independent position at Kapúrthala. He was dispossessed in 1780 by Sardár Jassa Singh, the founder of the fortunes of the Ahluwália family, who selected Kapúrthala as his capital, but did not reside there. After Sardar Jassa Singh's death; Kapúrthala became the fixed capital and place of residence of the Ahluwália Chiefs.

The trade of Kapúrthala is insignificant, nor has it any manufactures of importance. The most striking building in the town is a fine Hindu temple built by Sirdar Fateh Singh. The Darbar Hall and Courts form a large and handsome block of buildings, the dome of which is a conspicuous object to travellers coming in by the Jullundur road. The Randhir College building is worthy of note. In the Shalimar Gardens are an old palace and *samádh*.

Municipality.

The Municipal Committee consists of nine members nominated by the State.

The annual income has increased from Rs. 7,089 in Sambat 1954 to Rs. 12,943 in Sambat 1957, and is expended on road repairs and sanitation projects.

Phagwára.

The town of Phagwára, which is situated 13 miles south-east of Jullundur has 14,108 inhabitants. It lies both on the Railway and on the Grand Trunk Road. Founded in the reign of the Emperor Shahjahán, it was held by Hindu Jats until Mahárája Ranjit Singh captured the place in the year 1804 and bestowed it upon Sardar Fateh Singh Ahluwália. Formerly the town was quite insignificant, but of late years it has greatly increased in size and importance and has developed into the chief market of the Jullundur Doáb. It is famous for its manufacture of hardware and metal goods, and is now the centre of a considerable sugar trade.

The Municipal Committee consists of nine members, four of whom are official and nominated, and five are non-official and

CHAP. IV.
Places of Interest.

elected. The income arises from the octroi and sale-proceeds of refuse. For octroi, see Section D of this Chapter.

Sultánpur.

Sultánpur is situated 16 miles south of Kapúrthala and is a town of 9,004 inhabitants. It is the place of most interest in the Kapúrthala territory. Founded, according to tradition, in the eleventh century by Sultán Khán Lodi, a general of Sultán Mahmúd of Ghazni, it was probably once the chief town in the Jullundur *Doáb*. It is mentioned in the 'Ain-i-akbari' as a town of considerable importance, and remained so, being on the Imperial high road between Delhi and Lahore, till the time of the invasion of India by Nádri Sháh in 1789 A. D., who sacked and burnt the town, since when it has never recovered its former prosperity. The Emperor Aurangzeb and his brother Dára are said to have received their early education at Sultánpur, in and about which many buildings of the Muhammadan period are to be seen. The ruins of a particularly fine masive old bridge over the Bein river, said to have been constructed in the time of Shér Sháh, still remain; and a little lower down the river is a second handsome bridge built in the time of the Emperor Aurangzeb, and still in good repair. There is also a fine sarái at Sultánpur, erected about the same period, which is now used as the Tahsíl building. Several buildings of no architectural interest are connected with Guru Nának, the founder of the Sikh religion.

The grain trade of Sultánpur is insignificant, but increasing The town is famous for the manufacture of coarse chintzes.

There is no Municipality at Sultánpur, but a Conservancy exists.

In addition to the town above-mentioned, there are three old towns, Dalla, Shéikhopura, and Hariabad, in the vicinity, respectively, of Sultánpur, Kapúrthala and Phagwára. All three are now of no importance, but were once of considerable size, and mention of Shéikhopura is made in the 'Ain-i-Akbari.'

PUNJAB DISTRICT GAZETTEERS.

VOLUME XXX A.

FEROZEPORE DISTRICT,

WITH MAPS.

1915.

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OF THE PUNJAB GOVERNMENT

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PREFACE

THE original edition of the Ferozepore Gazetteer was published in 1883-84. A revised edition was rendered necessary by the addition of the Fazilka Tahsil to the Ferozepore District. This was published in 1889. Mr. E. B. Francis appears to have been responsible for this revision. Since that time numerous changes have taken place and the district has developed greatly. It was therefore decided to publish another revised edition.

The present work is based on the revised edition of 1889, but, besides bringing this up to date, a considerable amount of new matter has been included. A good deal of this relating more especially to the Fazilka Tahsil has been taken from Sir James Wilson's exhaustive Final Report of the Sirsa Settlement. I am also considerably indebted to the various officers of different departments who have assisted me with contributions dealing with their own departments; due acknowledgments have in most cases been made in the body of the text.

A list of books which may prove of interest in connection with this district is given in Appendix I. In addition to the ordinary maps, the maps in the assessment reports of the various tahsils should be consulted for further details, especially as regards the distribution of the various tribes.

In conclusion, I must apologise for the somewhat patchwork condition of the work which is due in the main to its being merely a revision of the old edition.

M. M. L. CURRIE,

1915. *Settlement Officer, Ferozepore.*

CHAPTER I.—DESCRIPTIVE.

A.—Physical Aspects including Meteorology.

(a) Name.

THE name Ferozepore obviously means the town of Firoz. Probably the founder was Firoz Shah Tughlak, as the place must always have been an important position on the line of communication between Delhi and Lahore. Another tradition, however, ascribes its foundation to one of the Bhatti Chiefs, named Firoz Khan.

(b) General description and area.

The Ferozepore District, which has an area of 4,054 square miles according to the Settlement measurements while the survey area is 4,286 square miles, is the southernmost of the five districts of the Jullundur Division, and lies between north latitude 29° 56′ and 31° 11′ and between east longitude 73° 55′ and 75° 37′. Broadly speaking, it is bounded on the north-east by the river Sutlej, which separates it from the Jullundur District, and by the Kapurthala State, the boundary of which does not quite agree with the present position of the river; on the north-west and west by the united stream of the Sutlej and Beas, which divides it from the districts of Lahore and Montgomery; on the east and south-east by the Ludhiana District and the Native States of Faridkot, Patiala, Nabha, and Jind; and on the south and south-west by the Hissar District and by the territories of Bikaner and Bahawalpur. A permanent boundary with Jullundur, the Kapurthala State, Lahore and Montgomery has been laid down along the course of the Sutlej by various officers between 1902 and 1904. In consequence the district boundary no longer coincides with the river. These changes in some degree account for the difference between the Survey and the Settlement areas of the district.

In shape the district is somewhat like a distorted capital E with the centre bar removed. Were it not for the interposition of the Faridkot State in its midst, the district would form a fairly regular block occupying the left bank of the Sutlej for about 110 miles of its course and extending back from the river to a distance of between 30 and 40 miles. It is divided into five tahsils, of which Muktsar and Fazilka lie below the Faridkot State, and Zira, Ferozepore, and Moga lie above it. Moga is entirely away from the river; Zira occupies the angle opposite the Beas confluence, followed by Ferozepore, which extends down to the point where the

CHAP. I. A. Physical Aspects including Meteorology.

(b) General description and area.

district is narrowest; while Muktsar and Fazilka have limited river frontages, but great depth towards the interior. There is an outlying group of 38 villages, known as the Mahraj *ilaka*, a little to the south of the main body of the Moga Tahsil, and in the centre of the same tahsil is a smaller group of *Chhirak* and 5 other villages belonging to the Kalsia State. The riverside country from about 6 miles below Ferozepore to the southern limit of the Muktsar Tahsil forms the *jagir* of the Nawab of Mamdot, whose predecessors up to 1856 were ruling Chiefs. The Fazilka Tahsil was added to this district on the reduction of the Sirsa District in November 1884.

Some leading statistics regarding the district are given in Table I, Part B. The district contains only two towns of more than 10,000 souls, namely, Ferozepore itself, which with the cantonment had in 1911 a population of 50,836 and Fazilka with a population of 10,985. The administrative head-quarters are situated at Ferozepore, 4½ miles from the right bank of the Sutlej and about the middle of the western border of the district.

Ferozepore stands eighth in order of area and second only to Hissar in cultivated area, and third in order of population among the 28 districts of the Province. It comprises 4·3 per cent. of the total area, 4·7 per cent. of the total population, and 4·3 per cent. of the urban population of British territory. The latitude, longitude, and height in feet above the sea of the principal places of the district are shown in the margin.

Town.	North latitude.	East longitude.	Feet above sea-level.
Ferozepore ..	30° 55′	74° 40′	649
Zira ...	30° 59′	75° 2′	695
Moga ...	30° 49′	75° 12′	720
Muktsar ..	30° 29′	74° 33′	650
Fazilka ...	30° 21′	74° 6′	588

(c) Physical features.

The surface of the district slopes very gently from the north-east towards the south-west at the rate of about 1½ feet in the mile. It is all of an alluvial formation and contains no hills, and indeed not a rock or stone. On closer acquaintance it is found to be divided into three broad plateaux raised slightly one above the other, the edges of which, in the form of two broken and shelving banks, run nearly parallel to the course of the river. The highest of these three tracts contains nearly all the Moga Tahsil, a few villages in the south of Zira, the extreme south-east corner of Ferozepore, and about half of the Muktsar and Fazilka Tahsils. It might be conveniently distinguished as the Kot Kapura plateau, the *pargana* so named (now in Faridkot

CHAP. I. A.
Physical Aspects including Meteorology.
(b) General description and area—(i) Physical features.

territory) being near its centre and forming a link between the Moga and Muktsar portions. Its surface is extremely smooth. The soil is a rather sandy loam of a reddish-brown colour, broken only by the lines of old water-courses along which sand-drifts are always to be found. On the extreme south-east, however, sand-ridges become common, and in places form the main feature of the landscape. The upper or greater bank which bounds this tract has an elevation of about 15 or 20 feet. It is most distinctly marked about Dagru on the Ludhiana road, 28 miles from Ferozepore, and in the Muktsar Tahsil. Below it is a tract of much more sandy soil having a width of 16 miles in the centre, but tapering off almost to nothing at both its upper and its lower ends. The Sutlej appears to have run under the foot of the upper bank up to a period about 350 or 400 years ago. In those days it did not meet the Beas River until some point between Bahawalpur and Multan. This sandy plain has been overrun by the river in the subsequent interval. This plain comprises the southern half of the Zira Tahsil (excepting a few villages above-mentioned), the eastern half of the Ferozepore Tahsil, and all the north-west of Muktsar and Fazilka, except a strip along the present course of the river. It might be called the Mudki plain, from the name of well-known battle-field, which is situated midway in its length. The leading characteristic of this tract is the brackishness of many of the wells, which increases towards the south-west until the water is undrinkable. Below the Mudki plain is the riverside tract, sometimes called the Bet. Between Zira and the confluence of the Sutlej and Beas the Bet has a width of 12 miles; elsewhere it is not generally more than about 6 miles wide. Its soil is a dark grey clay intermixed with strata of sand. The lower or lesser bank which bounds the Bet is only 4 or 5 feet in height. Sometimes it is indistinct, so that the characteristic soils of the two tracts—the red sand of the uplands and the dark clay of the lowlands—are found for a short distance intermingled.

In Moga the upper plateau is locally known as the *Rohi* which really means firm land, the term being applied to this sort of tract as contrasted with the sands of Rajputana. The Mudki plateau has sometimes been called the lower *Rohi*. In Muktsar the Kot Kapura plain is called the Utar or uplands, in contradistinction to the Mudki plain, which is there called the Hithar or lowlands. But in Mamdot and elsewhere also the term Hithar (which is only relative) is applied to the tract within the reach of the annual floods of the river, while the Utar in that part of the district is the tract immediately

CHAP. I. A. Physical Aspects including Meteorology. (b) General description and area— (i) Physical features.

above the Hithar, the name Bet not having been used till the present settlement when two Bet assessment circles were formed out of the old Hithar and Utar circles. In local speech Hithar is used for any land lying below one or other of the banks which mark the course of the river at various times. The "Rohi" in Mamdot is the western edge of the lower Rohi or sandy plain. In Muktsar the same term was applied by the Settlement Officer in 1872 to the extreme south of the Kot Kapura plain where it becomes uneven and sandy. Thus in the Muktsar Tahsil there are two quite distinct tracts called Rohi, while in the Fazilka Tahsil the Hithar corresponds to what is elsewhere known as the Bet and the Utar is the continuation of the lower Rohi or Mudki plain known in Muktsar as the Hithar and the Rohi is the continuation of both the Muktsar Utar and Rohi. The central region of the Bet in Mamdot and Ferozepore between the Utar and the lower Rohi is often called the Dhora, which means an elevated or dry tract.

(ii) Miscellaneous

In the southern part of Mamdot there is a narrow belt of firm soil within the limits of the lower Rohi tract which is called the *sotara*. This is discernible in places higher up the valley.

The Bet country is full of irrigation wells, each surrounded by a clump of trees. The depth to the water level in this tract is generally not more than about 18 feet; in the Mudki plain it is from 30 to 40 feet. In the Moga and Muktsar country it commences at about 45 feet, but rapidly sinks to 70 or 80 feet, so that well irrigation is possible only on the north-east margin of this tract. In the Mahraj villages water is reached at a depth of 150 feet, and in the further southern parts of Muktsar and Fazilka at not less than 180 feet; and the cost of sinking a well to this depth is so considerable that wells, even for drinking water, are not found in every village. *Kankar* is found in many villages in the Mudki plain, but is not plentiful.

(c) Drainage— (i) Changes in course of the river Sutlej.

The river ran under part of the lower bank about 150 years ago. Having probably shifted to that position suddenly from its former course, it met the channel of the Beas somewhere in the west of the Zira Tahsil. It then seems to have made a sudden turn to the north, reaching Shahkot in the Jullundur District. After this some of the water of the Sutlej returned temporarily to its former bed under the lesser bank and flooded a large tract of country, eventually making its escape into the Beas near Ferozepore, and in its retreat cutting out two or three curiously regular channels, now called *Sukkar* or dry

CHAP. I. A. Physical Aspects including Meteorology.

channels, which with other *nullahs*, the result of more recent changes, seam the whole tract between the lower bank and the present stream. Mr. Brandreth in 1854 described the *Sukkar* as follows :—

(c) Drainage. (i) Changes in course of the river Sutlej.

"There is a curious channel, called the Sukha Nal, or 'dry channel,' between the new and old beds of the river, which has its origin near Tihara, in the Ludhiana District, whence it runs with a very serpentine course, along the whole length of the district to near Mamdot. Notwithstanding its winding course, the banks of the channel are so regularly formed as to have induced many to think it entirely artificial. More probably, however, it was originally a natural water-course, afterwards shaped into a canal. Its breadth is 100 feet, and its depth 7 or 8 feet. As recently as 40 years ago it is stated that some little water flowed into it, but since then it has remained quite dry. In former days its banks are said to have been fringed with beautiful *shisham* trees of which now no trace remains. Could the water be again brought into the channel a very great benefit would result to the country through which it passes ; it is to be feared, however, from the result of recent surveys, that such benefits are unattainable save at great expense, as the bed is so changed as to be unsuitable for the feeding of inundation canals."

With reference to these remarks, it may be noticed that lengths of this and other similar channels have been incorporated in the inundation canals made by Colonel Grey.

(ii) The river Sutlej.

The Sutlej has a fall of about 18 inches in the mile, the winter level of the water being about 725 feet above sea-level at the Ludhiana border and about 565 feet at the Bahawalpur border, which is about 115 miles lower down. The windings of the stream probably increase its length in the low season by one-third and reduce the slope proportionately. The volume of water in the Sutlej has sensibly diminished since the opening of the Sirhind Canal at Rupar, and in the cold season it is now easily fordable almost anywhere above the Beas confluence. The water of this river is more turbid than the Beas, which, from its clearness, has obtained the local name of *Nili*, meaning blue. This name is also given to the combined stream below the junction. The width of the combined stream is generally about 1,000 yards when the water is low, but increases to two or three miles during floods ; and the depth and velocity also are, of course, much increased at the same time. Mr. Brandreth, the former Settlement Officer, remarks :—

"The changes in the bed of the river are very frequent. Whole villages are constantly washed away in the course of a single season, while new lands are formed elsewhere with the same rapidity. The people are very superstitious on the subject of these inroads of the river, and have several imaginary

CHAP. I. A.

Physical Aspects including Meteorology.

methods of arresting its course. The practice they consider most efficacious is to throw a number of goats into the stream. . . . *Fakirs* and other sacred persons are also sometimes engaged to offer up prayers for the same purpose."

(a) Drainage— (ii) The river Sutlej.

These practices have not yet disappeared. Since Mr. Brandreth's time the river has generally tended to shift somewhat over to the west. It has cut to the distance of about a mile into the Lahore District and has left many islands and strips of lowlands deposited on the Ferozepore side. The bed of the river is a soft sand mixed with mud in layers. A surface of dry sand may overlay a bottom of wet mud, often forming very treacherous ground. It is not safe for a horseman to attempt to cross any of the channels, wet or dry, except along a track formed by the feet of cattle. The river is navigable only by very shallow, flat-bottomed punts, called *Chappu.* The larger decked boats of the western rivers, called *Beri* or *Zorak*, only rarely come up as far as Ferozepore. The *Chappu* is only fit for short trips, but will carry 60 or 80 persons, or a proportionate number of horses or conveyances, and perhaps 100 maunds of goods.

The river is now crossed by the Kaisar-i-Hind railway bridge made in 1886. It is 4,000 feet long, consisting of 27 girders founded upon groups of wells, and has a cart-road above the railway. There is also a second railway bridge above the confluence of the Beas and Sutlej. This bridge carries the Jullundur Doab Railway across the river and was opened to traffic in 1914. *A list of ferries is given in Chapter V, Section A.*

(iii) Drainage channels.

The principal drainage channel is the Sukkar Nala or old course of the Sutlej which has already been described. The Nala under the Danda also acts as a drainage channel in the part of its course that lies in the Zira and Moga Tahsils.

In the Muktsar Tahsil there is the Sotar depression which carries water down to the Badha Jheel at Fazilka. Above the Danda also there are some drainage channels; the most clearly marked of these is the so-called Moga Nala which entering the tahsil, at Ajitwal runs through Moga itself and passes into Faridkot in the neighbourhood of Bhalur.

In the south of Moga there is another depression which is a continuation of the drainage channel of the Akhara Jheel in Ludhiana; this channel marks the boundary between the spheres of irrigation of the Bhatinda and Abohar Branches of the Sirhind Canal.

CHAP. I. A.

Physical Aspects including Meteorology.

(c) Drainage—(iii) Drainage channels.

In the Muktsar Rohi there is what must obviously at one time have been the bed of a river: this channel is mostly clearly marked at the village of Babani. Its course is not very clear, but it would seem to be the same as that which is very clearly marked to the west of Abohar and which passes out about Koil Khera

In this part of the Fazilka Tahsil there is another old river bed which runs near Jandwala Hanwanta and runs out near Gumjal being marked in the survey maps as the old bed of the Naival river

(d) Geology.

The soil of each of the three levels is practically of the same quality throughout its length, and its capabilities depend mainly upon the supply of rain, which varies directly with the distance from the Himalaya from 25 inches on the north-east border to less than 10 inches in the extreme south-west. The soil of the uplands has a great power of retaining moisture, especially where the surface is more sandy than the subsoil, and it will produce fair crops even in very dry years. The stiff soil of the riverain tract, on the contrary, though fertile enough if saturated at proper intervals, requires both heavier and more frequent rain, and, except in the Zira Tahsil, it cannot be cultivated successfully without some form of irrigation. The soil of the whole district being alluvial there is no indigenous stone. *Kankar* is found in places and in some of the wells especially in the Fazilka Hithar a curious, impervious stratum of whitish colour known as "*han*" occurs A more detailed account of the local varieties of soil will be found in Chapter II, page 140

B.—History.

The following account of the history of the district has been reproduced from previous editions of the Gazetteer. A short list of books which are of interest in connection with the district, mainly in matters relating to the Sikh wars, will be found in Appendix I :—

(a) Early history.

Hardly any district in the Punjab has so little early history attached to it as Ferozepore. It is almost entirely destitute of ancient buildings and contains no places mentioned in early records. Legends connected with Raja Salvahan attach to one or two other ruined sites such as that at Sarai Nanga a few miles to the east of Muktsar. But none of the present villages or towns date from an earlier period than the reign of Akbar. This is mainly due to the fact mentioned in section A that the entire western side of the district has within the last four centuries been overrun by the river Sutlej, by which all relics of antiquity that may have existed have of course been effaced.

Along the top of the upper bank large mounds of earth and brick or pottery rubbish, called *thehs*, are often found, which mark the sites of former villages, and show that the bank of the river was inhabited in ancient times. Few remains are found in the tracts below the greater bank, the only ones I know of being at Channar and Kabar Wacha in the Ferozepore Tahsil ; any others that existed must have been swept away by the river, which has coursed over all the lower country during the last two centuries. The most important of these mounds are those of Janer, 6 miles north of Moga and Serai Nanga ; these are on the Great Danda.

CHAP. I. B.
History.
(a) Early history.

There is another series of *thehs* in the south of Muktsar which mark what seems to have been an old stream running down towards Abohar. The largest of these is at Theri where enormous bricks in many cases bearing the impress of a hand are found; there is also a large *theh* at Jhumba, while Abohar boasts the remains of an old fort. Other well-known *thehs* are at Raoli and Danda Manda near Rajiana, both in the Moga Tahsil. I have obtained coins from some of these *thehs* which have been identified by Mr. R. B. Whitehead and Lieutenant-Colonel MacIver Smith, I. M. S. A list is given in Appendix II.

The Kot Kapura plateau must in former days have formed the northern margin of the great Rajputana Desert. Its situation and the proximity of the river, which then ran near the present towns of Muktsar and Faridkot, rendering it more habitable than the regions further off to the south, now the Bikaner territory: it was gradually invaded by immigrants from the Jaisalmer and Bikaner country. The earliest known rulers in this district appear to have been the Punwar Rajputs, one of whose capitals may have been Janer, the antiquities of which are described by General Cunningham in his Archæological Survey Report (XIV, 67—69). About the time of the first Muhammadan conquests of India a colony of Bhati Rajputs, of whose stock the great tribes of Manj Rajputs, Naipals, and Dogars are branches, came up from Jaisalmer under a leader called Rai Hel, and settled to the south of the present town of Muktsar. They overcame the local Punwar Chief and firmly established themselves. The pedigree of Rai Hel's descendants will be found in Section C, page 84.

Fifth in descent from Rai Hel were two brothers, Dhumh and Chinn. The Dogars and Naipals are descended from Dhumh. This branch of the tribe turned to the left and lived for a time beyond the Beas about Pakpattan and Dipalpur. The grandson of Chinn was Raja Manj. Mokalsi, the son of Manj, built Faridkot, then called Mokalhar. Mokalsi's sons divided into two families, called after the names of two of them, the Jairsis and Vairsis. Both became Muhammadans about the same time, about 1288 A. D. The Punwars silently disappear from the history, and the Manj families advance northwards to the river. In the beginning of the sixteenth century they built several towns or villages, which are still in existence, between Zira and Dharmkot, on what was then the river bank. Kot Ise Khan was built by Nawab Ise Khan of this branch about 1700 A. D.

CHAP. I. B. History. (a) Early history.

Meanwhile the Vairsis fixed their capital after two or three changes at Raikot, now in the Ludhiana District, and ruled the east of the *pargana*. The families acted as local Governors under the Moghal Suba of Sirhind.

The immigration of the great Jat tribes, who now people most of the district, commenced about two hundred years after the time of Rai Hel. The Dhaliwals, to whose clan the Dholpur Raja belongs, and who say they came from Dharanagri, somewhere in the south of India, appear to have been long established at Kangar, now in Patiala territory to the south-east of Moga, and to have attained some distinction, as shown by a daughter of one of them, Mian Mitha, being married to the Emperor Akbar.

The Gils, another tribe of Jats from Bhatinda, spread over the west of the Moga Tahsil not long after the Dhaliwals. In the end of the sixteenth century the Sidhus, who are of the same Bhati stock as the Manj tribes, came up from Rajputana. One branch, the Sidhu Barars, rapidly gained a footing in the south of the Gil country and drove its former inhabitants northwards, taking possession of their principal places. The Barars founded a chieftainship at Kot Kapura, and after a time rebelled against Nawab Ise Khan, the Manj Governor. The Empire was by that time falling to pieces, and they were not long in gaining their independence. The Raja of Faridkot is of this branch. Another branch, the descendants of Mohan, settled at Mahraj. From among them arose the Phulkian Rajas of Patiala, Nabha and Jind. Most of the Jat tribes were converted to the Sikh religion by the seventh Guru, Har Rai, about 1625 A. D. The tenth Guru, Govind Singh, on his flight from Chamkaur in 1705 A.D., sought refuge at Kot Kapura, but the Chief of that place, though a Sikh, refused to shelter an enemy of the Imperial Government, and the Guru fled on to Muktsar, where his followers were cut to pieces. He himself escaped to the Deccan. Not long after this event Nawab Ise Khan in 1715 rebelled against the authority of Delhi, but was defeated and killed. His territory was restored to his family, but from this time they had little power. The ascendency of the Sikhs dates from about 1760, when they defeated Adina Beg, the Moghal Governor of Lahore. Three years later they sacked Kasur and enriched themselves with enormous booty. Many of the refugees from Kasur came over to Ferozepore and established the present town. At the same time Tara Singh Gheba, of the Dallehwala Confederacy, a freebooter, who had become one of the Sikh Chiefs, began to make incursions into the north of this district from the opposite side of the Sutlej.

CHAP. I. B — History. — (a) Early history.

He got possession of Fattehgarh, and his further progress will be related in the account of that *ilaka*. Tara Singh's conquest extended as far as Ramuwala and Mari in the Moga Tahsil, at both of which places he built forts. Meanwhile Sardar Jassa Singh, Ahluwalia, took possession of the Naipal country, and extended his authority to within a few miles of Ferozepore. The Nawab of Kot Ise Khan placed himself under the protection of the Ahluwalias.

In the *A n Akbari*, Ferozepore is mentioned as the centre of a large *pargana* attached to the Suba of Multan, and paying a revenue of 11,479,404 *dams*, equivalent to Rs. 2,86,985. Another *pargana* mentioned in the same work, that of Muhammadot, is probably to be identified with the modern Mamdot, and would therefore fall within the boundary of the present district. The revenue of this *pargana*, as given in the *Ain Akbari*, amounted to 3,492,454 *dams*, equivalent to Rs. 87,311.

The fort of Ferozepore is stated to have been built in the time of Feroze Shah, Emperor of Delhi, from A. D. 1351 to 1387. Nothing more than a mound, surmounted by a Muhammadan tomb, marks its site. The following pages are taken from the report of Sir H. Lawrence, who was stationed at Ferozepore during the early years of the British occupation:—

"Both town and territory of Ferozepore bear every appearance of having been not only long located, but of having been at one time rich and populous. It is true that the fort of Ferozepore is not mentioned in the *Ain Akbari*, whereas that of Mamdot is mentioned. The *Ain Akbari*, however, cannot (as is pointed out by Captain Lawrence) be considered a complete statistical return; while the position, extent, and importance of the *pargana* as above described, give strong grounds for belief that in such times, and commanding then, as now, one of the chief passages over the Sutlej, and being on the high road between Lahore and Delhi, Ferozepore possessed at least a fortress of some kind; and the name and character of Feroze Shah* afford fair grounds for supposing him to have been the founder. But the fact does not rest on any local tradition. The Manj Rajputs say the town was named from their Chief Feroze Khan, who lived in the middle of the sixteenth century. The principal traders were Bhabras. The place was desolated by a pestilence in 1543 A.D., and the traders withdrew to Kot

* The foundation of several towns, and among them of Hissar, in the country between the Jamna and Sutlej, is attributed to Feroze Shah.

CHAP. I. B. History. (a) Early history.

Ise Khan. The fact that Ferozepore was not attached to the Suba of Sirhind, but to that of Multan, goes to support the inference that it was at the time of Akbar on the right bank of the Sutlej. From its position, Ferozepore may have been a mart for the produce of the hills and the rich country between them and Amritsar; but being in the track of many of the hordes that ravaged the North-West Provinces, the town and territory seem to have suffered even more than the rest of the country bordering on the Sutlej."

(b) The Dogars

During the decay of the Delhi Empire, the country, which had apparently become almost depopulated, was occupied by the Dogars, a clan of Rajput origin, who are still prominent among the occupants of the district. The Dogars were a wild and lawless race, owning no permanent habitations, and delighting rather in large herds of cattle than in the more laborious occupations of the soil. Originally they were alternately graziers and cattle-stealers, but at all times bad cultivators, and holding but loosely the bonds of allegiance. They paid tribute to the rulers set over them according to the means brought to enforce the claim and when hard pressed they had little to lose by deserting their dwellings. On such occasions the Dogars would place their few chattles, their women and children on buffaloes, and flying into the tamarisk forests of what is now the Bahawalpur territory, or into the almost equally inaccessible desert of Abohar in Sirsa, there defy their pursuers, or take their time for coming to terms. These people, who are Muhammadans and call themselves converted descendants of the Chauhans of Delhi, emigrated some years ago to the neighbourhood of Pakpattan; and from thence, two centuries ago, spread for a hundred miles along both banks of the river Sutlej from a few miles above Ferozepore to the borders of Bahawalpur. At one time they were undoubted masters of Mamdot and Khai, as well as of Ferozepore: their seats were principally in the *Khadir* of the Sutlej, and their occupations pastoral and predatory. But a colony of several thousands settled many years ago in the large inland town of Sunam, and both about Lahore and Dera Ismail Khan they are to be found. The clan is subdivided into many branches; but almost all the Ferozepore Dogars trace their origin to Bahlol, a Muhammadan Dogar, who must have lived two hundred years ago.

It was gradually that the Dogars moved from about the neighbourhood of Pakpattan; and not until about 1740 A. D., that they reached Ferozepore, which appears at that time to have

CHAP. I. B. — History. — (b) The Dogars.

formed part of a district called the Lakhi jungle, and to have been administered by a *faujdar*, enjoying civil and military authority, residing at Kasur, and acting under the Governor of Lahore. A few villages occupied by Bhattis were at this time scattered over the Ferozepore plain; but on the coming of the Dogars the former moved southward, and Dogars soon established themselves in their room. The right of occupancy of the new possessors was allowed by the Lahore ruler, who, however, on their failing to give security for the payment of Government dues, took their children as hostages. Their rebellious spirit, however, soon broke out, and they slew the *faujdar*, Ahmed Khan Lalu; but in the weak state of the vice-regal Government they escaped punishment, and for a time remained independent of all authority.

Sukha Mallu, the head of a tribe as wild as that of the Dogars, and himself a cattle-stealer by profession, was then appointed *faujdar*; and such was the terror of his name that many of the Dogars absconded; but he enticed them back, and for six years managed the country, after which time the Dogars assembled in rebellion near the Takia of Pir Balawal; and the *faujdar*, incautiously going among them unarmed and unattended, was speared by one Phaima, who had long vowed his death. The followers of Sukha, who were at hand, hearing of the fate of their leader, fled and were followed by the Dogars, who plundered the *faujdar's* dwelling and murdered his son Kutb. Jul Khan was now appointed *faujdar*. Being pressed by the Lahore Government for arrears of revenue, he took refuge among the Dogars, and was protected by them. But although the *faujdar* thus formed an intimacy with this troublesome portion of his dependents, he had no sooner arranged his affairs with his superior at Lahore and returned to Kasur, than the Dogars commenced the same systematic opposition to his rule that they had carried on against the administration of his predecessors.

Sheikh Shamir, of Ulaki (then called Chanhi), was a violent man, and stirred up his brethren, the Dogars, against Jul Khan. The latter, after some opposition, seized 22 of their leaders; but in a short time, after levying a heavy fine on them, he released all except three, Muma, Muhammad and Akbar. Pir Khan, the head of the village of Dulchi, where the *faujdar* had been received during his temporary disgrace, went several times to Jul Khan and begged that he would release the prisoners. On his refusal to do so, Pir Khan concerted with Sheikh Shamir to seize or slay

CHAP. I. B. History. (b). The Dogars.

the *faujdar*. He again went to Kasur, and enticed their victim to an interview with the rebels on the banks of the Sutlej, promising to use influence to effect improved arrangements, and to bring to submission the contumacious Dogars. In the midst of the interview Sheikh Shamir slew the *faujdar*, and in the scuffle that ensued was himself killed by a chance blow from his own brother, Misri. Yusaf Khan, the Naib of Jul Khan, avenged the murder of his master, put the hostages to death by sawing their bodies across and hacking them to pieces. The manuscripts do not show who succeeded Jul Khan as *faujdar;* and considering the then disturbed state of the Empire, it is probable the Dogars were left for a time to themselves; for they seem, on failure of a common enemy, to have turned their arms against each other. One party calling in a band of Pathans, the other ot Moghals, to aid them, these auxiliaries formed posts in different villages, received a share of the Hakimi dues, and were neglected or respected according to their strength and character. One of the allies so called was Mahmud Khan, son of the late *faujdar* Jul Khan.

(c) Sikh Period.

In 1763-64 A. D., Hari Singh, Chief of the Bhangi *Misl*, seized and plundered Kasur and its neighbourhood. Among the Sardars in his train was Gurja (Gujar) Singh (whose son Sahib Singh afterwards married the sister of Maha Singh, the father of Ranjit Singh), who, taking his brother Nusbaha Singh and his two nephews, Gurbakhsh Singh and Mastan Singh, crossed the Sutlej opposite Kasur, and took possession of Ferozepore, the fort of which was in ruins; while Jai Singh Gharia, with another band from the same quarters, seized Khai, Wan, and Bazidpur, in the neighbourhood of Ferozepore, and made them over to their subordinate, as Gurja Singh did Ferozepore to his nephew, Gurbakhsh Singh, son of Nusbaha Singh. The Ferozepore territory then contained 37 villages, the proceeds of which Sardar Gurbakhsh enjoyed in concert with Burhan Dogar and Muhammad Khan, son of Gul Khan; but the two latter soon leagued and expelled Gurbakhsh Singh's garrison from the newly-repaired fort of Ferozepore. The latter then established himself in Sultan Khanwala, where was a mud fort, and from thence still managed to get the third portion of the Government share of the Ferozepore villages, Burhan Dogar and Suman Dogar, dividing between them a third, and Muhammad Khan receiving the remainder. In the year 1771 Muhammad Khan started for Amritsar with some horses for sale. On his first encamping-ground Gurbakhsh Singh attacked and took him prisoner, and then recovered the fort of Ferozepore. Between the years 1763

CHAP. I.-B

History.

(c) Sikh Period.

and 1771, Gurbakhsh Singh acquired a considerable territory on the right bank of the Sutlej; but in 1771, the same year that he recovered Ferozepore, a change in the course of the Sutlej left the Sukkar Nai dry, and carried away or rendered waste all the Ferozepore villages but seven. On regaining Ferozepore, Gurbakhsh Singh rebuilt the fort; and leaving his uncle, Raja Singh, as Governor, recrossed the Sutlej, and employed himself in increasing and securing his possession in the Punjab and in co-operating with his kinsman and patron, Gurja Singh, in a dispute with whom, however, for a partition of their acquisitions, Mastan Singh, the brother of Gurbakhsh Singh, was soon after killed.

Gurbakhsh Singh, who was a native of Asil near Khem Karn, where his father was originally a *zamindar*, had four sons and three daughters. The sons soon became troublesome to their father; Jai Singh, the youngest, even commenced operations on his own account, and when forbidden to do so arrayed himself against his father. Most probably induced by such conduct, Gurbakhsh Singh resolved to divide his estates during his lifetime. The authorities differ as to dates, but it was about A.D. 1792 that the old Sardar divided his possessions among his sons, reserving Singahpura for himself. To his eldest son, Dhanna Singh, he gave Sattaragarh, Bhedian and Muhalim, north of the Sutlej; to the second, Dhanna Singh, the fort and territory of Ferozepore; to the third, Gurmukh Singh, Sahjara, north of the Sutlej; and to Jai Singh, Naggar. Sardar Dhanna Singh resided in the fort of Ferozepore and Gurbakhsh Singh and his other sons on their respective allotments beyond the Sutlej. But all seem to have kept up friendly communication with each other; and Dhanna Singh especially appears to have been much at Ferozepore, and, as well as his father, to have afterwards found a refuge there when dispossessed of their respective territories by Nihal Singh, Atariwala.

Sardar Dhanna Singh appears to have been unable to match his grasping neighbours, or to restrain his unruly subjects, the Dogars, who almost immediately on his accession invited the inroads of Nizam-ud-din Khan, the Pathan Chief of Kasur, who accordingly sent troops to Dulchi. Dhanna Singh, being unable to resist them, entered into a compromise, and yielded to the Pathan a half share of the Dogar villages that had been spared by the last irruption of the Sutlej. The arrangement by no means pleased the Dogars, who immediately called in the Rai of Raikot to their assistance. The Rai's force lay for some weeks, if not months, under the walls of the fort, and in 1839 Sir H.

Lawrence picked out one iron six-pound shot and several wooden plugs that appear to have been driven into the southern wall with a view of effecting a breach. But for those days the fort was strong and was relieved in time by Sardar Rai Singh, of Buria, the father-in-law of Sardar Dhanna Singh. He also expelled the Kasur Pathans from their portion of the seven villages: but on Rai Singh's retirement Nizam-ud-din returned and regained his footing. In A. D. 1807 Maharaja Ranjit Singh having acquired Kasur made it over in *jagir* to his favourite and coadjutor, Sardar Nihal Singh, Atariwala, who soon dispossessed Gurbakhsh Singh and his three sons of their trans-Sutlej possessions in the neighbourhood of Kasur. The Dogars, who were looking for a change, invited Nihal Singh's approach to Ferozepore. He gladly acquiesced, and, crossing the river, dislodged Dhanna Singh's garrison from the village and *kot* of Dulchi.

About the same time another branch of the Dogar clan, the Ullakis, settled at Bareki Having applied for aid against their Chief to Mora, a celebrated courtesan at the Court of Lahore, she asked the Maharaja for a grant of Ferozepore, and without a shadow of right in the matter he granted her request. Backed by the power of Ranjit Singh, Mora sent troops to enforce her claim, and seized the village of Bareki. Dhanna Singh being thus pressed, was offered assistance by his enemy Nihal Singh, and in his extremity accepted it. Uniting their troops they expelled Mora's garrison from Bareki; but had no sooner done so than Nihal Singh made an attempt on the fort of Ferozepore, which, however, resisted him.

In A. D. 1808 Sardar Nihal Singh again crossed the Sutlej in the train of Ranjit Singh, who, notwithstanding the remonstrances of Mr. Metcalfe, the British Agent, insisted on endeavouring to extend his dominions to the east of the Sutlej, and by stratagem he effected the lodgment of a garrison in the fort of Khai, a stronghold for the time, six miles south-west of Ferozepore, and then belonging to Nizam-ud-din Khan. Occupying thus Dulchi on the north, Bareki on the west, and Khai on the south-west, he hemmed in the Ferozeporias and shared the produce of their lands equally with Sardar Dhanna Singh, who, from the weakness of his character, was quite unable to cope with such a stirring leader. Dhanna Singh was, therefore, delighted to hear at this time that the British Government had taken on itself the protection of all the country south of the Sutlej,* on which point he was no sooner informed than he

* See *Gazetteer* of Umballa.

CHAP. I. B History. (c) Sikh period.

addressed Sir D. Ochterlony, the Agent for Sikh Affairs, and, in a letter, dated 28th March 1809, begged to be admitted under the Company's protection in the same manner as was his relative Bhagwan Singh of Buria and Jagadhri. A favourable answer was returned, and, by order of Government, a copy of the Proclamation of seven Articles was sent to him, showing that the British Government guaranteed the status of 1808 as it obtained previously to Maharaja Ranjit Singh's irruption. In the year 1811 the Lahore Government deputed an agent to wait on Sir D. Ochterlony, one of the objects of the mission being to obtain sanction for seizing Dhanna Singh's land south of the Sutlej. Sir D. Ochterlony, however, disclaimed the right, stating that Ferozepore had neither been originally given to Ranjit Singh, nor had been conquered by him; and that whatever portion of his territory Dhanna Singh still retained on the adoption of Mr. Metcalfe's treaty, to that he was fully entitled by the British guarantee. Government coincided with Sir D. Ochterlony, and from that time until the late Sardar's death no claim on the territory was made by the Lahore ruler.

In A.D. 1 18-19 Sardar Dhanna Singh died, leaving his widow Lachman Kunwar, the daughter of Rai Singh, of Buria and Jagadhri, heiress of his possessions. The Sardarni having placed her father-in-law, the old Sardar Gurbakhsh Singh, in charge of the territory, proceeded on a pilgrimage to the shrines of Hardwar, Gya and Jaggannath; but during her absence her husband's nephew, Bhagel Singh, the son of Dhanna Singh, gained admittance to the fort under pretence of visiting his grandfather, Gurbakhsh Singh, and, being supported in the usurpation by Sardar Nihal Singh, they two administered and shared the profits of the territory in concert. In 1823 Sardarni Lachman Kunwar returned from her pilgrimage, and appealed to the British authorities against the usurpation of Bhagel Singh. Captain Ross, the Deputy Superintendent of Sikh Affairs, represented her case to the Lahore Agent and the Maharaja immediately recalled his vassal, Bhagel Singh, and allowed that Ferozepore belonged rightfully to the Sardarni as the separated share of her husband given him during the life of Gurbakhsh Singh. The old Sardar died at a very advanced age in Ferozepore in the year 1823, and Bhagel Singh died in the Punjab in 1826. Sardarni Lachman Kunwar died in December 1835, and leaving no children the heritage of her territory fell to the British Government.

(d) First introduction of British rule.

The importance of the position of Ferozepore had been pointed out to Government by Captains Ross and Murray; and

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during the Sardarni's life her often-expressed wish to exchange her turbulent territory for a more peaceful one in the neighbourhood of her kinsman of Buria had been explained to the British authorities as offering a good opportunity for taking up a commanding position opposite to, and within 40 miles of, Lahore. But an aversion to enlarge our boundary, or to alarm the Lahore Darbar, deterred the Government from accepting the Sardarni's offer, though it was at the same time notified to the local officers that on no pretext whatever was Ranjit Singh to be permitted to obtain possession of Ferozepore.

Early in 1836 Lieutenant Mackeson was deputed by Captain Wade to Ferozepore and Lahore to ascertain the limits of the late Sardarni's territory and to adjust our new relations with the Maharaja. Lieutenant Mackeson soon ascertained that the only undisputed portion of property was the city and its suburbs with the town-lands, stretching scarcely a mile in any direction, the cultivators of which lived under the walls of the fort, and did not even enjoy their scanty lands without the cover of mud or brick towers, one or more of which protected every well, serving as watch-towers against invaders and as places of refuge against small predatory bands. The remains of many of these buildings still dotted the territory in Sir H. Lawrence's time, and bore good evidence to the former state of the country. Giving up the right of co-partnership in the remote villages, and retaining entire possession of those within a well-defined limit, Lieutenant Mackeson, in communication with the Lahore authorities, settled the boundary of the territory, leaving to it an undisputed area of 86 square miles, divided among 40 villages. So admirably was this delicate task executed that no complaint against that officer or any of his measures was heard of. The local duties were then placed under a confidential agent of Captain Wade, named Sher Ali Khan, who endeavoured to reclaim the people from their lawless habits, and made two or three new locations. Sher Ali Khan died in 1837, and was succeeded by Pir Ibrahim Khan, a man of good family and of considerable reputation in the country, as having been long the Prime Minister of the Khan of Mamdot. Under Pir Ibrahim some few other locations were made and old wells repaired. A commencement was also made of clearing away the ruins of the ancient town and laying out new and broader streets. Pir Ibrahim Khan was relieved by Mr. W. M. Edgeworth in December 1838, when, owing to the increased importance of the place, it was resolved to make Ferozepore the station of an Assistant

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(d) First introduction of British rule.

Political Agent. Mr. Edgeworth's whole time was occupied by the many duties entailed on him by the presence of the army of the Indus, until, in January 1839, he was relieved by Sir H. Lawrence.

Considerable progress had been already made in the pacification of the newly-acquired territory when the first Sikh war broke out (A.D. 1845). Of that war, the present district was the battlefield. The Sikhs crossed the Sutlej opposite Ferozepore on 16th December 1845. The battles of Mudki, Firozshah, Aliwal, and Sobraon* followed, and the Sikhs again withdrew beyond the river, pursued by the British force, which soon afterwards dictated peace under the walls of Lahore. "Little remains," writes a former Settlement Officer of the district, "to remind the visitor of all the vivid details of these contests, or of the frightful carnage by which they were distinguished. A few gun flints may still be picked up at Firozshah, and the bones of cattle may still be seen whitening the plain of Mudki, but there is no vestige of the entrenchment about Firozshah, which has long ago given place to the furrows of the plough; and the river flows over the ground on which stood the still stronger entrenchments of Sobraon."†

By the result of the war the British Government acquired Khai, Mudki and all the other Lahore territory on the east of the Sutlej. The Ahluwalia Chief was for his disaffection deprived of all dominions south of the river. Kot Kapura was given to the Faridkot Chief partly as a reward for assistance rendered to the British army and partly in exchange for the *pargana* of Sultan Khanwala, a piece of his territory which lay inconveniently across our line of communications.

(e) History of the *ilakas* subsequently added.

A short account is here subjoined of each of the *ilakas*, which were subsequently added in the manner described below (pages 39 *et seqq.*) to the Ferozepore territory, the history of which has just been narrated. It is taken with verbal adaptations from the Settlement Report of the district, written in 1855, by Mr. E. L. Brandreth.

Khai.

Khai formed part of the Dogar territory. It was, no doubt, originally included in the old *pargana* of Ferozepore, but was entirely waste when the Dogars took possession of it. The

* These battles took place on 18th and 21st December, 28th January and 10th February, respectively. A list of tombs of those who fell in this campaign is given in Appendix III.

† This was written in 1855. Monuments have since been erected on the battlefield in memory of those who fell.

CHAP I. B. History. (e) History of the ilakas subsequently added to the district— Khai

origin of the name is not known. It was the designation of a *theh* or deserted site, near which one of the Dogar Chiefs located the present village of Khai. From this *theh* a sufficient number of bricks were subsequently dug up to metal ten miles of road, from which circumstances some idea of the extent of these remains may be formed. When Gurja (Gujar) Singh acquired Ferozepore, Jai Singh, another Sikh Chief, took possession of Khai, but was compelled to give way to Nizam-ud-din, the Pathan Chief of Kasur, whose rise to power will be described in the account of Mamdot. In 1804 Ranjit Singh dispossessed Nizam-ud-din and gave the *ilaka* in *jagir* to his favourite, Sardar Nihal Singh, Atariwala. It was afterwards transferred to Sardar Dharm Singh on condition of his furnishing a contingent of fifty horsemen. In 1843 it was incorporated in the Lahore *demesne*.

Mallanwala.

Ilaka Mallanwala was also part of Dogar territory. The village of Mallanwala Khas was located by a Dogar Chief named Malla. On the irruption of the Sikhs, about 1760, Jassa Singh, Ahluwalia, took possession of it, together with the surrounding villages, which since that time have been known as a separate *ilaka* The Ahluwalia family retained possession of this *ilaka*, with the exception of a few villages which were taken from them by Ranjit Singh, until the Sutlej Campaign, when, in consequence of the hostile part taken by them, their estates were confiscated.

Baghuwala.

The *ilaka* of Baghuwala, with the exception of a few villages in the bed of the river, was orginally included in Mallanwala, but was occupied by Desa Singh Majithia, who first seized upon the village of Baghuwala, where he built a small fort. Assisted by Ranjit Singh he afterwards took possession of several of the adjoining villages subject to the Ahluwalia Chief, and thus formed the present *ilaka*. Desa Singh was succeeded by his son Lehna Singh, who kept possession of the *ilaka* till it was confiscated after the Sutlej Campaign of 1845-46.

Makhu.

The *ilaka* of Makhu was occupied about 100 years ago by the Naipals, a Mussalman tribe, resembling the Dogars, who came originally from Sirsa. There is no trace of any former inhabitants, and it was probably an entire waste. The Naipals were originally subjects of the empire; then became virtually independent till Jassa Singh, the Ahluwalia Chief, took possession, and establishing a *thana* at Makhu created the *ilaka* now known by that name. His successors held it in *jagir* till the Sutlej Campaign, when it was confiscated.

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(e) History of the ilakas subsequently added to the district—

Zira.

The neighbourhood of Zira, in which there are many deserted sites, had been for many years a waste, when in A. D. 1808 Sayad Ahmad Shah came from Gugera and founded Zira Khas. He was driven out by the Sikh Chief, Mohar Singh, Nishanewala, during whose rule nearly all the villages of this *ilaka* were located. Mohr Singh was in turn driven out by Diwan Mohkam Chand, Ranjit Singh's General, and the *ilaka* was added to the Lahore *demesne*. It was afterwards divided into two portions, of which the eastern portion, which preserved the name of Zira, was made over to Sarbuland Khan, a servant of the Lahore Government; and the western portion, to which the name of *ilaka* Ambarhar was given, was assigned as an appanage of Sher Singh, son of the Punjab sovereign. At a later date, Sher Singh obtained possession of the whole *ilaka* and abolished the subdivision of Ambarhar.

Kot Ise Khan.

The territory now included in the *ilakas* of Kot Ise Khan, Dharmkot and Fatehgarh is said to have formerly belonged to Rajputs of the Punwar tribe. Their ruler resided at Janer, which is said to have been founded by one Raja Jan. The present village of Janer stands at the foot of a mound, one of several, composed of bricks and earth, the remains of an ancient city, which cover an area of about 60 acres. This is by far the most extensive deserted site in the district, and from its height is conspicuous above the surrounding country at a great distance. It is worthy of remark that the affix *er* or *mer* occurs in the name of almost no other village in the district. In the language of Rajputana it signifies a hill or mound, and occurs frequently; as, for instance, in Ajmer, Bikaner, Jaisalmer, and Amber. The Punwars were supplanted by the Manj Rajputs, an account of whom is given in Section C.

Net Ahmad Khan, son of Shadi Khan, of that family, who proceeded to the Court of Akbar, there gained great favour by a feat of strength, stringing a bow sent by the King of Persia, which had defeated the efforts of all others at the Court. The Emperor conferred on him the title of Nawab, and in due time he succeeded to possession of the *tappa* of Shadiwal, which had been conferred upon his father, the limits of which seem to have been the same with the present *laka* of Kot Ise Khan. About 1740 one of his descendants, Nawab Ise Khan, after whom the *ilaka* has since been named, resisted the imperial authority; but was subdued by a force sent against him, and was killed after displaying prodigies of valour. Notwithstanding his rebellion, his son Muse Khan was permitted to succeed him. His son Kadir Bakhsh Khan was despoiled by the Ahluwalia family, who took possession of the *ilaka*.

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Tara Singh Dhalewala invaded and subjected this *ilaka* in A. D. 1760, and building a fort at Kutbpur changed its name to Dharmkot. His son, Jhanda Singh, was compelled to yield to Diwan Mohkam Chand, and the *ilaka* was added to the royal *demesne*.

This tract was also included in the possessions of Tara Singh, who made over the greater portion of it to his cousin, Kaur Singh. It was added, under Diwan Mohkam Chand, to the Lahore *demesne*.

Sada Singh-wala.

In Akbar's time this *ilaka* probably formed part of the *pargana* of Tihara in the Suba of Sirhind. The village of Daulatpura in this *ilaka* was founded by Daulat Khan Manj, grandfather of Nawab Ise Khan, but most of its villages are, however, of recent location. On the invasion of the Sikhs it was portioned out among four Chiefs—Sada Singh; Karm Singh, brother of Sada Singh; Dial Singh, Garchara; and Nahar Singh, Anandpuri. The first two died without direct heirs, and the inheritance fell to a daughter of a third brother, Dial Singh, who was married to Utam Singh, grandson of Nahar Singh. Utam Singh thus acquired possession of nearly the whole of the *ilaka*. His possessions were forfeited to the British Government in consequence of the defection of his family during the Sutlej War. The descendants of Dial Singh are still *jagirdars* of the villages of Salina and Nidhanwala.

Badni.

The villages now comprising this *ilaka* were formerly held by Rai of Raikot. They appear to have been part of *pargana* Tihara. The *zamindars* are Dhariwal Jats. A daughter of one Mehr Mitha of this tribe was married to the Emperor Akbar. On her father he conferred the title of Mian, and gave him a *jagir* of 120 villages, of which Kangar was the centre. On the fall of the Empire, the Chiefs of Patiala and Nabha despoiled the Mian family of a great part of their possessions. The remainder, known as *ilaka* Badhni, was seized by Ranjit Singh, and given by him to his mother-in-law, Sada Kaur, who was the daughter of a *zamindar* of Raoki in the same *ilaka*. The descendants of Mehr Mitha, though they were never converted to Muhammadanism, still retain the title of Mian. A few acres of land are all that now remains to them of their former possessions. The fort of Badhni was built by Mian Himmat Khan of this family.

Chuhar Chak.

The villages of this *ilaka* were also under the Rai of Raikot. Before the irruption of Sikhs the *zamindars* had rendered themselves almost independent. They resisted Diwan Mohkam Chand, but were overcome, and their land added to the Lahore *demesne*. It was then made over to Sodhi Jowahir Singh, whose descendants still hold several villages free of land revenue.

E

CHAP. I. B. History. (e) History of the ilakas subsequently added to the district—Chhirak.

This ilaka contained originally only one village, Chhirak, which was located by a Jat, named Jhanda, near an old site of that name. He was a subject of the Rai of Raikot. The present proprietors of the land are the descendants of Jhanda, but the revenues of the *jagir* are entailed on the eldest son. During the troubled times that occurred on the dissolution of the Empire, the successors of Jhanda put themselves under the protection of the Chief of Kalsia, to whom they agreed to pay half the revenue of their estates. This division has continued up to the present day.

Kot Kapura, Muktsar, Mari and Mudki.

These *ilakas*, together with the State of Faridkot, formed originally one territory, having its capital at Kot Kapura. The *zamindars* are Barar (Sidhu) Jats, a tribe which claims a common descent with the Bhattis of Sirsa. It is said that in the reign of Akbar they had a dispute with the Bhattis, which ended in the demarcation of the boundary now recognized between Bhattiana (Sirsa) and this district. Bhallan (the tribal history proceeds to relate), who was at this time Chief of the Barars, was succeeded by his nephew Kapura, who built the fort which now bears his name, and made himself independent as ruler over all the Barars. The grandson of Kapura, Jodh Singh, gave the tract, now known as Faridkot, to his brother Hamir Singh, who also became an independent Chief. In 1807 Diwan Mohkam Chand conquered the whole of this territory from Tegh Singh, son of Jodh Singh, and added it to the Lahore *demesne*. Mohkam Chand established *thanas* at Kot Kapura, Muktsar and Mari, and since that time the villages subject to these *thanas* have been known as separate *ilakas*. The historical interest of the tahsil is centred in Muktsar itself, where Guru Gobind Singh was defeated by the Imperial troops in 1705-06. The Guru, who had escaped, " caused the bodies of his slaughtered followers to be burned with the usual rites, and declared that thay had all obtained *mukti*, or the final emancipation of their souls, and that whoever thereafter should bathe at this spot on the anniversary of that day should also inherit the same blessed state ; hence the origin of the name *Mukatsar*, or *Muktisar*, the pool of salvation, and of the *mela* on the anniversary of this event."

Sultankhanwala.

The Sultan Khanwala *ilaka* is so called from the principal village in it, which was founded by Sultan Khan, a native of Malwal. It was a dismal waste when Pahar Singh, ruler of Faridkot, took possession of it. It was transferred to the Ferozepore District from Faridkot in 1847 in exchange for a portion of Kot Kapura.

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These *ilakas* are inhabited by another branch of Barars or Sidhu Jats, connected through a remote ancestor with the Barars of Kot Kapura. The Phulkian family, to which belong the Rajas of Patiala, Jind and Nabha, is of this branch; and within this district it is represented by the Chief of Malaud and Mahrajkian family, all of whom hold considerable *jagirs*.*

Guru Har Sahai.

This was a waste tract between the territories of the Barars and Dogars, and was a constant subject of dispute between them. About 140 years ago, a Sodhi, named Guru Har Sahai, native of Mohamdipur in Kasur, who had fled from his home on the occasion of one of Ahmad Shah's invasions of the country, pitched his tent on this waste. The Dogar Chief, Sultan, gave him protection and encouraged him to settle in this place, rightly considering that his presence there would be the best safeguard against the inroads of the Barars and prevent any further disputes between them and the Dogars. The Barars also regarded him with a favourable eye, he being a priest of their own religion. Finally, with the consent of both parties, he was permitted, by riding his horse round the waste land borders, to fix the boundaries of a new *ilaka*, thenceforth called after his name.. The *guru* was eighth in descent from Guru Ram Das. During the invasion of the Sikhs his title was always respected, and he was confirmed in possession by the British Government.

Mamdot.

Muhammadot, which is undoubted by the present Mamdot, is noted in the *Ain Akbari* as one of the six *parganas* subordinate to the *Suba* of Multan. The revenue was estimated at 3,94,452 *dams*, equivalent to Rs. 87,311. The modern *ilaka* forms the south-west portion of the Ferozepore District, and extends for about 40 miles along the left bank of the Sutlej, having an average breadth of not more than eight or nine miles. Its area, according to the survey made by Captain Stephen in 1850, is 371 square miles. In this, as in the other *ilakas* comprised in the Ferozepore District, there are evident traces that it was at one time much better peopled and cultivated than at present. The country had, however, become an entire waste when the Dogars, with the consent of the Imperial authorities, took possession of it, about 1750 A. D. During the decline of the Empire, the Dogars here, as at Ferozepore, made themselves independent on the flight of the Lahore Governor, Kabuli Mal, in 1764. They were for a time subjected by Sardar Sobha Singh, a Sikh Chief, who

*The Chief of Bhadaur is also of the same clan.

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(e) History of the ilakas subsequently added to the district—Mamdot.

then rose to temporary power. The Dogars, however, called in the assistance of the Rai of Raikot, who sent a body of troops, and, dispersing the followers of Sobha Singh, himself assumed the government. But the Dogars were no better contented with the rule of the Rai than of the Sikh, and soon after, with the assistance of the two brothers, Nizam-ud-din and Kutb-ud-din, who had made themselves supreme at Kasur, they expelled the Rai, and would probably soon after have expelled their new rulers had not the establishment of the British power over the Cis-Sutlej States confirmed the incumbents and prevented the recurrence of the violent expulsions of former times.

The brothers Nizam-ud-din and Kutb-ud-din were Hassanzai Pathans, and are said to have been formerly in the service of the Emperor of Dehli. They afterwards settled at Kasur, and, followed by a band of their fellow-countrymen, took to plundering the country, until in course of time they were able to establish their supremacy in the whole of the Kasur territory and beyond the Sutlej in Mamdot. They then divided the land, Nizam-ud-din fixing his residence at Kasur, and Kutb-ud-din at Khodian; but Nizam-ud-din being shortly afterwards murdered Kutb-ud-din established his undivided authority over the whole estate. He was soon, however, compelled to give way to the growing power of Ranjit Singh,* who took Kasur from him but gave him in lieu of it the *jagir* of Maruf in the Gugera District, and allowed him, to retain Mamdot on condition of providing 100 horsemen for service. The Maruf contingent was also fixed at 100 horsemen. Nizam-ud-din had left a son, named Fateh Din, a minor at the time of his father's murder. On coming of age, Fateh Din appealed to the Maharaja against his uncle's usurpation. The Maharaja put him in possession of Maruf, and ordered Kutb-ud-din to retire across the Sutlej and fix his residence at Mamdot. Shortly afterwards Fateh Din, secretly encouraged, it is said, by the Maharaja, crossed the Sutlej to attack his uncle, and with the assistance of the Dogars, who were as usual ever ready for a change, drove out Kutb-ud-din and took possession of Mamdot. Kutb-ud-din died soon afterwards of the wounds received in the conflict with his nephew. His son Jamal-ud-din, however, appealed to the Maharaja, who recalled Fateh Din and installed Jamal-ud-din at Mamdot. A few years later Fateh Din made another attempt on Mamdot, but the Agent of the British Government interfered,

* See *Gazetteer* of Lahore.

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(e) History of the ilakas subsequently added to the district—Mamdot.

and he was in consequence a second time recalled by the Maharaja. Fateh Din continued, however, to press his claim, and the title to Mamdot was not formally decided till the Sutlej Campaign, when Shah Nawaz Khan, son of Fateh Din, was killed at Firozshah fighting on the side of the Sikhs. Jamal-ud-din, on the other hand, allied himself to British interests, and did good service, in reward for which he received the title of Nawab, and was allowed to retain sovereign powers in the State,* his contingent being at the same time reduced from 100 to 50 horsemen. The Nawab always entertained the greatest animosity towards the Dogars on account of their former opposition to his father and himself, and gradually dispossessed most of the powerful families of their lands and drove them out of the country. The Dogars, unable any longer to call in some foreign Chief to their assistance, petitioned the Commissioner of Umballa, and an enquiry was instituted, in the course of which a series of most atrocious acts was brought to light against the Nawab and his two sons. Some cases of actual murder were also, it is believed, proved against the family. After a prolonged and careful inquiry the Nawab, Jamal-ud-din, was deposed and his estates attached to the Ferozepore District. Two-thirds of the revenue was assigned for the support of the family and one-third was appropriated to the State. Jamal-ud-din died in 1863. His brother Jalal-ud-din, who succeeded him, died in 1875, and was succeeded by his son Nizam-ud-din Khan who attained his majority in 1883. He died in 1891 and was succeeded by his infant son, Ghulam Kutb-ud-din, the present Nawab.

Fazilka.

The following account of the Fazilka Tahsil is taken from Mr. J. Wilson's Report on the settlement of the Sirsa District written in 1883 :—

"This tract in 1800 was almost uninhabited. There was no village where Fazilka now stands. The riverside country was occupied only by 12 small villages of Bodlas, Wattus and Chishtis, who had come over from the other side of the river a few years before. It was left for a long time to the Nawabs of Bahawalpur and Mamdot, who established some small forts. Their common boundary was ill-defined, but was approximately the same as afterwards became the boundary beween *pargana* Wattu and Bahak. In 1844 the Wattu *pargana*, so called from the principal tribe inhabiting it, comprising a strip of land running down from the Danda to the Sutlej, was ceded by the Nawab of Bahawalpur in exchange for a similar tract given to

* See *Gazetteer* of Umballa.

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him on the Sindh frontier, and was attached to Bhattiana. This strip was acquired partly to permit of the extension of the customs line to the river, and partly that a Political Officer might be stationed there to watch the surrounding foreign States of Lahore, Faridkot, Mamdot and Bahawalpur. In 1858 *pargana* Bahak, on the Sutlej, lately confiscated from the Nawab of Mamdot, was transferred from the Ferozepore District to the Sirsa District. It had been settled by Mr. Brandreth in 1857-58 before its transfer. The Fazilka Tahsil was divided in the first Regular Settlement of Sirsa into four *parganas* as follows :—

(1) *Malaut*—129 villages. Consisting of the southern portion of the tahsil, the chief village of which was Malaut, resumed from the Sikh Chiefs in 1837.

(2) *Mahajani*—45 villages. Consisting of the tract immediately south-east of the Danda or old bank of the Sutlej, resumed from the Sikh Chiefs in 1837.

(3) *Wattuan*—80 villages. Lying north-west of the Danda, down to the Sutlej, ceded by Bahawalpur in 1844.

(4) *Bahak*—39 villages. Also between the Danda and the Sutlej above *pargana* Wattuan."

Faridkot

The following note on the Faridkot State is reproduced from the old edition; fuller and more up-to-date information will be found in the Faridkot State Gazetteer; it may be noted that the State is now under the control of the Political Agent, Bahawalpur :—

"A short notice may be here given of the Native State of Faridkot, the territory of which lies between the main portion of the district and the outlying *pargana* of Muktsar. It contains an area of 612 square miles, and, according to a census effected in 1881, had in that year a population of 97,034 souls. The territory subject to the Raja of Faridkot consists of two portions, Faridkot proper, and a *jagir* estate of an annual value of Rs. 35,000 conferred on the Raja for his attachment to the British cause during the Sutlej Campaign. The whole revenue now amounts to about Rs. 3,00,000. Faridkot was originally included in the Kot Kapura *ilaka* under the rule of Sardar Jodh Singh, who gave Faridkot and the adjoining villages to his brother Hamir

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Singh. Hamir Singh's grandson Charat Singh was murdered by his uncle Dal Singh; but the usurper was soon after put to death by his subjects, who restored the direct line of succession by the installation of Gulab Singh, son of Charat Singh. Some years later Gulab Singh died under suspicious circumstances, and was succeeded by his younger brother Pahar Singh. Pahar Singh proved himself a wise ruler. He located many new villages and brought large waste tracts for the first time under the plough, attracting immigrants by light rates of assessment and by the good faith with which he kept his promises. He was one of our most faithful allies during the Sutlej Campaign and was rewarded with the *jagir* already mentioned and with the title of Raja. Pahar Singh died in 1849, and was succeeded by his son Wazir Singh, a weak man and an incompetent ruler. The prestige, however, of Pahar Singh's acts still remained, and the natural disposition of the Raja was not such as to lead him to the commission of acts of tyranny or excess. He died in 1874, and was succeeded by his son Bikram Singh, who was then about 27 years of age, and for some years before his father's death took an active part in the administration of the State. He is an intelligent prince, and anxious for the welfare of his people, though not highly educated. Since his accession he has set himself vigorously to work to reform the administration on the British model, and borrowed the services of British subordinate revenue officials to settle and assess the territory. He is also engaged in the preparation of improved codes of law for his people."

(f) Gradual formation of the present district.

At the close of the campaign of 1846 there were added to the existing district of Ferozepore, as already described, the *ilakas* of Khai, Baghuwala, Ambarhar, Zira, and Mudki, together with portions of the following:—Kot Kapura, Guru Har Sahai, Jhumba, Kot Bhai, Bhuchcho and Mahraj. The other acquisitions of the British Government were divided between the districts of Badhni and Ludhiana. In 1847 the Badhni District was broken up, and the following *ilakas* were added to the Ferozepore district:—Mallanwala, Makhu, Dharmkot, Kot Ise Khan, Badhni, Chuhar Chak, Mari, and Sada Singhwala. In the same year Sultan Khanwala was taken from Faridkot in exchange for a portion of Kot Kapura. The next addition took place in 1852, when a portion of the *ilakas* of Muktsar and Kot Kapura, hitherto held in excess of his *jagir* in the same *ilakas* by the Raja of Faridkot, was taken under direct management. This was an addition of about 100 square miles. The following figures refer

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to the old Sikh *ilakas*, included in the district as they stood in 1855 :—

Names of *ilakas*.	Number of villages.	Area in acres.	Revenue (1855).	Total population.	HINDUS. Agricultural.	HINDUS. Non-agricultural.	HINDUS. Total.	MUSALMANS. Agricultural.	MUSALMANS. Non-agricultural.	MUSALMANS. Total.
			Rs.							
Ferozepore ...	80	53,906	29,406	28,158	623	4,085	4,748	10,009	13,401	29,410
Khai ...	54	52,546	16,098	11,838	805	605	1,410	6,525	3,903	10,428
Sultan Khan wala.	40	47,283	13,247	8,314	2,949	717	3,666	3,866	1,882	4,748
Baghuwala ...	30	15,689	6,177	3,121	174	[illegible]	233	2,103	786	2,888
Madhi ...	54	59,426	41,568	13,119	1,618	2,036	5,054	2,964	3,101	6,065
Muktsar ...	123	316,435	33,062	22,849	10,801	3,723	14,524	4,461	3,364	7,825
Kot Bhai and Jhumba	29	90,455	12,412	10,273	6,304	1,620	7,924	1,471	878	2,349
Guru Har Sahai	14	25,796	5,000	3,470	650	542	1,192	1,027	1,851	2,878
Amberhar ...	29	26,577	5,835	3,746	1,488	308	1,796	1,107	843	1,950
Zira ...	45	53,463	19,136	10,926	5,938	1,653	6,591	3,094	2,251	5,345
Kot Isa Khan	48	45,118	27,653	18,290	5,119	1,749	6,913	7,857	4,020	11,877
Dharmkot ...	100	190,288	90,613	53,197	21,316	7,246	28,562	13,216	11,419	16,635
Fatehgarh	76	34,876	16,233	11,891	945	968	1,913	7,486	2,473	9,909
Mallanwala .	27	34,276	12,012	7,395	908	466	1,374	3,680	2,341	6,021
Mahbu ...	73	39,631	14,312	10,047	383	782	1,165	6,025	2,917	8,942
Badhni .	59	100,763	56,448	32,880	21,111	5,473	26,584	2,595	3,451	6,046
Chuhar Chak	11	31,868	21,479	10,779	6,980	1,653	8,633	454	1,492	1,946
Mari ...	52	139,099	44,521	31,312	20,166	4,496	24,662	3,296	3,254	6,550
Sada Singh ...	50	71,616	34,910	20,928	10,529	3,926	14,448	3,794	2,686	6,480
Mahraj Bhuchcho.	34	116,843	40,615	28,718	17,560	6,189	23,799	850	2,119	2,969
Chhirak .	8	13,868	5,937	3,599	2,344	434	2,778	407	414	821
Total .	095	1,506,224	6,23,524	341,930	141,054	48,895	189,949	84,735	67,246	151,981
Bet ...	...	283,629	1,29,592	89,841	4,512	7,338	11,850	48,610	29,481	77,991
Rohi ...	...	661,966	3,05,935	189,279	101,227	29,483	130,710	38,416	20,153	58,569
Outlying *ilakas*	...	558,620	84,009	62,810	35,415	12,074	47,389	7,809	7,612	15,421
Total ..	...	1,506,224	6,23,536	341,930	141,054	48,895	189,949	84,735	67,246	151,981

In 1855 the eight villages constituting the *ilaka* of Chhirak were restored to the Sardar of Kalsia, as the supposition under which they had been brought under British control, that they were

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shared equally between the Kalsia State and Sardar Dewa Singh, a British subject, was found to be incorrect. In 1856 the estates of the deposed Nawab of Mamdot were annexed, as has already been related. In 1857 nine villages of the Makhu *ilaka* were ceded to the Kapurthala State on account of river action, the deep stream having shifted so as to separate them from the Ferozepore bank. Subsequently the stream resumed its old course; but it had meanwhile been ruled that the deep stream rule did not affect the boundary in question, and Kapurthala has accordingly retained the villages. In 1858 the village of Sibian, one of those granted in exchange to Faridkot, was taken back on the ground that it was held as a revenue free life-grant by Sodhi Gulab Singh. In November 1884, on the partition of the Sirsa District, the western half, including the whole of the Fazilka Tahsil and about 40 villages of the Dabwali Tahsil, was included in the Ferozepore District, the eastern half being attached to Hissar.

(g) The Mutiny.

The following account of the events of 1857 is taken from the Punjab Mutiny Report :—

"At a court of inquiry assembled some time previous to the Delhi mutiny, a Native Officer of the 57th Native Infantry at Ferozepore declared that it was the purpose of his regiment to refuse the Enfield cartridge if proffered to them. This raised a strong feeling of suspicion against the Corps, but the 45th Native Infantry, which was not on good terms with the 57th, and had openly declared their contempt of the resolution of the 57th, was considered staunch. On the 14th May, as soon as news by express from Lahore of the Delhi disaster reached Brigadier Innes, who had the previous day taken command, he ordered the entrenched arsenal to be immediately garrisoned by part of Her Majesty's 61st Foot and the Artillery. All ladies were also removed thither, and the two regiments of Native Infantry ordered into camp in positions of about three miles apart. The way of the 45th Native Infantry lay past the entrenchment. As they approached, their column insensibly swerved towards the glacis; the movement had barely been observed when they swarmed up the slope and attacked the position. The Europeans in an instant divined their intent, and rushed to the ramparts with the bayonet. The attack was repulsed; but before the 61st could load the sepoys dashed at the gate, whence they were also flung back, and then with an air of injured innocence they reformed their column and marched quietly with their European officers to the camp. During the night the church, the Roman Catholic chapel, the school-house, 17 officers'

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houses and other buildings were burnt to the ground by the men of the 45th, but not before the Chaplain, the Revd. R. B. Maltby, failing to obtain a guard of Europeans, had boldly rushed unattended through the infuriated sepoys and into the blazing church, and had succeeded in rescuing the registers out of it. On the 14th the treasury was moved into the entrenchment, and it was discovered that of the 45th Regiment there only remained 133 men; the rest, with a large part of the 57th, had deserted. The remaining portions of these regiments were subsequently disbanded.

" Danger impended over this district from both north and south. To avert the threatened incursion of the mutinous troops from Lahore, the large ferries on the Sutlej were guarded, and the boats from the small ones sent to Harriki. To check the approaches of the wild tribes from Sirsa and Bhattiana, General Van Cortland, in a fortnight, raised a levy of 500 Sikhs—a force which, subsequently uniting with Raja Jawahir Singh's troops and other bodies sent down from time to time by the Chief Commissioner, amounted to 5,000 men of all arms, and performed excellent service in Sirsa and Hissar. Major Marsden received information at one time that a *fakir*, named Sham Das, was collecting followers with a treasonable intent. He promptly moved against the rebel, and coming upon him by surprise attacked and completely defeated him with the loss of several men. Sham Das himself was seized and executed.* This act of vigour on the part of Major Marsden was a most important step in the preservation of the peace of the district; for at that critical time any show of success for the evil-disposed would have raised the whole region in revolt. In the western division 157 extra men were entertained in the police establishment, and the feudatory Chiefs furnished a body of 200 horse and 40 foot. Every highway robber was executed at once. This display of severity, with the presence of General Van Cortland's force and increased energy on the part of the civil authorities, preserved the peace of the district well. On the 11th July the 10th Light Cavalry was as a precautionary measure, dismounted and disarmed; but on the 19th August the men made a rush at† their horses, cut loose about 50 of them, and seizing every pony or horse they could find in the station, including many officers' chargers, mounted and rode off for Delhi. With the connivance of the native horse-keepers of the Artillery, they also attacked the

*This took place in June near Jaitu or Saidoke; Sham Das had collected some 4,000 adherents and Major Marsden had with him a wing of the 10th Light Cavalry and two guns.

†Some of their horses had been requisitioned.

guns, but were repulsed, though not until they had killed three of the 61st Regiment and wounded three, of whom one was a female. They also cut down Mr. Nelson, the Veterinary Surgeon of their Regiment. Of the 142 mutineers captured 40 were executed and the remainder, with 25 of the Artillery horse-keepers, transported or imprisoned. In the jail 18 persons, including the Nawab of Rania, who had been captured by Mr. Ricketts in the Ludhiana District, were hanged. The siege train was despatched from the arsenal on August 18th, and more than 2,000 cart-loads of munitions of war were sent to Delhi during the siege."

The following account of the events at Fazilka is taken from Mr. Wilson's Settlement Report of Sirsa :—

"Mr. Oliver, Assistant Superintendent of Bhattiana, was in charge of the Fazilka outpost, which he had held since 1848, and had acquired great influence over the people. The troops stationed there were a small detachment of the 57th Native Infantry and some Irregular Cavalry. When a feeling of dissatisfaction appeared among the troops at Ferozepore the Fazilka detachment showed some inclination to break out. The customs establishment collected at Fazilka from the outposts were biding their opportunity, willing at any moment to join the disaffected troops, and loudly called for arrears of their pay. Mr. Oliver, though uncertain as to the feelings of the population, called in the most influential headmen, chiefly Bodlas and Wattus of the Sutlej, and with their aid was able to disarm the guard of the 57th Native Infantry. Through their influence the neighbouring population was prevented from rising and the number of matchlock men they collected and entertained in the service of Government overawed the customs peons and other disaffected parties, and with their assistance Mr. Oliver was enabled to protect the town of Fazilka, and to punish and destroy large villages which were in open rebellion a few days after the first outbreak. General Van Cortlandt crossed the Sutlej with some police and local levies from Gugera and marched towards Sirsa with Captain Robertson, the Superintendent, who joined him at Malaut on the 12th June. Order was then restored in the remainder of the district. Mr. Oliver, with tact and energy, kept down the excited feelings of the people and restrained them from rising again, although they were constantly incited to do so by emissaries from Hariana, and although the troops at his disposal were few in number and the loyalty of some of them at that time very doubtful. Several villages in the Fazilka Rohi, whose Musalman owners had distinguished themselves in raids on their Hindu neighbours, were confiscated. Some of these villages

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were conferred in proprietary right on the more prominent of the Bodlas and Wattus, whose zealous and effective aid had enabled Mr. Oliver to maintain the peace at Fazilka, while revenue free grants were made to a number of them. Mr. Oliver himself received high commendation and exceptional promotion for the manner in which he had maintained order at Fazilka when all around was anarchy and confusion."

(h) District officers since annexation.

The following is a list of the officers who have held charge of the district since it became a British possession :—

List of District Officers from 1838 to 1914.

Name.	From	To	Name.	From	To
M. P. Edgeworth	5-12-38	16-1-39	J. W. Gardiner	30-11-76	10-1-77
Capt. H. M. Lawrence	17-1-39	28-3-41	Major L. J. H. Grey	11-1-77	19-3-77
Lieut. J. D. Cunningham	29-3-41	16-9-41	J. Frizelle	20-3-77	2-6-78
H. Vansittart	17-9-41	20-10-41	C. P. Bird	3-6-78	30-6-78
Capt. H. M. Lawrence	21-10-41	22-12-41	J. Frizelle	1-7-78	5-1-79
H. H. Greathead	23-12-41	18-5-43	H. W. Steel	6-1-79	15-7-80
Capt. P. Nicholson	19-5-43	12-12-45	E. B. Francis	16-7-80	8-8-80
P. A. VansAgnew	13-12-45	23-2-46	H. W. Steel	9-8-80	18-11-80
S. C. Starkey	24-2-46	20-4-46	Major L. J. H. Grey	19-11-80	1-8-81
J. T. Daniell	21-4-46	1-11-47	J. R. Drummond	2-8-81	21-11-81
C. R. Brown	2-11-47	26-7-50	Major L. J. H. Grey	22-11-81	24-3-82
E. L. Brandreth	27-7-50	15-11-55	Capt. H. M. M. Wood	25-3-82	29-3-82
Capt. J. M. Cripps	16-11-55	23-8-56	G. Smith	30-3-82	8-2-83
Major F. C. Marsden	24-8-56	30-6-57	Major H. M. M. Wood	9-2-83	19-2-83
Capt. J. M. Cripps	1-7-57	31-7-59	G. Smith	20-2-83	4-4-83
Lieut. C. H. Hall	1-8-59	14-9-59	Major H. M. M. Wood	5-4-83	8-4-83
Capt. J. M. Cripps	15-9-59	18-3-60	T. O. Wilkinson	9-4-83	8-2-84
Capt. G. M. Battye	19-3-60	5-7-60	F. P. Beachcroft	9-2-84	20-5-84
Capt. B. T. Reid	6-7-60	15-3-61	J. C. Brown	21-5-84	10-7-84
Capt. J. M. Cripps	16-3-61	18-5-63	F. P. Beachcroft	11-7-84	31-10-84
L. Cowan	19-5-63	31-5-63	Colonel E. C. Corbyn	1-11-84	23-5-85
R. W. Thomas	1-6-63	21-6-63	E. B. Francis	24-5-85	27-5-85
L. Cowan	22-6-63	31-10-63	Baron John Bentinck	28-5-85	29-10-85
R. G. Melvill	1-11-63	4-11-63	Col. E. C. Corbyn	30-10-85	28-2-86
Capt. P. Maxwell	5-11-63	17-7-64	M. W. Fenton	1-3-86	8-3-86
C. W. P. Watts	18-7-64	17-10-64	E. O'Brien	9-3-86	3-3-87
Major P. Maxwell	18-10-64	31-5-67	Col. F. M. Birch	4-3-87	1-6-88
G. E. Wakefield	1-6-67	7-10-67	J. G. M. Rennie	2-6-88	12-7-88
Major P. Maxwell	8-10-67	1-12-67	Col. F. M. Birch	12-7-88	1-7-90
G. Knox	2-12-67	23-11-68	E. B. Francis	2-7-90	3-11-90
G. E. Wakefield	24-11-68	3-2-69	Col. F. M. Birch	4-11-90	29-5-91
Major P. Maxwell	4-2-69	12-2-69	E. B. Francis	30-5-91	3-8-91
G. Knox	13-2-69	1-6-71	Col. F. M. Birch	4-8-91	8-12-91
Capt. C. H. T. Marshall	2-6-71	30-6-71	E. B. Francis	9-12-91	25-1-92
Lt.-Col. P. Maxwell	1-7-71	5-4-72	R. L. Harris	26-1-92	10-5-92
G. W. Bivar	6-4-72	14-4-72	Lt.-Col. P. Egerton	11-5-92	29-11-92
R. T. Burney	15-4-72	31-11-72	M. L. Dames	30-11-92	11-3-93
Lt.-Col. P. Maxwell	1-12-72	29-7-73	H. Scott Smith	12-3-93	16-5-93
W. M. Young	30-7-73	31-8-73	Capt. C. S. De Butts Martindale	17-5-93	21-1-94
Lt.-Col. P. Maxwell	1-9-73	16-3-74	E. B. Francis	22-1-94	16-4-95
Capt. L. J. H. Grey	17-3-74	13-9-76	Lt.-Col. J. A. L. Montgomery	17-4-95	7-7-95
J. W. Gardiner	14-9-76	19-10-76			
Capt. L. J. H. Grey	20-10-76	29-11-76			

(b) District officers since annexation.

Name.	From	To	Name.	From	To
E. B. Francis ..	8-7-95	23-1-96	Major A. E. Barton ...	17-8-04	6-4-05
R. Sykes ...	24-1-96	21-9-96	O. F. Lumsden ...	9-4-05	18-11-05
Capt. P. S. M. Burlton	22-9-96	13-11-96	Major A. E. Barton ...	14-11-05	14-7-07
Lt.-Col. J. R. L. Montgomery ...	14-11-96	25-2-97	Capt. G. B. Sanford ...	15-7-07	14-8-07
			Major A. E. Barton ...	15-8-07	4-11-07
C. M. King ..	26-2-97	31-3-97	C. H. Atkins ...	5-11-07	20-8-09
Capt. F. E. Bradshaw	1-4-97	17-7-97	N. H. Prenter ...	21-8-09	28-9-09
C. M. King ..	18-7-97	29-11-97	C. H. Atkins ..	29-9-09	7-6-10
J. Mc C. Douie ...	30-11-97	2-1-98	J. G. Beazley ..	8-6-10	5-7-10
C. M. King ...	3-1-98	7-3-99	C. H. Atkins ...	6-7-10	18-8-10
R. Sykes ...	8-3-99	15-10-99	C. F. Usborne ...	19-8-10	18-12-10
C. M. King ...	16-10-99	9-2-1900	B. N. Bosworth Smith	9-12-10	13-4-12
T. Millar ...	10-12-1900	17-4-01	M. M. L. Currie ...	14-4-12	7-5-12
F. Yewdall ...	18-4-01	17-10-01	H. S. Williamson ..	8-5-12	16-10-12
T. Millar ...	18-10-01	21-4-03	B. N. Bosworth Smith	17-10-12	25-5-14
Capt. A. E. Barton ...	22-4-03	5-7-04	W. W. Powell ...	27-5-14	9-7-14
A. H. Brasher ...	6-7-04	16-8-04	B. N. Bosworth Smith	10-7-14	...

The first two officers in the above list were called Assistant Political Agent, North-West Frontier: this title was changed to Assistant Agent to the Governor-General, North-West Frontier, while Mr. S. C. Starkey was Assistant Commissioner and Superintendent, Cis-Sutlej States, and his successor was Deputy Commissioner and Superintendent, Cis-Sutlej States. From that time onwards the title of Deputy Commissioner has been in use.

(c) Development of the district.

The station of Ferozepore in 1839, when as yet neither the Punjab nor Sindh had been annexed, was a species of *Ultima Thule*, the furthest limits of our Indian possessions. It was described as a dreary and desert plain, where very little rain was ever known to fall and an almost continual dust-storm was the normal condition of the atmosphere. The rich cultivation assigned by tradition to the period of the Muhammadan Empire, and still evidenced by numerous deserted sites of villages and wells, had long since disappeared. There were a few scattered patches of cultivation; but great wastes covered with low brushwood were the usual characteristics both of the Ferozepore territory and of the neigbouring country. From the first, however, the humanizing influence of security for person and property began to tell upon country and people alike. Cultivation was extended, trees were planted, and no effort was spared to replace the former misrule by an era of quiet and contentment. In 1855 Mr. Brandreth wrote as follows :—

"On the whole, however, I have good reasons to think well of the future prospect of the district. The great diminution of all the more serious crimes is very remarkable. Last year there was only one highway

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(f) Development of the district.

robbery recorded, and that occurred in one of the newly annexed portions of the district and before it had been properly brought under police control The perpetrators of the crime, however, were apprehended and convicted. Previously to my taking charge, when the district was not more than half its present size, there were never less than from 15 to 20 highway robberies committed every year, —and these not trifling cases like that above referred to, but often accompanied with murder and wounding,—and it was very seldom that any of the offenders were brought to justice. The decrease of this and other heinous crimes, to whatever cause they may be attributed, cannot be regarded as otherwise than highly gratifying. I believe that a good deal is owing to a better organization of the police; but I think also that it must, in part, be set down as the effect of the Settlement, which has given the people a knowledge of their rights and an interest in their property which they never felt before. Some of the principal men among them have acknowledged to me since that the Settlement has had a most beneficial effect on the inhabitants, and taught them that there was a tangible value attached to their property, the proceeds of which were sufficient to afford them every reasonable comfort in life; that it would be the height of folly to risk its loss by any unlawful act; and that crime in general had been very much checked by these considerations. Since the Settlement there has been also a great stir among the Dogars and Naipals who have been hitherto the greatest thieves of the *Bet*. They now seem determined to make the most of the 30 years' lease that is before them. Great preparation has been made for increasing the number of wells, and there is scarcely a day in which one or more carts, laden either with Persian wheels or cross bars and uprights for supporting them, may not be seen traversing the new Jullundur road in the direction of the *Bet* villages."

The immediate effect of a settled government established in close proximity to a border such as that of the Sikhs is well illustrated in the country immediately around Ferozepore. In 1841 Sir H. Lawrence ascertained the population of the town and territory of Ferozepore (inclusive of the cantonment and military *bazars*), by a careful enumeration, to be 16,890 souls.

Lord Ellenborough, however, refused to develop the place as he considered it "a position in the air,* " and the building of barracks, which had commenced, was stopped.

Ten years later, in 1851, Mr. Brandreth found the population of the same tract to be 27,357 souls, showing an increase of 10,967, at the rate of 64 per cent. It is not possible to give the population, as ascertained later on, of the same area.

(g) Archæological remains.

There are practically no remains of archæological interest in the district. Probably the oldest buildings in the district are the mosque at Jalalabad which bears an inscription recording its construction in the time of Akbar and the Gurdwara at Serai Naga which Guru Nanak is said to have visited.

*†Rait's Life and Campaigns of Viscount Hugh Gough, vol. I, p 367.

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(j) Archæological remains

There is also a Marhi of Guru Angad at Serai Naga. The tomb of Rai Mansur near Madrasa is also of some antiquity. There are also a few Sikh shrines with some claims to antiquity, the oldest being probably the shrine of Mada Damodri at Daroli Bhai. Most of the shrines however appear to have been rebuilt or so added to that little remains of the original buildings. I have already referred to the various *thehs* found throughout the district; probably those at Theri, Janer and Serai Naga would produce items of interest if properly excavated.

There are various relics of the Sikh Gurus preserved and reverenced at various places. The best known are perhaps Guru Nanak's rosary (*mala*) and book (*pothi*) kept at Guru Har Sahai. Guru Har Sahai is a place of pilgrimage especially for Aroras from the North; only the Guru may touch the relics which are displayed for a fee of Rs. 101, and Rs. 11 worth of sweetmeats must be distributed. A Granth Sahib presented by Guru Gobind Singh and two *parwanas* from him and some clothes belonging to Guru Har Gobind, his wife Damodri and his son Gurditta are preserved at Daroli Bhai.

An account of the relics at Haripura will be found in the section dealing with Religion.

At Kot Isa Khan there are two inscriptions dated respectively 170 and 193 (of what era I am uncertain): the former is on a marble slab and records the building of the mosque by one Ali Mahomed; the latter is on a beam in the town gate, but seems to have originally belonged to some part of the old palace as it is prayer in verse for the protection of the palace. Aurang Shah is given as the name of the ruler, while the poet's name was Gurdit Mal.

The building at Mari which gives its name to the village was erected by a Lahore Banker in *Hijri* 120. It commemorates a Sidhu whose name is variously given as Gharsi and Lachman. It is said that his head was cut off in battle near Chirak, where there is another *Mari* dedicated to him, and that his body went on fighting till it got to Mari.

Nathana has various buildings of some interest; the place is named after Kahu Nath, a celebrated saint who made the tank at Ganga. There is a pond on the east side of the village which is venerated. The earth taken out of this tank at periodical *melas*, which take place in *Chet*, has formed a mound 70

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or 80 feet high. There is also here a very old building, part of it two storeyed and roofed by small domes which is a *makan* of Sultan Sarwar's; close by it, also on the margin of the pond is a Sikh "Asara" and "Nishan." It is said that Haji Ratan used to stay here and made the pond. It is named after him Ratansar. Some of the saints also frequented the place and thence it got the name of Panj Pir. In the town is a handsome temple erected to Kalu Nath; it is called Manna or Darbar Sahib of the Sikhs, but regarded as a Shibdiwala by the Khatris and Banias; it was built shortly before last settlement by subscriptions collected by Ramdas, *fakir*. To the north of the town is another pond known as Rajiana after Raja Ram, *chela* of Kalu Nath. Here too a *mela* is held and the earth dug out by pilgrims forms high mounds. Kalu Nath was a Dhaliwal Jat.

There is an imposing and much respected *gurdwara* at Dina, but it is of no antiquity, being only some 50 or 60 years old.

At Mari in the Nathana Sub-Tahsil there is a brick building of considerable antiquity resembling old Muhammadan architecture. It is known as the Mans' Mari, and after this the village is named.

There are shrines of Sakhi Sarwar at various places but none of great importance. The principal are at Langiana Nawan and Samadh Bhai.

There is a very old *Fakir's Dehra* at Tikhanwadh, said to be older than the village, which itself is said to be over 500 years old.

The Dhaliwals have a shrine called Bhiana at Bir Badhni, while the Gils have one called Raja Pir at Rajiana where they assemble for the *Jathera* ceremony, and scoop up handfuls of earth from the tank.

At Sahuke there is a small dome said to be the tomb of a daughter of Mian Mitha, another of whose daughters married the Emperor Akbar.

(k) History of the Fort.

The following note, for which I am indebted to Lt. A. W. Harker, R. G. A., may be of interest :—

"An ordnance magazine was built on the present site in 1840, the rest of the ordnance buildings being at that time on the site of the present Supply and Transport Lines.

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In 1858 the arsenal was moved to its present position and that year the dry gun cotton store, the powder magazine, and the ammunition stores were built. In 1860 the gunsheds and a large number of the divisions of the arsenal were completed and the building of the Fort round the arsenal commenced.

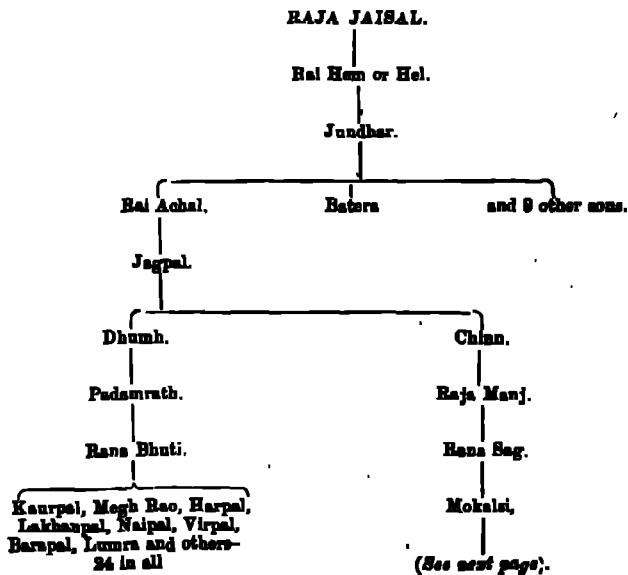
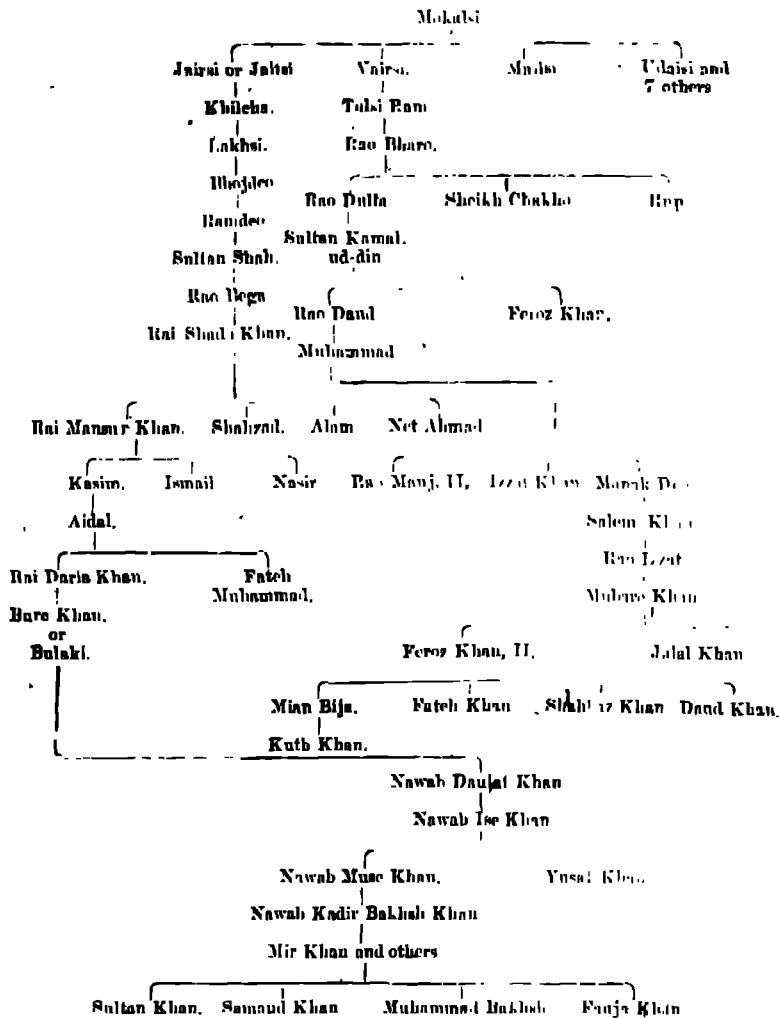
In 1863 the Royal Artillery barracks were built and in 1868 the married quarters.

During the period 1884-86 the Fort was altered to its present form. As built in 1858 the inner quadrangle was much lower than at present and the outer hexagon a very *kacha* affair.

Between 1884-86 the wall of the inner quadrangle was considerably raised and the outer hexagon made as at present, the ditch and bastions, formerly non-existent, being added."

The principal Muhammadan clans are the following :—

The Manj Rajputs.

The Manj Rajputs, though not a numerous tribe, were of much importance in the early history of the district ; and the connection between some of the other tribes will be seen from the pedigree of the Manj Chiefs. It is therefore given below as cited by their hereditary *bhats*, or heralds :—

Manj Rajputs 1,505

CHAP. I C

Population.

(a) Races, castes, tribes and leading families—

(x) The Rajputs -

The Manj Rajputs

According to the Hissar tradition, mentioned in paragraph 448 of Mr. Ibbetson's Census Report, Jaisal was the son of Bhatti, the eponymous hero of the Bhatti tribe, and he had a brother named Dusal, from whom are descended both the great tribe of Barar Jats and the Wattus of the Lower Sutlej, as well as various families who are known simply as Bhattis. According to the Sirsa tradition, these tribes are descended from Batera, son of Junhar. But Junhar is made to be a descendant of Salvahan

CHAP. I C. Population. (m) Races, castes, tribes and leading families— (x) The Rajputs— The Manj Rajputs.

(no doubt the great legendary Raja of that name, the father of Raja Rasalu). Jagpal is called Jaipal, and Achal is said to have had another son named Rajpal, or Rachhpal, who was the ancestor of the Wattus.

In the Patiala pedigree, given at page 9 of Sir Lepel Griffin's *Rajas of the Punjab*, Salvahan is shown as an elder brother of Rai Hem or Hel, there called Hemhel ; Jhundar is called Jandra.

All that can be confidently inferred as to the older part of the ancestry of these tribes is that they are believed to have had a common origin in the Bhatti tribe of Rajputs within the period of modern history. The tribe of Naipals is said to have been descended from Rana Bhuti's son of that name, and the Dogars from Lumra, another of his sons.

Sir Lepel Griffin relates of Rai Hel (Hemhel) that he sacked Hissar and overran the country up to the walls of Delhi, but was afterwards taken into favour and made Governor of the Sirsa and Bhatinda country in A. D. 1212. The Manj traditions of this district, however, say that he lived at the villages of Fakarsar and Tehri in the south of Muktsar, and that these villages were at that time named Methalgarh and Ladhewa. Jundhar is said to have ruled at Bhatner. Mokalsi transferred his residence to Mokalhar, now Faridkot, and this was the joint capital of both Jairsis and Vairsis until Rao Bharo left it for Bilaspur, and afterwards founded Hatur. Khilcha and Tulsi Ram were the first of their families to become Muhammadans. The latter took the name of Sheikh Chacho. Of Khilcha's brothers two followed his example, but four remained Hindus. One of the latter was Ratsi, whose descendants founded the village of Ratian in Moga, almost the only village of Hindu Rajputs in this district. Rai Shadi Khan founded the village of Shadiwal in Zira. His son, Net Ahmad Khan, the story is told, went to Delhi, and there strung a bow (which had been presented to the Emperor by the King of Persia), a feat which no other member of the court had been able to perform, in consequence of which he obtained great favour in the sight of the Delhi Emperor and received the title of Nawab. Rai Mansur Khan would seem to be the person mentioned as Mansur Bhatti in the Sidhu story as the antagonist of their ancestor Bhullan, for his grand-daughter, the daughter of Nasir, was one of the many wives of the Emperor Akbar. But the pedigree would make Rai Mansur Khan much older than Bhullan. There may therefore have been another Mansur Bhatti, or the legends may have got mixed. Mansur's descendants live at Talwandi Naubahar. Shahzad settled

CHAP. I. C. Population. (m) Races, castes, tribes and leading families— (s) The Rajputs— The Manj Rajputs.

at Mahl and Alam at Talwandi Jalle Khan and Talwandi Mange Khan. All these places are on the old bank of the river between Zira and Dharmkot. Daria Khan founded Kot Naurang Khan, now called Masitan, in the reign of Shahjahan, and the descendants of Fateh Muhammad founded Kot Sadar Khan. Daulat Khan ruled on behalf of the Emperor over the Muktsar and Kot Kapura country. He founded Daulatpura in the Moga Tahsil and Dauliwala on the *Sukkar*. His son Ise Khan built the town which is named after him, and brought the power of the Jairsi Manj family to its greatest height. He is represented as having had more than a local reputation, and it is said that he once led an imperial army to Hyderabad in Sindh. During his time Kapura, the Barar Chief, revolted. Ise Khan, having induced him to come in, treacherously murdered him. In A. D. 1740 the crumbling state of the Moghal Empire encouraged Ise Khan himself to assume independence. He was for a time successful, but was at last subdued by a large force sent against him under the command of Shahzada Khan. Ise Khan is said to have displayed great valour and to have had a fierce personal encounter with the leader of the opposite force, both mounted on elephants. At length Ise Khan was killed by a chance arrow-shot by his own brother-in-law Umar Khan. This encounter has given rise to a saying—"*Ise Khan marian, Shahzad jhalian ki kare Ise Khan pehan walian*—meaning that all Ise Khan's blows were parried by Shahzad Khan, and that his efforts were unavailing against the overwhelming force of the latter. The saying is applied to any unsuccessful undertaking on which great efforts have been wasted. Muse Khan, the son of Ise Khan, was allowed to succeed him after making proper submission, but their family declined. Kadir Bakhsh Khan was the last Nawab. He was overpowered by the Sikhs under Tara Singh Gheba and lost nearly all his possessions. The Ahluwalias shared the riverside villages with Tara Singh, and Mohr Singh, Nishanwala, took possession of Zira. The family have now nothing left but one hundred acres of land in Kot Ise Khan.

Of the Vairsi branch, the first Chiefs of importance were Daud Khan, who founded Daudhar in the east of the Moga Tahsil, and Feroz Khan, who is said to have built Ferozepore itself. Rao Manj II and Izzat Khan founded Raikot, which remained their capital as long as they had any political power. Manakdeo's descendants settled in Karial, Ferozwal, Pindori Arain, Bhikam, and Jalalabad. Karial was built by Rai Izzat and Ferozwal by Feroz Khan II. Jalal Khan founded Jalalabad in 1606 A. D. This is now the principal seat of the family in

CHAP. I. C.
Population.
(m) Races, castes, tribes and leading families—
(x) The Rajputs—
The Manj Rajputs.

this district. Ghulam Nabi Khan of this place has now been made Zaildar. He possesses a sanad given them by the Emperor Shahjahan, affirming the authority of his ancestors over about forty villages in the neighbourhood. The Raikot branch declined more and more, and their *jagirs* are now extinct. Kutb Khan founded Kutbpura, which is now the town of Dharmkot. Fateh Khan founded Raoli in Moga.

The Manj hold the whole or parts of only about eight villages, all in the south-east of the Zira Tahsil. They are well-conducted people, and show little of the misplaced pride and affection so common among the representatives of great families which have fallen into decay. But they are not very good managers of their property, and cannot compete with the Sikh Jats who surround them.

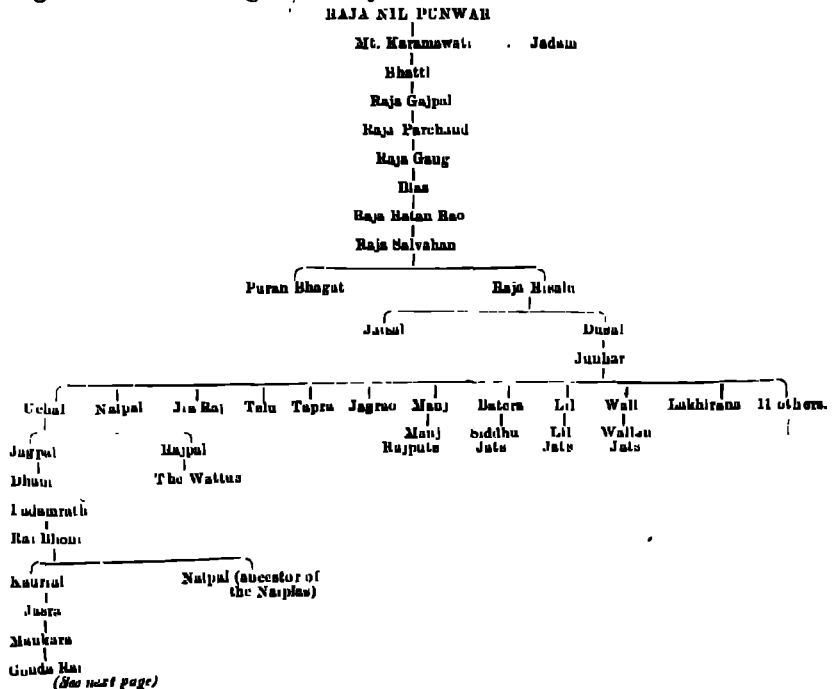
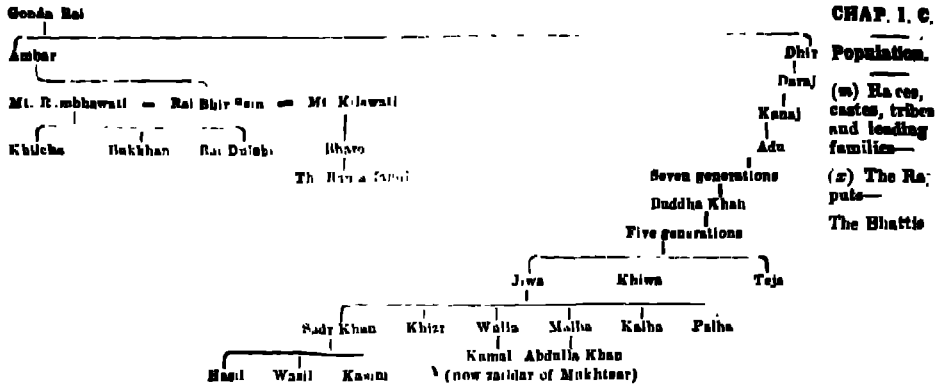
The Bhattis.

The Bhattis are found in all tahsils. They trace their descent from Raja Jaisal who was the progenitor of other Rajput clans and of the Siddhu Barars. Their original home was Bhatner and the country round Abohar was included in Bhattiana. Their genealogy differs somewhat from that given for the Manj Rajputs. I give the following summary of it:—

The Bhattis 20,930

(m) Races, castes, tribes and leading families—

(x) The Rajputs—

The Bhattis

From this it will be seen that in the early stages it differs considerably from that given by the Manj Rajputs.

The legend runs that Raja Nil Punwar, who ruled in Hindustan, was told by his soothsayers that his kingdom would pass from his sons to his daughter's son. He murdered all his daughters. One of his wives Mt. Bishen Devi was pregnant and gave birth to a daughter whom from fear of the Raja she had placed in a closed box which was set adrift in the Jumna. The box was washed ashore and found by one Mool Chand Bhat who brought up the child as his daughter under the name of Karamawati. In due course she was wedded to Jadam, a wandering Chandarbansi, whom Mool Chand brought to life when found hanging. The soothsayers had foretold he would slay Raja Nil and he sent men who slew Jadam by treachery, but Mool Chand brought him to life again. Some years after the birth of his son Raja Nil sent an army which came to Mool Chand's temple to slay Karamawati and her child. Mool Chand miraculously turned a large number of clay models of horsemen and soldiers into fighting men who destroyed the invaders and slew Karamawati's brothers. Her son was named Bhatti and with this army he killed his grandfather Raja Nil and seized his dominions.

The *theh* at Serai Nanga in Muktsar is associated with the name of Raja Salvahan and some sandhills in Bhutiwala village with that of Puran Bhagat. Junhar is said to have founded the town of Abohar for Rai Uchal who was his son by Mt. Abho, a Jat woman, after whom the town was named. Uchal was the progenitor of the Bhattis and other tribes, while other sons of

N

CHAP. I. C. Population. (m) Races, castes, tribes and leading families— (x) The Rajputs— The Bhattis.

Junhar have given their names to various tribes. Rai Bhir Sein lived at Abohar. He attacked Bhatner about 1265 A. D. His son Bharo, who was the first of the tribe to become a Mussalman, captured Bhatner: his descendant Fatteh Khan is said to have been expelled from Bhatinda in 1448. His descendant Rai Mansur Khan had a town at Madarasa on the Danda which was probably at that time the river bank and his tomb still forms a landmark there. This was probably the Rai Mansur Khan who opposed the Siddhu Bhullan. The descendants of Rai Mansur acquired power by alliance with Moghal Governors in Hissar and founded the formerly important families of the Nawabs of Rania and Fattehabad. Dhir, the uncle of Rai Bhir Sein, having quarrelled with his brother Ambar, migrated with his flocks and herds to the banks of the Sutlej whence his sons moved northwards and established themselves in what is now the Hafizabad Tahsil. In the time of Ranjit Singh, Masta Khan recrossed the Sutlej and settled at Baggeke in the Nawab of Mamdot's territory; his son Jiwa moved to the neighbourhood of Muktsar where his descendants hold a group of villages, his grandson Abdulla Khan being now Zaildar of Muktsar. This is the most important group of Bhattis in this district. They are a well-to-do family and better managers than the majority of Rajputs.

Though in all probability these pedigrees are largely mythical in their earlier stages I think they may be relied on in so far as they show that most of the Rajputs and Jats of these parts belong to one and the same race originally.

The Tunwars.

The Tunwars or Turs have been recorded as Chauhans. Their principal colony is round Abohar which, with the neighbouring prairie, was colonised by the famous raider and hunter Amra Sukhera who was in his youth a hostage with George Thomas and was in the zenith of his fame and influence in the days of Mr. Oliver. His only surviving son is Zaildar of Kandwala Amarkot.

The Joyas.

Joyas 10,367

The Joyas are only important numerically.

The Punwars.

Punwars 5,380

The most important family of this clan is that of Chandan Khan of Chandan Khera and Balluana. His son Jamal Din is Honorary Magistrate on the Fazilka Branch.

(xvii) The Moghals.

The principal colony of Moghals are Khilchis. Their villages are close to Ferozepore. They of course claim a foreign origin. Most of them tack the word Beg on to their names. They stand high in the social scale.

Moghals ..	.. 1,724

(xviii) The Pathans.

The principal Pathan family of the district is that of the Nawab of Mamdot who is the largest landowner in the district. This will be dealt with later. In Ferozepore itself there are a few Pathans who call themselves Kasuria as they came here from Kasur. The principal man among them is Khan Rab Nawaz Khan who is Honorary Sub-Registrar. His grandfather was the British *Vakil* in Bahawalpur during the Sikh wars.

Pathans	... 4,342

There is also a colony of Niazi Pathans. Their principal village is Malwal which is said to have been founded in the time of Akbar.

(xix) The Bodlas.

Though their numbers are smallest in the Fazilka Tahsil yet it is in that tahsil that the Bodlas are most important owing to the large number of villages they own; in Fazilka there are no less than four Bodla Zaildars.

Tahsil	*Muhammadans.*
Moga ..	
Zira	269
Ferozepore	392
Muktsar	376
Fazilka ..	139

The Bodlas claim descent from Abu Bakar Sadik Khalifa, and call themselves Sheikh Sadiki. According to their tradition, their ancestor Sheikh Shahab-ud-din, known as Shahab-ul-Mulk, came from Arabia to India three or four centuries ago, and became a disciple of Khawaja Muhammad Irak Ajami at Multan. One day that

CHAP. I. C. Population. (m) Races, castes, tribes and leading families— (xix) The Bodlas.

saint told Shahab-ul-Mulk that he was to him Bo-e-dil (heart's fragrance), which is explained to mean that he knew intuitively his preceptor's every thought; hence the descendants of Shahab-ul-Mulk are known as "Bodlas." Another derivation is that Bodla means a simpleton, simplicity or lunacy being a mark of holiness in the east. Shahab-ul-Mulk afterwards settled at Khai, near the Sutlej, in what is now Bahawalpur territory, some seventy miles south-west of Fazilka. All Bodlas are said to derive their descent from Shahab-ul-Mulk, and their origin from Khai. Two small families of Bodlas seem to have come directly from Khai to Fazilka in the first half of the nineteenth century. One owns one village in the Fazilka Rohi. The other owns Sarawan and four other villages in the Fazilka Rohi. But the chief immigration of Bodlas took place some four generations ago; one Mohkam Din came from Khai and settled at Ahal, not far from Bahak, where the remains of his town are still to be seen. The country was then uninhabited, and the Bodlas kept large herds of cattle, and drove them hither and thither for pasture over the tract of country afterwards known as *pargana* Bahak, from Bahak, which became their chief village after the destruction of Ahal. The Bodlas had many contests with the Nawab of Mamdot, who claimed jurisdiction over their country, and it was not till about 1855 A. D. that they were removed from his control, and the *pargana* was attached to the Ferozepore District. It was regularly settled soon after by Mr. Brandreth and transferred to the Sirsa District in 1858. The greater part of *pargana* Bahak was declared to belong to the Bodlas in proprietary right, and one-sixteenth of the revenue of the whole *pargana* was confirmed to them in *jagir* in recognition of their saintly character Those Bodlas who belong to this *pargana* still enjoy the allowance, which is divided into complicated shares, founded chiefly on ancestral descent. When the country to the south and east was being colonised in the middle of last century some of the Bahak Bodlas acquired villages or shares in villages outside the *pargana*, and a few of them obtained further grants for good service in the Mutiny. Their claim to a saintly character, and to some sort of precedence, has always been allowed by their neighbours. They are supposed to be able to curse with efficacy, and instances are given in which the evils called down by them on their enemies were fulfilled; but their special gift is the cure of the bite of mad dogs or jackals, which is performed by a species of incantation, and large numbers of all classes, Hindu as well as Musalman, apply to them in cases of bite, and are said to be cured by their miraculous power.

CHAP. I. C. Population. (m) Races, castes, tribes and leading families— (xix) The Bodlas.

They also claim to cure the bites of snakes. Their power of curing snake-bite is connected with an historical fact. When the Prophet and his companion Abubakar left Mecca, they concealed themselves in a cavern, and there the devoted companion, in order to protect his master, tore down his turban in rags and shut the holes. One hole he shut up with his toes and there he was bitten by a snake. When he grew uneasy, the Prophet came to know the fact and he cured it by sucking the wound inflicted by the bite. The Sadiqis sometimes assert the truth of their descent from the first Caliph by claiming the power of curing snake bite. They were originally essentially a pastoral tribe, and even now a large part of their wealth consists in horses and cattle. They do not cultivate much themselves, and are bad managers, unthrifty and extravagant, leaving much to their agents: and the proprietary rights conferred on them at settlement are fast passing out of their hands into those of Sikh Jats. Their tenants are mostly Musalmans paying rent in kind, and to an unusual event under the power of their landlords who exact payments for their *mirasis* and horsekeepers as well as the usual *kamins'* dues. The Bodlas are generally large, stout men, with broad flabby faces, large, broad prominent noses, and thick but not projecting lips, which give their wide mouths a weak appearance; and altogether they look like men accustomed to a lazy life of self-indulgence. Their language and customs are those of the Wattus and other Punjab Musalmans among whom they live, and with whom they are closely connected by intermarriage. They have no connection with other Shekhs, and, notwithstanding their proud traditions, are probably, as surmised by Mr. Oliver, who knew them well, really of Wattu descent, or at all events, of indigenous origin, and distinguished from their neighbours only by the assumption of superior sanctity, and the spirit of exclusiveness it has bred. They are also found in Montgomery and Bahawalpur.

The leading families of the district are described in Chiefs and Families of Note in the Punjab, 1909 edition, pages 205 to 223, and no detailed account is required here.

(e) Principal families—

The Mamdot Nawabs.—The Mamdot family is the most important one as the Nawab of Mamdot is by far the largest landowner in the district. This family of Hassansai Pathans came from Kasur. When Maharaja Ranjit Singh ruled the Punjab, Nawab Kutb-ud-din Khan, the great-grand-father of the present Nawab, held Kasur. The Maharaja took Kasur, and let Kutb-ud-din Khan take Mamdot. Kutb-ud-din Khan had two sons, Jamal-ud-din Khan and Jalal-ud-din Khan. The former had sovereign powers until he was deposed by the British Government. He died in 1863, leaving two sons, Muhammad Khan and Khan Bahadur Khan, neither of whom succeeded his father; but after a long dispute Jalal-ud-din Khan inherited the family *jagir*, while his two nephews got an annual allowance. One of them, namely Khan Bahadur Khan, is now living at Lahore;

Nawab of Mamdot.

CHAP. I. C. Population. (m) Races, castes, tribes, and leading families— (xxxv) Principal families— The Mamdot Nawabs.

the other died some time ago. Nawab Jalal-ud-din Khan was made an Honorary Magistrate. He died in 1875, and was succeeded by his son, Nizam-ud-din Khan, who received charge of his property from the Court of Wards in 1884.

Nawab Nizam-ud-din Khan died in 1891 considerably in debt and was succeeded by his son, Ghulam Kutb-ud-din Khan, the present Nawab, who was born in 1889. The estate has remained under the management of the Court of Wards since then. The Nawab is married to the daughter of the Nawab of Loharu, but has no children. The income of the estate, which is derived mainly from the Nawab's lands and his *jagir*, is now about four-and-a quarter lakhs per annum. The estate owns five of the Grey Canals and has recently purchased a large area of land in Montgomery on the new Lower Bari Doab Canal at a cost of some lakhs of rupees.

The Sodhis

The Sodhis of Muktsar own several villages. It is well known that, during the Sikh rule, the Sodhis played a very conspicuous part. According to their account, their ancestor, Kalrai, ruled at Lahore, and his brother, Kalpat, at Kasur. The latter drove out Kalrai, who took refuge with some king in the Deccan, whose daughter he married. Their son, Sodhi Rai, reconquered Lahore, and Kalpat in his turn became an exile. He went to Benares and studied the Vedas, on which account he obtained the name of Bedi. All the Sikh Gurus were either Bedis or Sodhis; Guru Nanak belonged to the former, Guru Gobind Singh to the latter, family. The most important Sodhi families in Muktsar are those of Guru Har Sahai and Mallan. Other Sodhi families, residing at Buttar, in Tahsil Moga, hold several estates in Muktsar in *jagir*.

At annexation the Sodhis held *jagirs* of the value of about Rs. 40,000 per annum, of which about Rs. 5,500 were continued in perpetuity, and most of the remainder for one or two lives only.

The Guru Har Sahai family.

The Guru Har Sahai Family trace their succession in a direct line from the Guru Ramdas, after whom the great Sikh temple of Amritsar is called. The founder of the family was Guru Jiwan Mal, who in *Sambat* 1909 came from Muhammadpur in the Chunian Tahsil of the Lahore District, and settled at the place now known as Guru Har Sahai, so named by the founder in honour of his son. He was succeeded in order by Guru Ajit Singh, Guru Amir Singh, Guru Gulab Singh, Guru Fateh Singh, and Bishan Singh. The religious influence of the family was decidedly great up to the time of Guru Gulab Singh, not only

CHAP. I. C.
Population.
(a) Races, castes, tribes and leading families—
(xxxx) Principal families—
The Guru Har Sahai family.

among the Sikhs of the neighbouring districts and foreign States, but in Sialkot, Rawalpindi, the Derajat, Kohat and even as far as Kabul; but this influence has been decreasing from Guru Fateh Singh's time whose family quarrels with his sons continued until his death. Now the family has but little influence, and that, too, within a very limited circle. The late family quarrel between Guru Bishan Singh and his brothers did much harm.

Guru Bishan Singh died in 1910 and the estate of his two minors sons Jaswant Singh and Karam Singh is under the management of the Court of Wards, the income being about three quarters of a lakh. The former is married to the daughter of the late Sir Khem Singh, Bedi, K. C. I. E. Guru Autar Singh died in 1909 and his sons Harbans Singh and Amar Singh succeeded to his share of the property. The former of these does not seem likely to do much credit to the family.

The Buttar Sodhis.

The present head of the Buttar family is Sodhi Ajit Singh, while Sodhi Sadhu Singh of Sultan Khanwala takes a prominent part in local affairs; the other members of the family do not call for any mention.

(xxxvi) Other families.

Other families of some importance are the Jat Sirdars of Mansurwal and Dharm Singhwala. There are various other notable families which hold *jagirs* in the district such as the Bhai of Arnauli, but are non-resident and hence call for no mention here.

The Jhumba family.

The present head of this family is Bhai Shiv Sham Singh: he is an Honorary Magistrate and is a very influential man, who is trusted by his neighbours and does much useful work.

(a) Religion.

Numerically the principal religion of the district is Muhammadanism, no less than 43·6 per cent. of the population being returned as followers of Islam. Sikhs are 27·3 per cent. and Hindus 28·5 per cent. There is little that is peculiar to the Ferozepore District: it will therefore suffice to note the principal sects of each religion.

(i) Muhammadanism.

The vast majority of the 419,000 Muhammadans of the district are Sunnis. Shias only number some 2,500; they are mainly Sayyads. Nearly 8,000 persons are returned as Ahl-i-Hadis.

E.- Arts and Manufactures.

Table 28, Part B, gives a list of the factories in this district. From this it will be seen that, with the exception of the Arsenal, all the factories are engaged in dealing with agricultural produce and are not manufactories in the true sense of the word. In short the district is an agricultural and not an industrial one and the position is clearly summed up in the following remarks which I quote from the last edition of the Gazetteer :-

The manufactures of the district are of the humblest kind, and are confined entirely to the supply of local wants. Coarse cloths and blankets are woven in the villages from home-grown cotton and wool, the produce of the village flocks. The cloth is of two kinds—the coarser, called *khaddar* and the finer, which is worn by villagers of the better class, *khes*. The latter is double threaded, and when ornamented by the insertion of madder-dyed threads in web, is known as *dabba khes*.

Mr. Lockwood Kipling, Principal of the Lahore School of Art, has kindly furnished the following note on some of the special industries of the district :—

CHAP. II. F
Trade and Commerce.

" Ferozepore is not noted as the seat of any artistic industry. The usual cotton weaving is, perhaps, more extensively wrought here than in some other districts ; and as it is a place of considerable trade in corn, &c., more country carts are made than elsewhere. Lac-turnery is practised in most parts of the Punjab ; but a workman of Ferozepore has almost raised it to the dignity of a fine art by his skill in pattern scratching. He uses the wood of *farash* for his wares, and not, as elsewhere, the *shisham* or the poplar. This wood, though used in Sindh, where wood of any kind is scarce, is seldom touched by the Punjab workman. It is soft, colourless, non-resinous and not liable to be attacked by insects. It is curious that Saraj-ud-din has no rival at Ferozepore. His work has been sent to various exhibitions, and is the best of its kind in the province. But it is altogether so exceptional that it is scarcely fair to credit Ferozepore with lac-turnery as a local industry. A certificate and a medal were awarded to him at the Calcutta International Exhibition of 1883-84."

A few places have some slight local reputation for the manufacture of certain articles ; thus Rupana is noted for its country bridles.

CHAPTER IV.—PLACES OF INTEREST.

(a) Ferozepore City.

A few notes mainly quoted from the previous edition of the Gazetteer may be given here regarding the principal towns and villages of the district.

The town of Ferozepore is situate in N. latitude 30·55 and E. longitude 78·40, 645 feet above the sea level, about 3 miles from the present course of the Sutlej. The general appearance of the town from a distance is not very attractive, there being no buildings of note to catch the eye. It is completely surrounded by a *kacha* wall with ten gates, of which the Delhi and Ludhiana towards the south, the Makhu towards the east, the Bansanwala towards the north, and the Kasur and Multan Gates on the west, are the principal.

A metalled circular road girdles the wall round the city and is 23,870 feet long. There are some gardens along this road on the west of which is the city railway station and the fine building of the Sutlej Flour Mills. The town is surrounded on all sides by small hamlets or suburbs : the principal of them are Basti Rahman Tiharia towards the south, opposite the jail ; Basti Tankanwali towards the south-east ; Basti Sheikhanwali on the east ; Basti Kambohan on the north ; Basti Bawarian on the west ; and Basti Bhattian towards the south-west of the city.

The town itself is divided into two parts by the main *bazar*, which runs from the Delhi Gate in the south to the Bansanwala Gate in the north, and in which are to be found the shops of almost all the principal men in the city. The other streets are of less importance and have nothing remarkable in them, except the Ludhiana Gate *bazar*, where wheels for country carts are prepared in large numbers, the village carpenters who build the rest of the cart not being able to put wheels together. The gate of this *bazar* is of an elegant design, said to have been taken by Mr. Knox, Deputy Commissioner, from some gate at Baghdad, whence it is called the Baghdadi Gate. There are three principal markets in the city, *viz.*, Mandi Shikarpurian (also called Hira Mandi), Mandi Nouharian (also called Purani Mandi), and Ganj Ramji Das. The first is, perhaps, the finest of them all, surrounded on all sides with large double-storeyed buildings of the rich men carrying on the trade in iron in this market. The other two

CHAP. IV. — Places of Interest. — (a) Ferozepore City.

are chiefly remarkable for extensive dealings in grain, that take place in them, besides their being used as depôts for the storage of grain.

The streets of the city are generally wide and well-paved, but the drainage system is very defective, and stands much in need of improvement. The municipality have under consideration a new drainage scheme which, when carried out, would greatly enhance the healthiness of the town. Wells, of which there is a large number within the city, constitute at present the only source of water-supply of the town. Many of the wells are fitted with tubes and pumps. The water is generally good, but it is believed that the water-table has greatly risen in almost all the wells since the opening of the district canals, of which three are to be found within the municipal limits. One of these canals runs round the greater part of the city.

Ferozepore can boast of no buildings of any architectural importance. The only one that deserves mention in this place is the Hindu temple, called the *Ganga mandar*, having a small garden attached to it, and situated near the Bansanwala Gate.

The old fort of the city is now no more, but some traces of it are still left; the tomb of a Muhammadan saint, called Nur Shah Vali, situate on an eminence opposite the old tahsil, indicates its site. The tomb is considered by the Muhammadan community to be a place of great sanctity, and even now large numbers gather around it every Thursday. There were two tanks in the city—one inside the walls, called *Rani-ka-talab* after Rani Lachman Kaur, once the ruler of Ferozepore; and the other outside the Delhi Gate and built by the municipality. The latter has now been filled in. Both of these tanks are fed by water from a district canal (the Shahrwah). The principal buildings outside the city are the dispensary and the school-house, situated opposite to each other on the Knox Road about 100 yards from the Delhi Gate. The Municipal Hall is a fine building erected at the expense of the municipality; it has a small garden attached to it; and is also situate on the Knox Road a little to the south of the dispensary and the school house. Near it is the district board house, a smaller but good-looking building. Still further towards the cantonments and on the east side of the Knox Road is the Ferozepore Jail, having a garden attached to it. There are four *sarais* outside the city, of which the principal are one

CHAP. IV. — Places of Interest.

belonging to Rai Nagar Mal, and situate on the Knox Road close to the dispensary; and another belonging to Lala Ram Kaur.

(a) Ferozepore City.

The new tahsil buildings are situated on Knox Road near the railway line.

Schemes are now on foot to rebuild the hospital and the school further away from the city opposite the new tahsil.

(b) Ferozepore Cantonments.

The cantonments lie to the south at a distance of about two miles from the city. They are connected with the city by the Knox Road, the most beautiful road in the station. Large shady trees and green grass line the whole length of the road on both sides; and it is kept clean and well sprinkled with water by the municipality, and is resorted to for evening walks and drives by all sections of the community. The district court-house is situate within the cantonment limits. The cantonments were first constituted in the year 1839, since when they have been continuously occupied by troops. The garrison is noticed at page 245.

History

Ferozepore was founded, according to one tradition, in the time of Feroz Shah, Emperor of Delhi, A. D. 1351—1387, but was in a declining state at the period of British annexation. According to a census taken by Sir Henry Lawrence, in 1838, the population was 2,732; and in 1841, chiefly through the exertions of Sir Henry Lawrence, it had risen to 4,841. The market-place towards the east of the old fort was built by him, and the main *bazar* was also completed under his directions; the oldest street in the town being the one now called the Purana Bazar. Since the successful close of the first Sikh War, the peace of the district has never been broken, except during the Mutiny in 1857, when one of the native regiments stationed at Ferozepore broke out into revolt and plundered and destroyed the buildings of the cantonments. The arsenal and magazine were, however, saved without loss of life, and the mutineers subsequently dispersed.

Year		Municipality.	Cantonment.	Total.
1868	...	20,592	15,864	36,453
1881	..	20,870	13,700	39.470
1891	..	25,337	25,100	50,437
1901	...	23,479	25,866	49,345
1911	...	24,678	26,158	50,836

The marginal table shows the population at various enumerations; these figures show that the city population has been practically stationary for the last twenty years.

CHAP. V. Places of Interest

Trade

Figures for the principal imports and exports will be found in the table on page 200. There are no important industries or factories. The most important mills are the Sutlej Flour Mills which are located in excellent buildings close to the city railway station and are equipped with the most up-to-date milling machinery; the mills do a considerable trade in flour with the Commissariat Department. There are a few smaller mills which do not call for more extended notice.

Ferozepore is now an important railway junction, but this has already been described under the head of Railways (page 204).

Dharmkot is a small town of 5,859 inhabitants, situated on the old route to Ludhiana from Ferozepore. The original name of Kutabpur was changed to Dharmkot by the Sikh Chief Tara Singh, Dallewala, in 1760, when he subdued the *ilakas* of Karial and Jalalabad, and built a fort and established himself here. The fort has now disappeared. This place was only a few miles from the Grand Trunk Road between the above two towns; and, as it has a good *bazar* and was the only town in this neighbourbood, a considerable trade was carried on here in piece-goods, which were brought to this market *viâ* Ludhiana, and sold to all the people in the neighbourhood. There are some well-to-do native merchants here who possess brick-houses of two and three storeys high. There is no wall around Dharmkot, nor is there any building of importance. It has a good *baza* mostly of brick shops, a *thana* and school house, and a brick *sarai* with a good well in it, and two rooms for European travellers on each side of the *sarai*. Formerly the head-quarters of the tahsil were located at Dharmkot. About thirty years ago the tahsil was removed to Zira, but it appears that Dharmkot did not suffer in any way from this change.

Year.	Population.
1881	6,00[illegible]
1891	6,725
1901	6,731
1911	5,859

Dharmkot was a municipality, but has recently been reduced to the status of a notified area. The construction of the Moga market on the railway has caused a considerable decline in the prosperity of Dharmkot, which has now a very dead and alive appearance. The population figures are given in the marginal table.

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Places of Interest

(d) Zira town

Zira is a small place situated on the old unmetalled road from Ferozepore to Ludhiana, about 9 miles from the Grand Trunk Road and 24 miles east of Ferozepore. The grain produced here, as also in the adjacent villages, goes to Ferozepore, Talwandi Bhai and Moga, which are export markets. The town contains mostly mud houses, a bricked tank (not quite complete yet) and a few brick shops. It has two *bazars* (no grain market), a tahsil, *thana*, school-house, a dispensary, a small house for the municipality, and a brick *sarai* with a good well near it, and a bungalow attached to the *sarai* for European travellers. It has no walls. One of the inundation canals passes through Zira, and has improved the appearance of this place by the gardens which have been planted near and at Zira: also six water-mills are worked by the canal during the inundation season. There is also a stable for stallions and veterinary hospital.

Zira, which is now a municipality, benefited considerably by the transfer of the tahsil from Dharmkot, the population rising from 2,702 in 1853 to 3,492 in 1881. The population figures are given in the margin. It is little likely to grow much as its position between the two lines of railway and over 8 miles from each militates against its commercial prosperity.

Year.		Population.
1881	...	3,492
1891	.. ..	4,360
1901	. ..	4,001
1911	. ..	4,378

(e) Makhu town

"Makhu is a small place of 1,658 inhabitants, not far from the left bank of the Sutlej, at the point where it joins the Beas and about 12 miles from Zira. Although there is no market place, a considerable trade in *gur* and *shakar* (country brown and coarse sugar) is carried on here owing to the fact that this small town is at the point where traffic towards Ferozepore from Kapurthala and Jullundur crosses another line of traffic between Amritsar and the Moga country. The place is hardly more than one long street or *bazar* without a wall or any building of importance. It has a *thana*, school-house, and a small brick *sarai*."

The above is the previous description of Makhu. The place is no longer a municipality and has dwindled much in importance owing to the construction of railways. It may, however, now gain in prosperity as it is a railway station on the recently constructed Jullundur Doab Railway. The present (1911) population is 1,175.

CHAP. IV.

Places of Interest.

(*j*) Moga.

The following account of Moga is given in the old Gazetteer :—

" Moga is a large village of mud houses and shops. The village itself is situated about a mile from the Grand Trunk Road between Ferozepore and Ludhiana ; but the tahsil and other public buildings stand on the said road about 34 miles from Ferozepore and 43 from Ludhiana. There is a considerable trade in grain carried on at Moga and its vicinity with Ludhiana on the one side, and Ferozepore on the other, both being large grain markets and export towns. The village of Moga (it can hardly be called a town) has no wall and possesses no building of any importance ; it is divided into two parts, or *pattis*, each of which has a single small *bazar* of mostly mud shops. There is no grain market here, as the cultivators of this place, as also those of its neighbourhood, take the agricultural produce of their locality in their own carts to Ludhiana and Ferozepore. There is a school-house and a small dispensary. The *thana* is included in the same building with the tahsil, with a rest-house for police and district officers. There is a brick *sarai* and a small *bazar* opposite the tahsil and a bricked tank which is filled in the rainy season with rain water. The water of Moga is slightly brackish, but wholesome. There is no encamping-ground at Moga, as it is intermediate between two encamping-grounds—Dagru and Mahna. The municipal committee of the village of Moga consists of eight members, appointed by nomination. The municipality was constituted in June 1883. Its income is derived from octroi or *chungi* tax levied on all goods which come in for sale More than 30 years ago, when the tahsil was established at Moga, this village was very small and of little local importance, but it has since improved a great deal owing to the Grand Trunk Road going through it to the two great trading towns ; and it is possible that when the railway line between Ferozepore and Ludhiana, now in contemplation, is completed this village may become a populous town on account of its being the centre of the grain producing part of the district. "

The construction of the railway has brought great prosperity for Moga in its train. A flourishing grain market was founded by Major Barton, Deputy Commissioner, alongside the railway and midway between the old village and the tahsil. The whole of the intervening space is being rapidly built over and there can be little doubt that eventually Moga will become a considerable town. It has recently been made the head-quarters of a sub-division, and is already an educational centre. The American Presbyterian Mission have started a training school here for

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CHAP. IV. — Places of Interest. — (f) Moga.

teachers and in addition to the District Board Middle School the Dev Samaj and the Arya Samaj also maintain schools. The feature of Moga, however, is the excellent hospital under the charge of Lala Mathra Das who has obtained great fame for the skill with which he performs cataract operations.

The population rose from 8,823 in 1901 to 6,725 in 1911."

(g) Mahraj.

Mahraj is a Sikh village of 4,901 inhabitants, situated to the south of, and about 36 miles from Moga. It is really an aggregation of four large villages, the head-quarters of the Mahrajkian Jats, a branch of whom formed the Phulkian clan, to which belong the Chiefs of Patiala, Jind and Nabha. A pond called the Tilkara is looked upon as sacred, and offerings are made monthly to the guardian priest, who is elected by the whole community. The Mahrajkians, who are *jagirdars* of the surrounding country, form a distinct community. Physically they are a fine race; but they are difficult to control, very litigious, and tenacious of their rights. They have the reputation of eating opium to excess. Mahraj, although a large village, is not of any importance from a mercantile point of view. It is in the heart of the most sandy part of the district. The agricultural produce of this place and its neighbourhood are taken to Bucho, Rampura Phul and Bhatinda markets for sale. This village contains roomy mud houses and mud shops scattered all over the village without any regular *bazar*. There is no grain market, no *thana*, *sarai*, or any other building of importance.

The dispensary is housed in a very poor building, but its transfer to Nathana is under consideration.

(h) Muktsar.

Muktsar is a small town, about 35 miles to the south of Ferozepore, and about 20 miles from the river Sutlej. After Fazilka it is the largest town and principal trade mart of the western portion of the district. The roads leading to this place from Ferozepore and Sirsa, &c., are very sandy, and in several places almost impassable by bullock carts. But Muktsar is now on the branch line which runs from Kot Kapura to Fazilka and its trade is increasing.

The town itself is an ordinary collection of native houses, mostly of mud, but a few brick buildings, some of which are two to three storeys high, and a wide *bazar* improve its appearance, while the handsome Sikh shrine or *gurdwara*, with its lofty flagstaff, which stands on a large tank, adds not only to the appearance of the place but also to its importance. Guru Gobind Singh's followers were massacred here by the officers of the Muhammadan Emperor, and the place has since become a sacred

CHAP. IV. Places of Interest. (h) Muktsar.

one to the Sikhs of the surrounding districts. The construction of the tank began during Maharaja Ranjit Singh's time, and was completed by the help of the Rajas of Patiala, Jind, Nabha and Faridkot. A village having a revenue of Rs. 5,600 per annum is held in *jagir* on behalf of the temple. The income is spent in keeping up a *langar*, or public cook-house, where every day poor men and travellers are fed, and also for other necessary expenses, as repairs to the shrine, &c. A large fair is held here every year about the middle of January, when 30,000 to 50,000 people assemble here for two days to bathe in the tank (see pages 134-5 *ante*). There is also a handsome modern mosque Muktsar has a single *bazar* mostly of brick shops without any wall round the town. There is a school-house, a Municipal Committee house, a dispensary, tahsil, *thana*, and a brick *sarai*, with encamping-ground, and a good well in the *sarai*. There is a bungalow attached to the *sarai* for European travellers. A metalled road connects the tahsil and *sarai* with the railway station which is on the north side of the town.

The market is situated near the railway station ; a large trade is done. Many of the firms have connections with firms in Central India and Sindh.

Year.	Population.
1881 ...	3,125
1891 ...	5,271
1901 ...	6,980
1911 ...	8,634

The marginal table gives the population as ascertained at the last four enumerations.

(i) Abohar.

The following account of the early history of Abohar is taken from the Sirsa Final Settlement Report :—

"Abohar appears to have been mentioned by Ibn Batuta about 1341 A. D., as the first town in Hindustan, and even then it was in a desert.* There are remains of a large fort which must have been at one time of considerable strength, and the villagers have a tradition that many centuries ago it was held by a Rajput Raja Abramchand. They tell that his horses were one day carried off in a raid (*dhar*) made by the Saiyads of Uchan towards Multan, and as he had no son, his daughter dressed like

*Ibn Batuta (page 104, Lee's ed.) describes Abohar "which is the first Indian city (in this direction)" (*i.e.*, travelling from Multan to Delhi) as—"It is small and closely built, and abounds with water and plantations." On page 108 he says "I at length left the town of Abohar and proceeded for one day through a desert enclosed on both sides by mountains on which were infidels and rebel Hindus" who attacked his party.

CHAP. IV.
Places of Interest.
(i) Abohar.

a man, went after the raiders armed with sword and spear and gun and bow and arrow, and after various exploits brought back the spoil of Uchan which consisted chiefly of horses. The Saiyads of Uchan, being holy men, endeavoured to get back their property by threatening to curse the spoilers, and forming a *mela* or cursing committee, they came and sat *dharna*, as it were, on the sand-ridge east of Abohar. But the Raja held out so long that the women of the Saiyads at Uchan got tired of waiting for the return of their lords, and came in a body to look for them. When the Saiyads on the ridge saw their wives approaching they called down curses on all around, and they themselves and their wives and the inhabitants of the town all died on the spot. The *pakka* tomb of the women in the cemetery, and that of the holy men (*pir*) on the sand-ridge exist unto this day 'to witness if I lie.' In the beginning of this century Abohar was uninhabited, and the whole country round was a desert prairie. About A. D. 1828 a body of Musalman herdsmen, headed by Amra Sukhera from Bigar near Fatehabad, came and settled here. At that time the only established villages in the neighbourhood were Bhatner, Guda, Malaut, Salemshah and Gaurdyana to the west now in Bahawalpur, and to the south-west for several hundred miles there was not a village. Soon after the Sikhs began to extend their authority southwards, and the Sukheras have a lease granted them in A. D. 1828 by the Sikh Bhai of Kaithal authorising them to settle in Abohar. At first the three Sikh Chiefs of Arnauli, Jhumba and Kaithal had each a third share in this territory, and each had a separate fort and force at Abohar, where they were constantly quarrelling about their respective rights. Jhumba's share came into the hands of Patiala, and the Sukheras have leases granted them in A. D. 1831 by Patiala, under whom the large *pakka* well was made. In 1838 the tract came under British rule, and Captain Thoresby granted leases to Amra and other Musalman residents of the village of all the unoccupied land in the neighbourhood, which then amounted to over 300 square miles. According to tradition, which probably exaggerates, there were then 1,400 houses in Abohar, and a lakh and a quarter of cattle grazed in the prairie lands attached to it, and produced daily 60 maunds of *ghi*, which was then the chief article of trade. But when the prairie waste was gradually brought under the plough and new colonies were established in the country round, many of the Abohar traders left it for smaller villages or migrated to the new town of Fazilka, which was much more advantageously situated for the rising grain trade, and soon eclipsed Abohar."

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Places of Interest.

(i) Abohar

The spread of irrigation from the Sirhind Canal in this tract and the opening of the South Punjab Railway in 1897 produced a wonderful expansion in Abohar. In 1858 the population was 1,477 and 1868 it was 1,445; the figures for the last four censuses are given in the margin. The sudden leap in 1901 is due to the construction in February 1897 of the flourishing Kaisarganj Market. The market and the old *abadi* are now a continuous town and I think one that is likely to grow still more in the near future.

Year.		Population.
1881	...	1,823
1891	...	2,056
1901	...	5,596
1911	...	9,402

The market is a notified area managed by a committee under the presidency of the Sub-Divisional Officer, Fazilka. It has an accumulated capital of about a lakh and an income, derived mostly from rents, of some Rs. 20,000 per annum. A scheme for the paving and draining of the area is now under consideration. The committee holds an annual camel and cattle fair which is after the Muktsar fair the most popular in the district.

The market does a flourishing grain trade and the wool trade is also growing, much wool that would formerly have gone to Fazilka being now handled at Abohar, where there is a baling press

The public buildings comprise a hospital, two *serais*, a police station, a sub-tahsil building, a town hall, a veterinary hospital and a vernacular middle school.

(j) Fazilka

When in 1854 the tract of country on the Sutlej was ceded by Bahawalpur, there was no village where Fazilka now stands; but Mr. Vans Agnew, the first officer stationed there, built himself a bungalow, from which the place became known as *Bangla*, a name still given to the town and the tahsil by the people. Two years later Mr. Oliver established a few shops there, and gave the place the name of Fazilka from Fazil, one of the early Wattu settlers. Its favourable position near the Sutlej has enabled it to engross almost the whole of the export trade from the great desert tract towards Sind, and made it very soon a flourishing mart, and its population and trade have steadily increased. Its population has increased as shown.

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Places of Interest.
(j) Fazilka.

in the margin. The numbers more than doubled within a period of 13 years. More than two-thirds of the total population are Hindus, and almost all the inhabitants are engaged in trade and operations connected with it. The greater part of the trade is in the hands of Aroras from the west and south, some of them branches of important firms of Multan, Shikarpur and other towns towards Sind.

Year.		Population.
1868	...	3,406
1875	...	4,846
1881	...	6,851
1891	...	7,563
1901	...	8,505
1911	...	10,985

An Assistant Commissioner or Extra Assistant Commissioner is stationed here in charge of the Sub-Division. A small mud fort connected with the old salt line supervision still exists in a ruined condition.

The town is a second class municipality. The average income of the committee has in recent years been about Rs. 40,000 per annum. Of this Rs. 20,000 gross has been realised from octroi. A large proportion of the remaining income has been derived from the sale of land, of which the committee possesses a large amount. A most destructive flood visited Fazilka in 1908 and practically the whole town collapsed and has been rebuilt. The new buildings are a credit to the town. A new Tahsil building, Police Station, Post Office, Hospital, Munsiff's Court and Sub-Divisional Officer's bungalow have all been erected to replace the damaged buildings. The municipal committee has carried out a comprehensive paving and drainage scheme costing about Rs. 80,000.

The streets are broad and straight and open spaces are numerous. The town is now probably one of the best laid out, best paved and best drained of the small towns of the Punjab.

The Dane hospital is a very fine building and the new Ram Narain Zenana hospital shows promise of doing useful work.

Fazilka's chief claim to notice however is that it is the largest wool mart in the Punjab. Besides a large amount of wool from Bikaner wool is sent here from a great part of the Punjab. The West's patent press and two local presses started by private enterprise are used for baling the wool after which it is forwarded to Liverpool, Cawnpore and elsewhere. The grain

trade also is not inconsiderable. Altogether a good deal of goods are exported from Fazilka by the two railways :—the narrow gauge line *viâ* Kot Kapura and Bhatinda and the broad guage line *viâ* Macleod Ganj to Karachi. Fazilka is now the head-quarters of a Central Co-operative Bank with a capital of one lakh of rupees.

GAZETTEER

OF THE

LUDHIÁNA DISTRICT.

1904.

Compiled and Published under the authority of the
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CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspects.

CHAP. I, A.

Physical Aspects.

Ludhiána is the most south-eastern of the five districts of the Jullundur Division. Its main portion lies between 30° 33′ and 31° 1′ North Latitude and 75° 25′ and 76° 27′ East Longitude. Before the passing of the Riverain Boundaries Act the Sutlej formed the northern boundary of the District, and roughly speaking it may still be so considered. There are however villages to the south of the river which belong to Jullundur, and others to the north of it belonging to Ludhiána. Between Ludhiána and Hoshiárpur the river is still the boundary. To the east the District adjoins Ambála, and to the west Ferozepore, while it is separated from Delhi and Hissár by the territories of Patiála, Jínd, Nábha, and Máler Kotla which cut into it on the south; to the north, east and west its boundaries are fairly symmetrical. The political history of our acquisitions in these parts accounts for the detached villages stretching as far south as 30° 5′, while two or three groups of Patiála villages lie within Samrála Tahsil. The compact portion of the District has a length along the Sutlej of nearly 60 miles; while the breadth, north and south, is about 24 miles, except where Patiála territory juts into it between the Ludhiána and Samrála Tahsils.

The District is divided into three Tahsils—Samrála to the east, Jagráon to the west, and Ludhiána in the middle. Half way along the northern border of the District and six miles south of the Sutlej is the town of Ludhiána, the head-quarters of the administration. Besides lying on the Grand Trunk Road 191 miles from Delhi and 76 from Ferozepore, Ludhiána is an important junction on the North-Western Railway, from which the Ludhiána-Dhuri-Jakhal and Ludhiána-Ferozepore Railways take off. With the exception of those outlying villages which lie among the Native States to the south, no part of the District is more than 30 miles from head-quarters. All important places are linked up either by rail or metalled roads so that the communications of the District are the most complete in the Province.

The outlying or Jangal villages number 39, with an area of 125 square miles.

Natural divisions.

The mean elevation of the District is about 800 feet above sea-level, at Samrála the elevation is 870 feet, at Ludhiána 806 feet and at Jagráon 764 feet. The District has no very striking natural features. The main physical divisions are a low-lying alluvial tract along the river (here called Bet) and the uplands (Dháia.)

Bet and Dháia.

The river Sutlej.

The river Sutlej debouches from the Siwáliks just above Rupar some 20 miles east of the boundary of Samrála Tahsil, it flows due west along the District for some 60 miles, and turns, as it leaves

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Physical Aspects.
The river Sutlej.

Jagráon Tahsil, slightly to the north towards its junction with the Beás. When at its lowest, in the middle of the cold weather, the river is very shallow and the main stream seldom exceeds 150 yards in breadth and 3 to 4 feet in depth. Except during the rainy season it is fordable at almost all points but when in flood it spreads two or three miles over the country and even where confined by the Phillaur Bridge Works to its narrowest, measures nearly a mile of running stream. The opening of the Sirhind Canal has, of late years, considerably reduced, except during flood, the volume of water in the river. The Ferries are noticed in Chapter II (page).

Like all Punjab rivers the Sutlej constantly shifts its course during floods. During the last 20 years (1882 to 1903) it has at several points moved about a mile towards the south of its former bed in the Ludhiána and Samrála Tahsils, and about a mile towards the north in the Jagráon Tahsil, near Talwara. According to local tradition it flowed about 120 years ago just under the ridge which separates the Dháia from the Bet. The old towns and villages of Bahlolpur, Máchhiwára, Kum, &c., were built on its banks. The division between uplands and lowlands is everywhere distinctly marked by the ridge or high bank (*dha*), between which and the present bed of the river lies the Bet. To the east of the District the river and the high bank are five or six miles apart, and this is the width of the Bet for the first 30 miles, but below the town of Ludhiána it gradually narrows until in Jagráon Tahsil it is only one or two miles in width and finally disappears.

The Budha Nála.

Immediately under the high bank along the old course of the Sutlej now runs a perennial stream called the Budha Nála which takes its rise near Chamkaur, in the Rupar Tahsil of Ambála, and enters this District under Bahlolpur. Passing just below the town of Ludhiána it flows into the Sutlej in Tahsil Jagráon, a few miles east of the Ferozepore border. When swollen by floods in the rains it has a considerable volume of water and covers the surrounding country but ordinarily, although there is in places a good deal of swamp, the stream is only a few yards across. The water, except during floods, is perfectly clear and is used freely for drinking purposes. It is rarely, if ever, used for irrigation. In explanation of this fact it is reported to contain a strong infusion of salts, but the main reason is that it is easier and more economical to dig small unlined wells, in which water is obtained at from 2 to 10 feet below the surface.

To the west the banks of the Budha Nála are high and the land is cultivated right up to the edge. In the cold weather the Budha can be crossed on foot at certain points, but generally the bottom is treacherous, and in the rainy season, even at the fords, the water is too deep for wading. It is spanned by a bridge at Ludhiána on the Jullundur road, and by another at Máchhiwára which was rebuilt in 1900, but at flood time the Bet is almost

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Physical Aspects.

entirely cut off from the rest of the District. The floods however being caused only by rainfall in the plains soon subside.

The Dháia or upland.

From the high bank the Dháia or upland plain stretches to the south unbroken by hill or stream except in the immediate neighbourhood of the high bank, or by a sand ridge. Sand ridges are found everywhere in the Dháia being confined in Samrála Tahsil to two clearly marked belts two or three miles wide which run south-west and may indicate the course of old hill-stream, or drainage lines.

Drainage lines, ráos.

Elsewhere, there are numerous scattered ridges of sand, covering considerable areas for short distances, while elsewhere detached patches crop up in a manner quite unaccountable. These ridges are common about Pakhowál in Ludhiána, and in Jagráon Tahsil and especially in the *Jangal* rising in places to a height of 20 or 30 feet, they quite shut in the view and give the country an undulating appearance. There is a very gentle slope from north-east to south-west, at right angles to the Siwáliks, and the lines of drainage follow this. Near the high bank, the rainfall is absorbed by the light soil; but further inland there are some well defined drainage lines, or *ráos*, which, after heavy rain, carry off a considerable body of water. Some of these *ráos* can be traced from one end of the District to the other, and most of them have been mapped by the Canal Department. They do considerable injury to crops. and often destroy wells in the villages on their course, but this is the whole extent of the mischief, for, even where they are partially impeded by the Grand Trunk Road, the Railway, Canal, &c., there is never anything approaching to swamp.

Minor subdivisions of the Dháia.

There are no well-recognized subdivisions of the uplands. The Bet people talk of them as *Dháia* though they sometimes refer to the *Jangal* as beyond the Dháia. The people of the eastern portion speak of the south-west of the District, including our detached villages and part of Jagráon Tahsil with the Patiála and other territories, as the *Jangal* and as a country where, although the rainfall is scanty, the produce of the unirrigated crops is very fine; where the land is new and there is plenty of it; where, instead of the constant drudgery necessary under a system of high farming, the cultivator has merely to sow his seed and do what he pleases till the harvest. On the other hand the Jat of the *Jangal* will compare his sandy fields, where only the coarsest grains can grow, with the rich *Pawádh*, with its sugar, cotton and maize where the produce of a single acre is equal to that of his entire holding. There is then, excluding the narrow sandy strip just over the Bet which is uniform along the whole length of the District, this general distinction between the *Pawádh*, or eastern tract, and the *Jangal* or south-western. The characteristics of the former, which comprises the uplands of Samrála and the part of Ludhiána Tahsil, east of the Máler Kotla road, are a generally fertile loam, rather stiff in places, with a high rainfall and ample irrigation, resulting in a highly developed agriculture, all the superior crops being grown.

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West of the road the soil grows much lighter and the rainfall less, while well irrigation becomes difficult, and the higher crops disappear (first sugarcane and then cotton), till finally in our outlying villages well irrigation is unknown, the spring level being over 100 feet from the surface, and only the hardiest crops being able to subsist on the scanty moisture. There is however an intermediate tract, sometimes called the *Tihára*, which would include most of Jagráon Tahsil and the country about Pakhowál The people of Jagráon speak of the whole country south of the Ludhiána-Ferozepore road as the *Jangal* or *Rohe*, reserving the name *Dháia* for the tract between it and the high bank. This is the most correct use of the latter term, which does generally mean the land just over the *Dha*.

Geology.

There is nothing of geological interest in the District, as it is situated entirely on the alluvium.

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Physical changes.

There are no signs to indicate that the Ludhiána District has been the scene of any great physical change. The Sutlej appears to have been always confined to its present valley, though within it the river has shifted about a good deal. The last change took place about towards the end of the eighteenth century, when it abandoned its course, now the Budha Nála, under the ridge that separates the lowlands from the Dháia bringing to this side the whole of the present Bet then for the most part uninhabited. The towns of Bahlolpur, Máchhiwára and Ludhiána, and the old villages, such as Kum and Bhundri, which lie on the top of the ridge, were built on its bank. There is nothing to show that the uplands were ever traversed by streams unless, indeed, the sand belts of Samrála Tahsil mark the course of former hill torrents. There are no local traditions pointing to this, but this source of information would not go back more than 300 or 400 years. It is clear that such changes as have taken place were the work of man and not of nature.

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Importance of the district in history.

Few districts possess greater historical interest than Ludhiána, which, lying as it does on the high road from Central Asia, must have been crossed by each successive wave of conquest or immigration; and in historical times we find that some of the most decisive conflicts for empire took place in this neighbourhood. The Punjab was always an outlying province of Hindustán, and its loss was not fatal; but, once across the Sutlej, an invader had nothing between him and Delhi. Perhaps the greatest interest attaches to the country as the scene of the struggles between rising Sikhism and the Muhammadans; and when at the beginning of the last century the English power extended northwards the Sutlej was fixed as the limit of its territories; and Ludhiána was for nearly half a century our frontier garrison at the point where we were in contact with the only remaining independent power, that of the Punjab.

Early history: Hindu period.

Little can be said of the Hindu period, for there is an absolute dearth of materials on which to found anything resembling history. Mr. Tolbort writes: "I presume that it formed a portion of the kingdom of Magadha; Sunet, Tihára, Máchhiwára and Bahlolpur date from the Hindu period. It is said that Máchhiwárá is mentioned in the Mahábhárata, and that Bahlolpur formerly bore the name of Muhabatpura." It is true that, as he points out elsewhere, there are many Máchhiwáras, but there is some reason to believe that a large city existed in the neighbourhood of the present town. The ground is covered with mounds, whose antiquity is shown by the large bricks found in them, and there are five wells, also built of large bricks, to the west of the town which seem to show that the city in ancient times lay in that direction. The people say that one well formerly bore an inscription that the digger had sunk 360 wells in Máchhiwára. It is possible that antiquarian research may give us some information, but at present it has been applied only to the mound at Sunet three or four miles west of Ludhiána, which is of considerable extent, and clearly marks the site of an important city. It was visited by General Cunningham in 1878-79; and the result of his enquiries will be found at pages 65—67, Vol. XIV of the Archæological Survey. General Cunningham examined bricks, one or two sculptures and a number of coins; concerning the last he wrote: "From these coins the following facts may be deduced with almost absolute certainty:—

Sunet.

"(1). The town of Sunet was in existence before the Christian era as evidenced by the coins of Uttamadatta and Amoghabhuti. It continued to flourish during the whole period of the dominion of the Indo-Scythians, and of their successors who used Sassanian types down to the time of Samonta Dewa, the Brahman King of Kábul and the Punjab."

"(2). From the total absence of coins of the Tomara Rajas of Delhi as well of all the different Muhammadan dynastis, it would appear that Sunet must have

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History.
Sunet.

been destroyed during one of the invasions of Mahmud of Ghazni, and afterwards remained unoccupied for many centuries."

There are various legends about the destruction of Sunet mentioned by Cunningham, all of which represent the last Rája as living on human flesh and as owing his downfall to not having spared the only child of a Brahman widow. Mr. Tolbort appears to think that the town was overthrown by an earthquake. However this may be, it is likely that Sunet was the head-quarters of some Hindu kingdom, small or great; but more we cannot tell.

Tihára.

Current tradition identifies Tihára in the north-west corner of Jagráon Tahsil with the city of Varát mentioned in the Mahábhárat, and this is said to have been its name up to Muhammadan times. It was a place of some importance under the Mughals; but the old town has long since disappeared in the river which ran under it, and the present site is at some distance from it. Tihára may have been the capital of a small Hindu kingdom. There was also a city called Mohabbatpur close to Bahlolpur; but of this too all traces have disappeared. It is quite possible that in Hindu times the country was to some extent inhabited by a nomad people, but that there were a good many towns and villages along the banks of the river; but they and the races that dwelt in them have long since disappeared, perhaps in the early Muhammadan invasions when the country was overrun by plundering Biluchís and other tribes.

General Cunningham does not mention the small square copper coins containing on one side the Buddhist wheel and on the other names of Rájas in old Sanskrit letters, which are still found. On the mound, besides coins, impressions of seals in burnt clay, seals in stone and copper, beads, carved bricks, large bricks, dice, glazed pottery and many other antiquities are still found also: as are impressions of coins of the Yaudheyas in clay.

The following is an account taken from a Hindi paper by the late Sirdár Sir Atr Singh, K.C.I.E., Chief of Bhadaur, of M. Arura, a village which lies a little north of Bhadaur and 8 *cos* south of Jagráon.

Arura (Proceedings of the Asiatic Society of Bengal, 1871).

"In old times, Arura was inhabited by Rájpúts of the Pramura clan. Many of the inhabitants were killed when the Muhammadans invaded the District, and many emigrated. Among the fugitives were also several families of Bráhmans, and hence it is that certain clans, as, for example, the Káligotra Bráhmans of the hills of Chintapuri, look upon Arura as their original domicile."

The Sirdár then mentions several legends of Rai Fírúz, under whom Arura flourished. His tomb still exists, and in one of its inscriptions the year 1532 Samvat is legible. The old tank called Ràniyáná near Arura is frequented by numerous pilgrims. People say that the ancient names of the place is Ahichatta, and that its ruler, Rájá Buddhamati, composed a work in Prakrit, entitled Dharma

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Katha, which is still used by the Puja tribe in the District. In the 15th Chapter of this book, it is mentioned that a former prince of the city of Ahichatta, named Kanaka Ketu, reigned at the time of Mahávira Swámi, the twenty-fourth incarnation of Buddha. Under him the town was so large that Bhadar and the adjoining village were the suburbs of Arura.

Early Ráj-pút settlers.

The ancestors of the present agricultural population certainly immigrated within the last 700 or 800 years. The Rájpúts were the first settlers, and came from the south. They say that in the reign of Muhammad of Ghor (A. D. 1157) their ancestors found the country all waste and obtained from the Emperor the grant of a large tract along the Sutlej, in which they settled. Their villages lie almost all along the ridge over the old course of the river, or in the valley beneath. They were followed by the Jats who mostly came from the same direction and began to settle in the uplands 400 or 500 years ago, first in the eastern parts, and much later in the west, Tahsil Jagráon, &c.

History under the Pathán dynasties: founding of the town of Ludhiána and first settled Government of the country under the Lodís.

There is no information about the District during the earlier Muhammadan invasions; and it is not till the time of the Lodís that its name is mentioned. The local history of Buto Shah, generally very reliable, gives the following account of the first attempt to establish a settled Government:—

"In the reign of Sikandar, son of Bahlol Lodi, the people about Ludhiána were oppressed by the plundering Biluchis, and applied to the Emperor for assistance. Sikandar, in answer to their prayer, sent two of his Lodi chiefs, by name Yúsaf Khán and Nihang Khán, with an army. These chiefs fixed on the present site of the Ludhiána city, which was then a village called Mir Hota, as their head-quarters and restored order to the country about. Yúsaf crossed the Sutlej to check the Khokhars, who were then plundering the Jullundur Doáb, and settled at Sultánpur. Nihang Khán remained at Mir Hota as the Emperor's lieutenant; and called the place Ludhiána. He was succeeded by his son and grandson. The latter, Jalál Khán, built the fort of Ludhiána out of the bricks found at Sunet. His two sons partitioned the country round Ludhiána, which was then lying waste, amongst the people of the town, and distributed them in villages. In the time of Jalál Khán's grandsons, Alu Khán and Khizr Khán, the Lodi dynasty was overthrown by Bábar; and the Lodís of Ludhiána sunk to the position of ordinary subjects of the Mughal empire. They are said to have lived close to the fort for many generations, but all traces of them have now disappeared, and even the tombs of Nihang and his immediate descendants have been lost sight of, although they are said to have been standing some years ago."

Without vouching for the accuracy of this account it may be said that the founding of the town of Ludhiána, and the first systematic attempt to people the country about it, date from the rise of the Lodi family which subsequently held the throne of Delhi from 1450 to 1525. The earliest mention of the town appears to occur under the year 1420 when Túghán Raís, who was in rebellion against Khizr Khán and had overrun the country as far as Mansúrpur and Pail, retreated across the Sutlej by the town of Ludhiána and

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confronted the royal army sent against him from the other side of the river. In the reign of Mubárak Shah Jasrath, the Khokhar plundered the country from Ludhiána to Rupar, and the former town appears to have been held by the Khokhar chief, for he kept Zírak Khán prisoner there and made it the base of his attack on Sirhind, retreating to it when compelled to abandon the siege of that fortress. The imperial forces then advanced to Ludhiána, which Jasrath abandoned, but they were unable to pursue him across the Sutlej as it was the rainy season. Under Bahlol Lodi's beneficent administration the prosperity of the country reached its summit (*Marshman*), and the reign of his successor, Sikandar, was a most prosperous one. In 1500 we read of a Muhammadan governor of Máchhiwára being commissioned by that ruler to apprehend the recalcitrant governor of Delhi.

The Mughal Empire.

The progress of the country does not appear to have been impeded by the change of rulers, the Mughals established a strong government at Sirhind, to which Ludhiána and the country about it were attached as a *mahal*. Sirhind, with the rest of the empire, passed into the hands of the Súr dynasty; and it was at the town of Máchhiwára, 25 miles east of Ludhiána, that Humáyun fought the battle with Sikandar Sur, which restored him to the throne of Delhi in 1555. It is to the reign of Akbar (1556—1605) that most of the people in the eastern part of the District ascribe the advent of their ancestors and the founding of their villages, and it is most probable that before the commencement of the 16th century there were only a few villages scattered over the District (mostly Rájpút), and that the great immigration of Jats, who occupy the whole of the uplands, began under the settled rule of the Lodís and continued during the whole of the 16th century. The Ain-i-Akbari enumerates the following *mahals* (or *parganas* as we should call them): Tihára, Hatur, Bhundri, Ludhiána, Máchhiwára and also Pael and Duráha. The first three are still considerable villages in Jagráon Tahsil. The town of Pael and the village of Duráha are in Patiála territory between Ludhiána and Samrála *tahsil*; and it is clear that these seven *mahals*, which were in the Sirhind division or *Sarkar* of the Delhi Province or *Subah* covered most of the present District and the adjoining parts of Patiála territory.

Rise of the Sikhs and decline of the Empire.

During the century-and-a-half which followed the death of Akbar, historical interest centres for this part of the country in the rise of Sikhism as a power, and the constant struggles between, first, the followers of the Gurus, and latterly the Phulkián and other Sikh chiefs on the one hand, and the local representatives of the empire on the other. The life of Nának was contemporary with the Lodi dynasty: and Hargovind, the sixth Guru, was engaged during the latter years of Jahángír's reign in petty warfare with the imperial troops. Aurangzeb ascended the throne in 1657; and the ninth Guru, Tegh Báhadur, was murdered by his orders at Delhi in 1675. Govind Singh, the last of the Gurus, succeeded

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Tegh Bahádur; and under him commenced the long struggle between the Cis-Sutlej Sikhs and the Muhammadan Governors of Sirhind, which was only a part of Aurangzeb's persecution of the rising sect. This district, with the adjoining country to the south, was the scene of many of the great Guru's wanderings and encounters with his enemies; and in Sirhind his wife and children were murdered about the year 1700—a deed that has made the place for ever accursed to all true Sikhs. It is probably to the bigotry an . persecution of Aurangzeb (whose memory the Sikhs to this day hold in great detestation, invariably referring to him as "Ranga") that we should ascribe the union of the followers of the Gurus into a militant power. Aurangzeb died in 1707 and Govind Singh in 1708. The latter was succeeded by Bánda, under whom the imperial troops were defeated and Sirhind sacked in 1705. But although they twice overran the country between the Sutlej and the Jumna, they were finally dispersed, and Bánda taken and executed in 1716. For a generation after this the Sikhs were much depressed and persecuted; and it was only when all energy had departed from the empire that they were able to raise their heads again. From this time the struggle was continued by the Phulkián and other chiefs, who saw their way to establishing kingdoms for themselves on the ruins of the empire, now tottering to its fall. Ala Singh, the founder of the Patiála house, succeeded his father Ráma in 1714; he was a contemporary of Rai Kalha (II) of Ráikot under whom the Rais of Ráikot, who had hitherto held the lease of a considerable tract from the emperors (see history of the family in section C of this Chapter), first asserted their independence. The District as now constituted cannot be said to have a separate history during these times and it would be impossible to detail here the conflicts between the various claimants for its territory. The principal were the Rai, Rája Ala Singh of Patiála, and the representative of the Delhi Empire at Sirhind. In 1741 we find a combination of the two last against Rai Kalha, who had been endeavouring to throw off the Imperial authority. Rai Kalha was defeated and chased out of the country, but he soon recovered the territory which he had hitherto held as a fief of Delhi. The alliance between the Sikhs and the imperial troops lasted for a very short time, and the Rai was then able to extend his territories unopposed, there being plenty of room for him to do so at the expense of the empire without danger to the schemes of the Sikh chiefs. In a foot-note to page 60 of the "Punjab Rájás" is given a short sketch of the history of the Rais, and it is said that they got possession of the town of Ludhiána in 1620 A. D.; but this is evidently a mistake. The town and fort of Ludhiána did not fall into the hands of the Rais till about 1760.

Duráni invasions to the taking of Sirhind by the Sikhs (1738-1763).

The invading army of Nádir Sháh Duráni crossed the Sutlej at Ludhiána, then on its banks, and marched through the District along the Imperial highway between Lahore and Delhi, the course of the present Grand Trunk Road and Railway. Nádir Sháh is said

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to have ordered a general massacre of the inhabitants of Ludhiána for some petty fault; but it is doubtful if he did so.

Duráni invasions to the taking of Sirhind by the Sikhs (1738-1763).

Ahmad Sháh entered India on his first expedition in 1747. On reaching the Sutlej at Ludhiána, he found his passage opposed by the son of the emperor and the Wazír Kamardín, with a large army from Sirhind. Ahmad Sháh, adopting the usual Duráni tactics, made a long night march up the right bank of the river; and crossing about Máchhiwára or Bahlolpur, endeavoured to throw himself between the forces of the Wazír and Sirhind. The two armies met on a sandy plain between the villages of Mánupur, Barwáli, &c., a few miles to the north-east of Khanna, in Samrála Tahsil. The Imperial troops took up a strong position from which the Duráni could not dislodge them. Desultory fighting went on for many days, and in one of the skirmishes Kamardín was killed. His son, the distinguished Mír Mannu, was equal to the occasion and, seating the body of his father on an elephant, paraded it before the troops. Ahmad Sháh had finally to retire discomfited. It is said by the villagers that the loss on both sides was very heavy and that for a long time the stench of the dead bodies made cultivation impossible. To the subsequent invasions of Ahmad Sháh no resistance was attempted by the Imperial troops in Sirhind, but his armies were constantly harassed by the Phulkián chiefs and the Rais. It was about 1760 that the Rais were permitted by him to take possession of the town and fort of Ludhiána and to extend their power over the country. In 1761 Zain Khán was appointed Governor of Sirhind by Ahmad Sháh. In the following year there was a formidable combination against Zain Khán of all the Phulkián and other Sikh Cis-Sutlej chiefs, assisted by numerous bands of Sikhs from the Mánjha or Punjab Proper. Ahmad Sháh heard of this at Lahore; and, marching to the Sutlej in two days, he crossed at Ludhiána and fell upon the allies a short distance to the south of it just as they were attacking Zain Khán. The Sikh army was cut to pieces and the fugitives pursued to a great distance. This disaster (called the *ghalu ghára*, or great massacre) does not appear to have had much effect on the Sikhs, for in the following year, 1763, they were able to bring together a large army composed of the Cis-Sutlej Sikhs, aided by bodies of their co-religionists from across the Sutlej. Zain Khán was defeated and slain, and the Sikhs, following their victory, took possession of Sirhind, which they levelled with the ground.

Partition of the country after the fall of Sirhind.

With the fall of Sirhind vanished the last vestige of Imperial control over that portion of the empire of which it was the head-quarters; and when in the next year Ahmad Sháh passed through the country he recognized this by appointing Rája Ala Singh of Patiála to be Governor. In 1767 Ahmad Sháh reached Ludhiána on his last expedition into India but got no further. He confirmed Amar Singh, the grandson of Ala Singh, in the government of Sirhind, and gave him the title of Mahárája; and from this time the Sikhs and other chiefs who had taken possession of the country

Partition of the country after the fall of Sirhind.

were left alone to settle their own affairs. The Imperial authority had to the last been maintained over most of the country lying between Ludhiána and Umballa, and round the head-quarters of the *Sarkár*. On the fall of Sirhind the whole of this rich tract fell into the hands of the Phulkiáns and their Mánjha allies. The present Samrála Tahsil and a small portion of the east of Ludhiána were partitioned between the latter, each chief and confederacy seizing as many villages as they could. The eastern boundary of the territory of the Rais had in the few years preceding the capture of Sirhind been quietly advanced eastwards from Badowál, Dhándra, &c., so as to include the town of Ludhiána and the whole of the villages in the uplands south and east of it to within a few miles of Máchhiwára. Their northern boundary was the river Sutlej. The lowlands opposite them were held by the Kákar Sirdárs and Diwán Mohkam Chand to the south of Ludhiána and to the north by Tára Singh Ghaiba (also a Kákar). There was then no Bét on this side. The Malaudh Sirdárs had already established themselves in the south of Ludhiána Tahsil (the *Jangal* villages and the country about Malaudh); and Sudha Singh, Gil, an adventurer from Lohárn in the Ferozepore District, secured a few villages about Sánahwál. With these two exceptions the whole of the present uplands of Jagráon and Ludhiána Tahsils with a considerable part of the Moga and Zira Tahsils of Ferozepore, in all 1,360 villages, it is said, belonged to the Rais. Samrála Tahsil was divided as follows: Sudha Singh, Bájwa, seized Máchhiwára and the eastern portions of the Utálan *pargana*, and the western half fell into the hands of the Ladhran Sirdárs. In *pargana* Khanna some villages were held by a servant of Tára Singh Ghaiba who subsequently set up for himself at Khanna; and the rest was divided between the Khéri, Bhari, Ajner, and Jabu Mazra Sirdárs and members of the Sontiwála and Nisháuwála confederacies. Jassa Singh, Ahluwália, of Kapurthala got 30 or 40 villages round Isru. Under the Rais the Garewáls of Raipur and Gujarwál had some sort of local authority in the surrounding villages; but they were only "málguzárs" or contractors for the revenue.

Change in the river's course.

Twelve years after the fall of Sirhind, about 1785 A. D. occurred a great change in the course of the Sutlej, the whole of what is now the Bét, a tract over 50 miles in length and 5 or 6 in width coming to this side. It was at the time in the possession of the Kákars, Tára Singh Ghaiba, whose head-quarters were at Ráhon, having the upper and his brethren the lower portion,—now the Núrpur *pargana*; and these chiefs retained their hold except where Sudha Singh of Sánahwál seized some uninhabited portions in front of his upland villages, about Matewárah. There was then very little cultivation in the tract, the villages being few and far between. Most of the present ones owe their foundation to these chiefs, and date from within the last 120 years.

The Rais had a number of forts at different places and each Sikh chief erected one or two according to the size of his possessions.

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This partition of the country appears to have been recognized by the various parties to it; and during the last forty years of the 18th century they do not seem to have attempted any encroachment on each other's territories but to have gone on very amicably.

State of the country at this period.

The condition of the country during that period was one of considerable prosperity. The rule of the Rais is still spoken of as very mild, and it is said that they fixed only one-fourth of the produce as their due. The peasantry were probably very glad to see the long struggle finally ended; and the petty chiefs appear to have done their best to encourage cultivation. They took a full revenue in kind and exercised a good deal of petty tyranny; but one does not hear much of exactions in the early years of their rule, and they had scarcely time to engage in petty quarrels amongst themselves before the arrival of Ranjít Singh. One hears of but few instances of proprietary bodies being driven to desert their land by the oppression of the rulers, and the condition of the people was very much better at this time than it was subsequently under the followers of Ranjít Singh.

Attacks of Sikhs from across the Sutlej: the Bedis.

The peace which the country enjoyed after the fall of Sirhind was interrupted by Bedi Sáhib Singh of Una. This fanatic crossed the Sutlej in 1794 A. D, with an army of Sikhs from the Jullundur Doáb, proclaiming a religious war against the Patháns of Máler Kotla. From this he was turned aside by the Patiála chief, but in 1798 again crossed and made a similar attack on the Rais of Raikot. Rai Aliás was a minor; but his agent Roshan, Gújar, made a good stand against the Sikhs at Jodh. ten miles south-west of Ludhiána. He was however killed and the Rai's army dispersed; but the Phulkián chiefs, who had always been on good terms with their Muhammadan neighbours of Kotla and Raikot, and who had no intention of allowing the Bedi to establish himself in their midst, now came to the assistance of the Rai, and drove the invaders out of most of the villages seized by them. The Bedi thereon invested the fort of Ludhiána; and the Rai called in the adventurer George Thomas from Hánsi. On Thomas' approach the Bedi retired across the river, and ceased to trouble the country.

Mahárája Ranjít Singh's invasions and annexations: extinction of the power of the Rais division of the country.

The capture of Delhi in 1803 brought the English into direct contact with the Cis-Sutlej chiefs from the south, and about the same time Ranjít Singh, having extended his dominions to the north bank of the Sutlej, began to think of conquest beyond it. The disputes between the States of Patiála, Nábha and Jínd afforded him the desired opportunity, and in July 1806 he crossed the Sutlej. The last of the Rais (Aliás) had been killed while hunting in 1802; and the family was represented by his widow, Bhág Bhari, and his mother, Nur-ul-Nisa. No opposition was offered to Ranjít Singh, who took possession of the town and fort of Ludhiána, and made them over with the adjacent villages to his nephew Rája Bhág Singh of Jínd. He proceeded to Patiála on pretence of settling the disputes

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Mahárája Ranjít Singh's invasions and annexations: extinction of the power of the Rais: division of the country.

between the three chiefs, and returned to the Punjab *viâ* Umballa and Thánesar. In the following year (1807) he was again called in; and, crossing at the Hariki ford (Sobráon), he proceeded to Patiála, and thence into Umballa District where he besieged and took Naraingarh. In these two expeditions Ranjít Singh, besides stripping the Rais of all their territory save two or three villages given them for maintenance, also annexed the possessions on this side of the river held by his widow, Ráni Lachmi of Sudha Singh (Sánahwál as well as those of Tára Singh Ghaiba, also held by a widow, and the Kákar villages). The spoilation of the Ghaiba family was perhaps the most shameless of all these transactions, as Tára Singh had died in that very year while accompanying the Mahárája on his expedition. These conquests were divided by the Mahárája between himself and his adherents. Rája Bhág Singh of Jínd got about 100 villages round Ludhiána and in the Bassian *iláqa;* Sirdár Fatteh Singh, Ahluwália (ancestor of the present Kapurthala chief), nearly the whole of the Jagráon Tahsil and the Dákha *pargana;* Sirdár Gurdit Singh of Ládwa a number of villages about Badowál; Bhái Lál Singh of Kaithal, 16 villages about Gujarwál; the Nábha chief, some villages in Pakhowál; while men of less note, such as the Sodhís of Nandpur, got *jágírs*. Diwán Mohkam Chand was put in charge of the country reserved by Ranjít Singh for himself.

Interference of the British Government: treaty of 1809.

British Cantonment established at Ludhiána.

By this time the British Government had made up its mind that further aggressions by Ranjít Singh on our side of the Sutlej should be stopped and the chiefs taken under our protection. Mr. Metcalfe was despatched to conclude a treaty with Ranjít Singh and joined his camp at Kasúr in September 1808. Immediately after this Ranjít Singh crossed the Sutlej on his third invasion and attacked Farídkot and Máler Kotla, notwithstanding the remonstrances of our envoy. After accomplishing his objects he returned to Amritsar, and there Mr. Metcalfe communicated to him the decision at which the Government had arrived—that all conquests made in his first two expeditions might be retained, but that for the future the country between the Sutlej and Jumna was to be considered under our protection, and all territory seized during the last expedition restored. To support this demand a force under Colonel Ochterlony was moved towards the frontier, and on February 18th, 1809, the troops reached Ludhiána and took up a position there. It is matter of history how Ranjít Singh finally yielded to all our demands and entered into the treaty of 25th April 1809, by which he and his dependents were allowed to retain all territory on our side of the Sutlej acquired in 1806 and 1807. The occupation of Ludhiána as a military outpost was intended to be temporary only; but the troops were never withdrawn. We had by the treaty taken under our protection all the Cis-Sutlej chiefs, except those who had been brought into the country by Ranjít Singh; and the management of our concerns with them required the presence of a Political Agent and a force at this point.

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History of the country from 1803 to 1835; our first acquisition of territory.

General Ochterlony held political charge at Ludhiána from 1809 to 1815, and was succeeded by Captain Murray, after whom came Sir Claude Wade. (1823-38) Sir D. Ochterlony and Sir C. Wade had the full powers of agents, but otherwise the post was held by an assistant. It was General Ochterlony who gave the fort its present form and Ranjít Singh set up that of Phillour to face it after the conclusion of the treaty of 1809. In 1835 Rája Sangat Singh of Jínd died, and with him the direct line of the house failed. The escheat of the Jínd territory, or at least of all that Ranjít Singh had bestowed on Rája Bhág Singh, was claimed by the former; but it was finally decided that Sarúp Singh, a collateral of the late Rája, should succeed to the ancient possessions held by Rája Gajpat Singh and that all subsequent acquisitions should escheat to the British Government unless they had been granted by the Mahárája after the treaty of 1809 ("Punjab Rájas," p. 34, *et seq*). By this decision we acquired upwards of 80 villages round Ludhiána and Bassian, with a revenue of about Rs. 1,00,000; and these formed the nucleus of the present District, the administration being carried on for the next ten years by the Assistant Political Agents at Ludhiána, a list of whom will be found at p. 306 of the Punjab Rájás, and also in para. 35 of the Settlement Report by Mr. Davidson.

Circumstances leading to the first Sikh war (1835–1845).

Ranjít Singh died in 1839, and his death was followed by six years of disorder. It would be out of place here to give a detailed account of the circumstances which led to the outbreak of the first Sikh war; but a short notice of our position south of the Sutlej is necessary, as the neighbourhood of Ludhiána was the scene of part of the struggle between us and the Khálsa army, and the position was throughout of the first importance. Up to 1838 Ludhiána was our only outpost on the Punjab frontier; but in that year a large force was assembled at Ferozepore for the invasion of Afghánistán, and that place threw Ludhiána into the shade, being within easier reach of Lahore. Ferozepore and the territory round it had lapsed to us on the death of Ráni Lachman Kaur in 1835, and about 1838 Sir George Clerk, the Governor-General's Agent at Umballa, built the residency at Bassian, a point from which communications could readily be maintained and control exercised over the Phulkián chiefs. On the withdrawal of the army from Afghánistán in 1842 our position in the Cis-Sutlej territory west of Umballa was this—We had two patches of territory on the Sutlej in the neighbourhood of Ludhiána and Ferozepore, which were completely isolated, and surrounded by the possessions of the Lahore Darbár and its feudatories. Map No. IV accompanying the Revised Settlement Report shows the division of the country at the time between the various States and petty chiefs.

The Sutlej Campaign.

In December 1845 the Khálsa army crossed the Sutlej, and the first Sikh war commenced. The chief interest centres round Ferozepore, which was the main point of the Sikh attack; and there the bulk of our force collected, the troops for the most part marching

The Sutlej Campaign.

direct *viâ* Bassian, while Ludhiána was left with a mere garrison. But the position was not one likely to be neglected, as it covered the communications in our rear, and its importance was probably appreciated by the Sikhs, for in January 1846 their general, Ranjodh Singh Majíthia, created a diversion by appearing with an army at Phillour and crossing the Sutlej. His force consisted of 10,000 infantry, with 60 guns and some cavalry. His presence on this side of the Sutlej was fraught with the greatest danger to us, as in a struggle with the Lahore Sikhs we could at most expect little better than neutrality from their co-religionists on this side. The position of such chiefs as had territories on both sides of the Sutlej scarcely left them a choice. Nihál Singh, Ahluwália, tried to play a double game. His troops fought against us about Ferozepore, and a considerable body of them joined Ranjodh Singh near Ludhiána while their master was professing friendship to us, and saying that he had no power over them. The Ládwa chief, whose head-quarters were at Badowál, and who had everything to lose by such conduct, openly went over to Ranjodh Singh while he was still on the Jullundur side of the river. Such was the weakness of the Ludhiána garrison that he was able before crossing to burn a portion of the cantonments, and no attempt was made to bar the passage of Ranjodh Singh's army which had our communications at its mercy. Such a state of affairs was not likely to last long; and Sir Harry Smith was soon despatched from Ferozepore with a force of about 4,000 men to keep open the road to Ludhiána. On January 20th he reached Jagráon, while Ranjodh Singh occupied Badowál. Sir Harry Smith's object was to effect a junction with the Ludhiána garrison without coming into collision with the enemy, and he accordingly attempted to pass to the south of their position. But his flank was attacked on January 21st by the Sikhs with great violence near Badowál, and our troops, wearied with a long march, were for some time in considerable danger. They were extricated from the position and brought into Ludhiána with a loss of 200 men and nearly the whole of the baggage. This action was most damaging to our prestige; but its effects had scarcely time to be felt before they were effaced by a complete success. On the 22nd January, Ranjodh Singh moved to Bhundri on the Sutlej where he was joined by some regular troops of the Lahore army, his strength being thus raised to 15,000; and here he remained quietly for a week, having, as he hoped, a clear line of retreat, commanding the road along the Sutlej between Ferozepore and Ludhiána. General Smith was also reinforced, and on the 27th January marched against the Sikhs. He found them posted in the low land close to the Sutlej, with their right resting on the village of Bhundri, on the high bank, and their left on Aliwál, close to the river. East of Bhundri the ridge, which separates the valley of the Sutlej from the uplands, sweeps inwards in a semi-circle crowned with villages at intervals for five or six miles, and leaves a wide open plain between it and the river. Across this plain the British army on the morning of January 28th moved to the

Action at Badowál.

Battle of Aliwál.

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Battle of Aliwál.

attack, the capture of Aliwál, the key of the Sikh position being their first object. The Sikh guns were as usual well served; but Aliwál was held by inferior troops who made a spiritless resistance. By the capture of Aliwál the Sikh left was turned, but round the village of Bhundri their right, composed of trained and enthusiastic, Khálsa troops (Avitabile's regiments) made a most determined stand, and the battle is still called by natives "the fight of Bhundri." The most gallant part of the action was the charge by the 16th Lancers of the unbroken Sikh infantry, who received them in squares. Three times the Sikhs were ridden over, but they at once reformed on each occasion; and it was not till the whole strength of our army was brought to bear that they were at length compelled to turn. The Sikh troops were either driven across the river, in which many were drowned, or dispersed over the uplands. Our loss was considerable, amounting to 400 men killed and wounded. A tall monument, erected in the centre of the plain to the memory of those who fell, marks the scene of the action.

Close of the Campaign and annexation of the Cis-Sutlej country.

The battle of Aliwál cleared the upper Sutlej of our enemies, rendered our communications sure, and enabled Sir Harry Smith to join the army of the lower Sutlej with his victorious force. On the 11th of February the crowning victory of Sobrion was won, and the first Sikh war ended. The abrogation of the treaty of 1809, and the annexation of all Lahore territory on this side of the river, were its natural results; and it remained to settle accounts with the Cis-Sutlej chiefs who had either been in active opposition to us, or had withheld their assistance when it was most needed. The Ládwa chief forfeited all his possessions, and the Ahluwália chief all those on this side, while the Nábha Rája lost one quarter of his territory (for a detailed account of these transactions see "Punjab Rájas"). Those of the minor chiefs, who had not openly joined the enemy were maintained in their possessions as jágírdárs, independent power being given only to the Phulkián Rájás and the Máler Kotla Nawábs. Where the chief had gone against us, his villages were confiscated. From these acquisitions was formed in 1847 the present Ludhiána District, after a trial of Badni as head-quarters for a short period. Trifling changes have since occurred; and the map above referred to shows whence the various parts of the District, as it is now constituted, were acquired. A full account of the treatment of the petty chiefs whose territories were not confiscated will be found at pages 186-200 of the "Punjab Rájás." Police powers and the right to levy transit duties were taken away from them at once; and, when the whole Punjab became ours in 1849, they lost all civil, criminal and fiscal jurisdiction, a cash demand being at the same time substituted for their right to an undefined share of the produce. Thereafter they were "considered as no more than ordinary subjects of the British Government, in possession of certain exceptional privileges." A cash commutation was also fixed in place of the levies which they were bound to furnish to the paramount power.

History from 1846 to 1857.

To the work of conquest succeeded that of settling our new possessions. In passing we may mention the calamity which occurred to the 50th British Regiment shortly after its return to cantonments. It had suffered severely in the battles about Ferozepore and by sickness during the campaign, and was enjoying a well-earned rest, when in a dust storm one of the principal barrack buildings fell, crushing to death 210 men, women and children. When in 1849 the Punjab was annexed, Ludhiána ceased to be of importance as a military station. The cantonments were finally abandoned in 1854, and the fort is now only garrisoned by half a company of Native Infantry. During the ten years succeeding the Sutlej campaign Ludhiána is to be pronounced happy as having no annals. The work of administration progressed and the resources of the country developed rapidly under the security given by our rule. A summary assessment in 1846-47 of the new acquisitions was followed in 1849-53 by a Regular Settlement of the whole District. Cultivation increased and trade began to flourish in consequence of the removal of the transit duties, and the improvement of communications.

The Mutiny (1857).

The following account of the events of 1857 is taken from the Punjab Mutiny Report. Mr. Ricketts had a most difficult part to play, and ably did he acquit himself. The town of Ludhiána commanded the high road from Delhi to the Punjab. It stood on the bank of the Sutlej at the head of the bridge-of-boats connecting Hindustán with the Punjab Proper. It was filled with a dissolute, lawless mixed population of Kábul pensioners, Kashmíri shawl-workers, Gujars, Baurias and other predatory races. There was a fort without Europeans to guard it, a city without regular troops to restrain it, a district traversed by roads in every direction, joining the seven commercial towns which form the emporia of its trade, and situated on a river which for months in the year is a mere network of fordable creeks which could only be guarded by a cordon of regular troops. Mr. Ricketts had for his Jail and treasury-guard a company of enemies in the shape of a detachment of the 3rd Native Infantry, and on the breaking out of the mutiny received another company of the same regiment. As there was no dependence to be placed upon these men he summoned the feudal chiefs and the independent States to send him troops. The chiefs of Nábha and Máler Kotla sent in their men, to whom the safety of the station was entrusted. Detachments of these troops were likewise charged with the protection of the eight high roads that intersect the District, of the ferries, the fords and the gháts. The undisciplined Nábha troops unfortunately failed Mr. Ricketts in his hour of need. They would not follow the Jullundur mutineers; but this is not to be ascribed to any lukewarmness of their master. He was a staunch ally to us throughout. Other natives who materially aided the Deputy Commissioner were Mith Singh, Basant Singh, the Sultán chaudhrís; and of the Kábul pensioners the following, *viz.*, Hassan Khán, Abdul Rahmán, Saleh Mahomed, Shahpur and Sháhzádá Sikandar.

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The Mutiny (1857).

On May 15th Mr. Ricketts sent his treasure to Phillour fort. It was placed under the charge of Mr. Thornton, Assistant Commissioner, whose labour in connection with it was greatly increased by the necessity of having to go to and fro a distance of seven miles across the swollen river on sudden and constant calls for money. At the same time Mr. Ricketts concentrated his police from the District at the station, adding by this movement 80 men to the force at his disposal for overawing the city. As a specimen of the vast amount of miscellaneous work entailed upon District Officers generally during the mutiny, an extract from Mr. Ricketts' report may be given showing what he was obliged to do:—

"Supervision began to be exercised over the post office; every post without exception, till October, was opened and sorted by my assistants or myself, and great and endless were the irregularities: extra ammunition was distributed throughout the District police; supplies were accumulated at the different encamping-grounds and halting-places; the prisoners were looked to and re-ironed; materials were collected for the bridge-of-boats, and the repair of its approaches; a staff of artizans and labourers, and an increased guard of picked Sikhs, were posted there. Parties of Jágírdári or contingent horse were posted at all the tahsils and thánas, and along all the roads. Proclamations of reward for the apprehension of deserters were promulgated, arms for the irregulars were escorted to Ferozepore through the deserting sepoys; ladies and children were sent out of the station and across the Sutlej to Phillour, where they had the advantage of a place of refuge in the fort garrisoned by Europeans; carriage for the transport of all kinds of army stores was collected; the bullock train arrangements were taken in hand; and the commissariat for European detachments passing through the executive in both these departments devolved, under existing circumstances, on the District Officer, until at a subsequent date the transport service was separately organized; also supervision was instituted over all dealers in sulphur and lead and vendors of caps; a system of passports for all travellers was instituted. Hindustánis supposed to be tainted were weeded out of all departments. The fort, after it was kindly vacated by the mutineers, was emptied of all its munitions of war, which were sent to Delhi; it was provisioned in case its defence became essential, which was fortunately unnecessary, as its well supplies no drinkable water; and it was placed in some sort of repair. A regiment of Sikhs was raised, in which all furlough men belonging to the district and on leave from their regiments were incorporated. Horses were collected for service at Delhi; 200 men were raised for Hodson's Horse, 50 old Sikh golandázes (or artillerymen) survivors from Sobráon, were enlisted for service before Delhi; 500 or 600 Sikhs and Mazbís were enrolled as pioneers; 250 (I think) dooly-bearers were engaged and sent to Delhi for the transport service; 200 men were raised for the North-Western Provinces Police battalion. The men on furlough from the Ferozepore and Ludhiána Sikh regiments were formed, to the number of 140 or (thereabouts), into one body, were armed and sent down to the Muzaffarnagar District, where they are still watching the Rohilkund rebels. Estimates were formed of the amount of cattle available for provisions for the vast increase of European troops; and, lastly, the manufacturing classes in the town were set to work at sand-bags for Delhi, at tent-cloth (of which 300,000 yards were made for tents for European troops), and on saddles for horse artillery; artizans were furnished for the magazines at Ferozepore and Phillour, and masons and carpen-

ters for the new European barracks in course of construction in the hill stations; and so on, in various ways which have escaped my notes and my memory. The internal resources of the district were brought into play to meet the demands of the times, whilst the spirit of the people was taken advantage of to commit them to the quarrel against the common enemy, and the various subordinate official departments were roused by rewards freely given, and by punishments, sharp and severe, to lend their co-operation."

Mr. Ricketts, Lieutenant Yorke, and Captains Cox (Her Majesty's 53rd) and Campbell nightly patrolled the streets of the city at any time between 10 P.M. and 2 A.M. Captain Nicolls, Assistant Commissioner, was entrusted with the duty of forming a Sikh regiment which the Chief Commissioner ordered to be raised.

But the event which must call into prominent notice the bad qualities of Ludhiána and the excellence of its officers was the transit of the Jullundur mutineers on the 8th June. A short time previous to the arrival of the mutineers, Mr. Ricketts had received information that all the armourers and furbishers of the city were plying a most profitable trade. This could be for no good purpose. He resolved to disarm the city on the first opportunity. One presented itself when Major Coke's corps, the 1st Punjab Infantry, reached Ludhiána on its way to Delhi. At dawn on the 20th June, on the inhabitants issuing from their homes, they found themselves confronted at every street-crossing, at every market place, by bands of these ferocious warriors, and sent back to their homes. Bodies of police under European officers entered each house and took the arms concealed therein. Eleven cartloads of arms were thus discovered and seized. The inhabitants had shown the animus which had prompted them, in accumulating these arms by joining the Jullundur mutineers on their passage through a few days previous, by burning the church and the mission, by pillaging the mission-houses, by aiding the mutineers to mount heavy ordnance on the fort which the mutinous 3rd had delivered up, by supplying them with food and water, and by pointing out the residences of Government officers for plunder and destruction. This pillage could not be prevented by the civil authorities. News of the Jullundur mutiny did not reach them till 11 hours after it took place, when the mutineers were already crossing the river, and had joined the 3rd Native Infantry at Phillour. Mr. Ricketts promptly went out to encounter the mutineers, searched for them all day, and came upon them after nightfall. His auxiliaries fled; his sole supporters were a detachment of Captain Rothney's corps, the 4th Sikhs, under Lieutenant Williams, who was severely wounded; he had to work a gun with his own hands until his ammunition ran out, and then was obliged reluctantly to retreat. At Jullundur and Ludhiána, as in very many other places, the rebels had outwitted themselves. In their eager hurry to escape from Jullundur, they took blank cartridges and left the balled cartridges behind. They arrived at Ludhiána, and in the height of heir triumph at occupying the fort found, to their dismay, that it

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contained vast stores of guns and powder, but no shot. They had none with them, not even musket balls. To remain was useless. They evacuated Ludhiána and reached Delhi in safety, owing to the weakness of the pursuit which was made by the military from Jullundur. However Ludhiána was saved. The grand trunk road remained in our power. None suffered eventually from the riot except the rioters themselves and the city which harboured them. Twenty-two of the plunderers were hanged the next day, and the city was fined Rs. 55,294.

Of this measure Sir R. Montgomery wrote:

"The proposal to levy this fine emanated from Mr. Ricketts himself. It met my cordial approval, and has been sanctioned by the Chief Commissioner. I consider it one of the most masterly strokes of policy of the whole Punjab. The principle is well understood by the people, that when any members of a community disgrace themselves by violent encroachments on the rights of others, the whole community to which they belong atones for their guilt by pecuniary compensation to the sufferers, and by a fine to Government for its outraged authority. In this case it produced the most strikingly beneficial effects. It quieted not only Ludhiána, but all the six market towns of the District. It inspired a salutary dread of Government, which was so manifestly inclined to hold its own and care for neither prince, peasant nor mutineer. Compensation was made to all the sufferers to the full extent of their losses, leaving a small balance which will nearly cover the loss to Government property."

After the display of such an animus by the rabble of Ludhiána and its neighbourhood, it was necessary to put it out of their power ever to display it again. To this end, all native houses within 300 yards of the fort were levelled, and the Gújar population turned out to the lowlands beyond the city. The Gújars of the whole district were disarmed, but not the Jats, as their subsequent co-operation with the British Government was reasonably to be expected from the good feeling they had already shown. The Gújars were also deprived of their boats, and inflated skins (for crossing the river) were made contraband amongst them. The low Hindustání population swarming in the old cantonment was dispersed and sent home.

Particular instances of sedition occurred besides the great ebullition on June 8th. A fanatical Gújar Maulvi, after preaching sedition for some time, went off to Delhi. One or two of the Kábul pensioners (descendants of Sháh Shúja) followed his example. The 3rd Native Infantry, before they left, were also known to be firebrands, but nothing could be proved against them. The Hindu *chaudrís* were, as a body, timid and lukewarm in our cause. On the other hand, instances of good feeling were also manifested. Rám Singh, one of these Hindu *chaudris* (or headmen), was an honourable exception to his class. He was ever active in laying in supplies, and at a very critical time advanced nearly Rs. 3,000 for the public service. The Jats of the Raikot *thána* when informed of the mutinies at Ferozepore and Jullundur, set themselves to watch all the roads and wells with the aim of seizing stragglers. It were an

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endless task to enumerate all the instances of good and bad feeling among the people of this district. The outline here furnished will show the difficulties that the district officers had to battle with, and the energy with which they met them. The Muhammadan Gújars of the Bét are the only people who appear to have shown any disaffection, but it is in the nature of this tribe to be discontented. The Hindu Jats, who form the mass of the population, could have nothing in common with the mutineers, and were steadfastly loyal to us. Not a single instance of disturbance in any part of the district, save in the town of Ludhiána, is recorded.

The Kúka outbreak.

The only event left to chronicle is the "mad attempt" by the Kúkas in 1872. An account of the rise of this sect will be found in the next chapter. The proceedings of Rám Singh's followers had caused anxiety to Government for many years, and special precautions were from time to time taken to prevent large gatherings of them. Small disturbances occurred at the religious fairs here and there; and in 1870 "butcher" murders were committed in one or two places, the rage of the Kúkas being directed against the killers of kine. On the 13th January 1872 there was a meeting of Kúkas at Bhaini, and a gang of about 150 of these, after working themselves up into a state of religious frenzy, started off under the leadership of two Jats of Sakraundi in Patiála territory. Rám Singh informed the police of their intention to do some mischief, saying that he had no control over them, but it was considered sufficient to see them out of our territory. They were armed with axes, sticks, &c., only, and are said to have declared that the town of Máler Kotla would be the object of their attack. They went to Pael in Patiála territory without causing any disturbance, and re-appeared next day near to Malaudh, the seat of Sirdár Badan Singh, on which they made a sudden onset with the idea, probably, of getting arms and money. They are said to have wanted the Sirdár to lead them. In this attack two men were killed on each side and a few wounded, and the gang succeeded in securing three horses, one gun and one sword. No one joined them anywhere on their march, and they never numbered more than 150 men at the outside. They next proceeded to Kotla, which is nine miles distant from Malaudh, and on the morning of the 15th made a sudden attack on the palace and treasury of the Nawáb; but were driven off when the Kotla guards had recovered from their surprise, and pursued to Rurr in the Patiála territory, where to the number of 68 they surrendered to the Patiála authorities. At Malaudh and Kotla they had killed 10 men and wounded 17, while their own loss had been 9 killed and 38 wounded. On getting news of the attacks on Malaudh and Kotla, Mr. Cowan, the Deputy Commissioner of Ludhiána, started for the latter place, and telegraphed for troops, which arrived soon after. Mr. Cowan executed by blowing from guns at Kotla 49 of the captured men, and the others were tried by the Commissioner (Mr. Forsyth) and executed on the following day. Thus ended the

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Kúka outbreak of 1872. If the Kúkas ever had any plans for a rising they must have been completely upset by these insane proceedings of a small body of fanatics, rushing about the country armed with sticks and axes. The people of the villages through which they passed appear to have been scared by them, and the inhabitants of Rurr, where they were captured, deserted their houses in a body on the approach of the band. Of course Rám Singh and his doctrines were responsible for what happened; and he had become a danger to the State, as similar disturbances might be created at any time by his followers. Rám Singh was at once deported to Rangoon and remained a State prisoner till his death in 1885.

The Fort at Ludhiána which was the last relic of the old cantonment was garrisoned until 1903 by a company of Native Infantry, under the command first of a British and latterly of a Native Officer. In 1903, however, it was evacuated by the troops and handed over to the Civil authorities.[1]

District Officers.

NAME.	From	To
Capt. H. Lakrins	1846	18th June 1849
Mr. George Campbell.	14th June 1849	18th June 1850.
" Edward Brandreth.	1850	About three months.
" J. Wedderburn	1850	About two months.
Maj. P. Goldney ...	Novr. 1850	Jany. 1854.
Mr. H. Brereton ...	1854	...
Capt. Frazer ...	1854	About one month.
Mr. F. Brereton ..	1854	
" Fendall Thompson.	Decr. 1854	June 1856.
" Nisbet	1856	...
" Ricketts ...	March 1856	Septr. 1857.
" Thomas ...	1857	For three months.
" Ricketts ...	1857	...
" C. P. Elliott ...	1857	...
" Simpson ..	...	...
" S. Hogg ...	...	...
Capt. MacNeil ..	Octr. 1858	7th March 1862.
" Davies ...	May 1862	July 1862.
" MacNeil ...	...	...
Mr. C. P. Elliott ...	7th March 1863	21st May 1867.
Capt. Miller ..	...	One month.
" Paske ...	1867	17th Octr. 1867.

NAME.	From	To
Mr. Thomas ...	Octr. 1867	One month.
" Tolbort ...	1867	Ditto.
" C. P. Elliott .	1867	31st March 1869.
Capt. E. P. Gurdon	1st April 1869	17th Octr. 1869.
Col. R. Elliott ..	18th Octr. 1869	16th July 1870.
" Hawes ...	16th July 1870	Two months.
Mr. C. W Cowan ...	Octr. 1870	Jany. 1872.
Col P. Maxwell ...	1872	A few days.
Mr. C W. Cowan ...	1872	...
Major Parsons ...	1872	2nd March 1872.
Capt. C. Beadon ...	April 1872	28th Octr. 1872.
" G. G. Young	26th Octr 1872	March 1873.
" E. T. M. Lang	1873	One month.
Maj. E. P. Gurdon	April 1873	31st March 1877.
Mr. G. M. Ogilvie	1877	...
Capt. C. E. Macpherson.	1877	18th August 1877.
Mr. G. E. Wakefield	18th Augt. 1877.	10th Feby. 1881.
" F. D. O. Bullock	10th Feby. 1881.	20th Augt. 1881.
" C. P. Bird ..	20th "	24th Octr 1881.
" G. E. Wakefield	24th Octr. 1881.	22nd Feby. 1887.

(1) See letter No. 1436 M. W., dated 19th of May 1903, from Under Secretary to Government of India, Military Department, to the Lieut.-General Commanding the Forces, Punjab; and letter No. 2017 G., dated 6th of June 1903, from Secretary to Government, Punjab, Public Works Department, to the Superintending Engineer, 3rd Circle.

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District Officers.

NAME.	From	To
Mr. G. C. Walker	22nd Feby. 1887 ...	8th Novr. 1887.
Lt.-Col. W. J. Parker	8th Novr. 1887	6th June 1889.
Mr. H. C. Cookson	6th June 1889	10th Septr. 1889.
Lt.-Col. W. J. Parker	10th Septr. 1889 ...	22nd Feby. 1890.
Mr. G. Hughs	22nd Feby. 1890 ...	12th Decr. 1890.
" W. Chevis	12th Decr. 1890	16th Septr. 1891.
" J. C. Brown	16th Septr. 1891... ...	28th March 1892.
" J. G. M. Rennie	28th March 1892 ...	8th Decr. 1892.
" C. P. Egerton	8th Decr. 1892	16th Jany. 1893.
Maj. F. W. Egerton	16th Jany. 1893	16th July 1894.
Mr. H. A. Rose	16th July 1894	30th Augt. 1894.
Maj. F. W. Egerton	30th Augt. 1894	24th Novr. 1894.
Mr. T. J. Kennedy	24th Novr. 1894	22nd Feby. 1896.
" H. A. Rose	22nd Feby. 1895 ...	6th May 1896.
" C. H. Atkins	6th May 1896	5th Augt. 1896.
" H. A. Rose	5th Augt. 1896	24th Augt. 1897.
" C. H. Atkins	24th Augt. 1897	28th Septr. 1897.
" H. A. Rose	28th Septr. 1897 ...	1st April 1898.
" W. A. LeRossignol	1st April 1898	7th June 1899.
Capt. B. O. Roe	7th June 1899	6th Septr. 1899.
Mr. W. A. LeRossignol	6th Septr. 1899	1st June 1900.
" S. Wilberforce	1st June 1900	25th June 1900.
" W. A. LeRossignol	25th June 1900	10th April 1901.
Diwan Tek Chand	10th April 1901	10th Octr. 1901.
Mr. W. A. LeRossignol	10th Octr. 1901	26th March 1902.
" J. G. Silcock	26th March 1902 ...	15th July 1902.
" C. F. Usborne	15th July 1902	17th Septr. 1902.
Captain H. S. Fox-Strangways ...	17th Septr. 1902... ...	To date.

Formation of district and changes of boundary.

The District practically assumed its present dimensions in 1850. The first portion consisted of the estates belonging to Jínd which lapsed in 1835, on the death of Rája Sangat Singh. These estates included Ludhiána itself and 84 villages, yielding a revenue of Rs. 98,229.

On the termination of the Sutlej campaign the whole of the Lahore and Kapurthala territories on this side of the river were confiscated, together with one-quarter of the possessions of the Nábha Rája, and the whole of those of the Ládwa chief. In 1849, on the annexation of the Punjab, the territories of the petty sirdárs and confederacies, who had been under our protection since 1808, but had enjoyed a sort of independence, were incorporated in the Ludhiána District as *jágírs*.

From the time of the constitution of the District up to 1866, it was divided into four *tahsíls*. Tahsíls Samrála (called at one time Sarai Lashkari Khán), Ludhiána, Pakhowál and Jagráon; but in 1866 the Pakhowál Tahsíl was broken up, and a few villages added to Jagráon, while most of them were attached to Ludhiána. There are now three tahsíls, with head-quarters at Ludhiána, Samrála and Jagráon.

Ludhiána tahsíl has a larger revenue than nearly half of the Districts in the Province, and from a glance at the map it would appear as if the grouping of the villages was very awkward, those of the *Jangal* lying much nearer to Jagráon than to Ludhiána. But the whole of the Malaudh *pargana* which includes the villages about Malaudh and also the detached ones referred to above, is, with

CHAP. I, B. History.

the exception of two or three villages assigned to other *jágírdárs* held in *jágír* by the Malaudh family.

Formation of district and changes of boundary.

The four old tahsíls comprised the following *parganas* :—

Tahsíl.	Pargana.	Tahsíl.	Pargana.
Ludhiána	Umedpur. Bhartgarh. Dákha. Sánahwál. Ludhiána. Núrpur.	Samrála	Utálan. Bahlolpur. Khanna.
Pakhowál	Akálgarh. Bassian. Pakhowál. Gungrána. Malaudh.	Jagráon	Bhundri. Jagráon. Sidhwán. Siwaddi. Hatur.

On the abolition of Pakhowál *tahsíl*, the *parganas* of Pakhowál, Gungrána and Malaudh were added to Ludhiána, and those of Akálgarh and Bassian to Jagráon.

At annexation the country was found to be divided into *ilákas*, or groups of villages each held by a chief; and at the Regular Settlement these were doubled up in some places, and in others preserved as separate *parganas*, with a very unequal result. Thus Khanna *pargana* contains 118 villages, and has a revenue of Rs. 1,79,969; while Umedpur has 12 villages, and pays Rs. 14,414 revenue. These *parganas* were retained in the last Settlement.

Antiquities.

The District has few monuments of antiquity. The notice of the Hindu period at the commencement of this chapter contains such information as is available about the mound of Sunet and the ruins of Máchhiwára, the only two ascertained relics of early Hindu times. There are also mounds at several other places; but they generally mark the site of a parent village from which those about have taken their origin. Thus between Gujarwál and Phallewál the mound of Naiábad marks the first settlement of the Garewáls. There are a number of mosques and other Muhammadan monuments, none of any great importance. The oldest and most interesting is a building resembling a mosque two miles east of Sohána. It is said to have been built by Muhammad of Ghor in 1191 A.D , as he encamped on this spot after taking Bhatinda and was told in a dream to build it. It is called Bhir after a *faqír* who lived there in the middle of the eighteen century. The mosque of Mihr Ali Sháh in Máchhiwára was built by the lady Fateh Malik in the reign of Sikandar Lodi (1517 A.D.), and the Ganj-i-Shahidan or place of martyrs west of the same town is a disused graveyard where it is probable that those who fell in the battle of Máchhiwára (1555 A. D.) were buried.

Of the five tombs at Ludhiána mentioned in Chapter IV, that of Sayyid Ali Sarmast contains a mosque dated 1570 A. D. and

two tombs, one of which was probably built in the time of the Tughlaqs; and the Khángáh of Sháh Kutb west of the Phillaur road is known to have been standing for the last 600 years. The Idgáh and the Maqbara of Rai Firoz at Hatúr are said to date from the time of Humáyún, and the Maqbaras of Husain Khán in Bahlolpur and of his son Nawáb Bahádur Khán, the mosque of Barkhurdár Khán at Hatúr, and the Maqbara of Sháh Diwán at Tihára are all said to be of Akbar's time; the Maqbara of Sháh Ishq also at Tihára is not dated. Under Jahángír and Sháh Jahán the high road from Delhi to Lahore was laid out with *minárs* at every two *kos;* of these there are still standing one about a mile east of Ludhiána, and another some two miles further east: one near Sahnewál, one near the *sarai* of Lashkarí Khán and one near Ráj-pútan: they are all in good preservation.

Of the royal *sarais* which were established every sixth or seventh *kos*, that at Ludhiána has long since disappeared, that at Doraha is in Patiála territory, while that of Lashkari Khán, about seven miles on this side of Khanna, is a magnificent building in very good preservation. The inscription tells us that it was built by Lashkari Khán in the reign of Aurangzeb. It is now seldom used by travellers since the Railway was opened. The *sarai* at Khanna is now part of the town; but the walls are entire. There are a large number of mosques and tombs of Sháh Jahán's time, especially at Bahlolpur where there are no less than five, of which, the Maqbara of Aláwal Khán Súbadár of the Dekkhan, and the bungalow of Námdár Khán are the most interesting. Also belonging to Shah Jahán's reign are the mosque of Azmat Khán at Hatúr, and that of Rahson. The Lashkari *sarai* above mentioned, and the Shaikhonwáli mosque at Ludhiána, belong to the time of Aurangzeb. Among the later or undated Muhammadan monuments may be noticed the shrine of Sulaimán Sháh Chishti at Ludhiána.

There are few Hindu temples of interest. The oldest is the *math* of Nikka Mal at Hatúr which was in existence in the reign of Humáyún: there is a temple of Mári Guga at Chhapár, built at the beginning of the nineteenth century, where a great fair is held annually.

There are the remains of Sikh forts at Lálton, 7 miles south-east of Ludhiána, and at Ganjrána, 15 miles south of Ludhiána. There is a Sikh temple at Máchhiwára, the Gurudwára of the Guru Sáhib, built by Sodhi Karm Singh to commemorate a visit of Guru Govind Singh; the palace of the Sodhís at Máchhiwára is now quite a ruin. The ruined *báoli* at Kanech, which is said to have possessed several underground rooms (*tahkhána*), is also a relic of the Sikhs. Another building commemorative of a visit of Govind Singh is the Gurudwára at Lamma.

1. Phulkián Families: (a) Bhadaur family. Gordon Walker, S. R. § 88.

At pages 253 to 279 Griffin's *Punjab Rájás* will be found an account of the Bhadaur chiefship, and of the manner in which the Patiála claims over it were rejected on their merits in 1855. The estate was a portion of this and of the Ferozepore Districts, the Ludhiána villages being in the Pakkhowál Tahsíl (since abolished) till the year 1858, when the whole *jágir* was transferred to Patiála, the supremacy being allowed by favour of the British Government and not by right. It is not necessary under the circumstances to do more than mention the family. Sirdár Sir Atar Singh, K.C.I.E., resided principally at Ludhiána, where he had built a magnificent house and had opened a public library. His services in the cause of learning are too well known to require to be noticed here. He had acquired a great amount of local influence in Ludhiána. He died on 10th June 1896, leaving two sons, Sirdár Bhagwant Singh and Sirdár Balwant Singh.

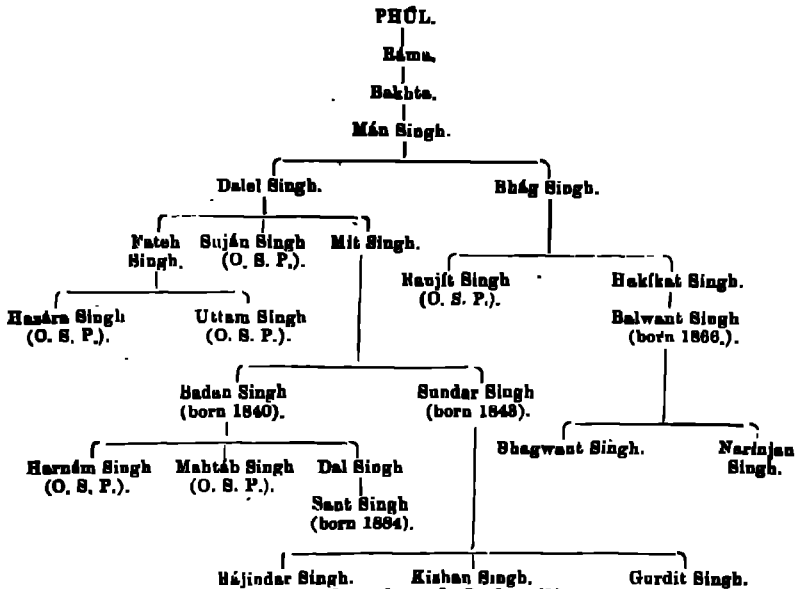
In pursuance of the will of the late Sirdár Sir Atar Singh, K.C.I.E., the Library with all almirahs, chairs, &c., was sent to the Punjab Public Library.

Sirdár Balwant Singh, the younger son, died recently at Bhadaur leaving a minor son. The estate is under the management of the Court of Wards, Patiála State.

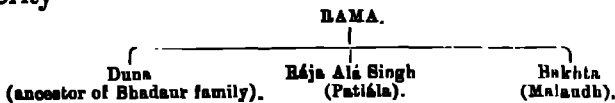
Bhagwant Singh inherited the house at Ludhiána where he usually resides, he takes no interest in local municipal affairs, and is of no use to the administration.

CHAP. I. C. Population.

(b) Malaudh family.

The leading family of the District is that of Malaudh, a branch of the Phulkián stock, of whom mention will be found at pages 272—276 of the "Rájás." It may be well to repeat the pedigree here, bringing it up to date.

The sons of Ráma who founded families were in order of seniority—

RAMA.

Duna (ancestor of Bhadaur family).	Rája Alá Singh (Patiála).	Bakhta (Malaudh).

Alá Singh and Bakhta left Bhadaur (which had been founded by Ráma) to Duna as the eldest brother, and went to seek their fortunes elsewhere about the year 1720. Bakhta settled a few families east of Bhadaur in the village of Dhipáli where he had connections, till he was called in by a Jat of the name of Lahna, who had attempted to found the village which still bears his name, but was pressed by the neighbouring villages.

Bakhta built a rude fort which was called Kot Bakhta and made this his head-quarter; but the name of Sahna has stuck to the village which still has a large fort belonging to the family. Mán Singh, the son of Bakhta, conquered the Malaudh *iláqa* from the Maler Kotla Afgháns about the year 1750. This was the period of the activity of the cis-Sutlej Sikhs against the Muhammadans which culminated in the fall of Sirhind in 1863,

CHAP. I, C. Population. (b) Malaudh family.

Mán Singh died leaving an extensive estate to his two sons, Dalel Singh and Bhág Singh, who quarrelled about the division of this. The dispute was referred to Sirdár Chúhar Singh of Bhadaur, and the decision then given had established the rule of succession in the family. The elder son got two-thirds and the younger one-third; and it is according to these proportions that all subsequent distributions of the *jágír* have been made within the various branches. There has never as yet been more than two sons to succeed in any branch. The Malaudh family maintained a position of independence, the relationship to the Patiála Rájás giving it immunity from the attacks of its neighbours. It came under our protection with the other cis-Sutlej chiefs at the beginning of the century. When the Ludhiána District was formed out of the territories annexed in 1846 the Malaudh estates were included in it, but the *jágír* was maintained in its entirety as the family had not been compromised in the struggle of 1845. The *jágírdárs* were allowed to continue collections from the cultivators till in 1850, when a cash assessment was fixed for the villages of the *jágír*. The family, like all other cis-Sutlej chiefs, except the six treated as independent, was deprived of all powers, and its local influence may be said to have almost ceased, for the Jats, who make up the population of the villages, have little respect for anyone who cannot display authority over them. In 1860 the representatives of the three main branches were invested with magisterial powers, to be exercised within the local limits of their *jágírs*, and this measure has done much to resuscitate the influence of the family, and has placed it in a much better position with regard to the people, who up to 1846 were as much its subjects as the villages of the Patiála State now are of the Mahárája. The value of the *jágír*, as recently assessed, is Rs. 86,455, and it is thus distributed between the three members of the family:—

		Rs.
(1).	Sirdár Badar Singh	45,910
(2).	Sirdár Sundar Singh	22,037
(3).	Sirdár Balwant Singh	18,508

The family, besides enjoying these revenues, also owns a good deal of *bír*, or land reserved by the chiefs for grazing, firewood, hunting, &c., as well as all holdings of such as absconded on the introduction of a cash assessment or subsequently. Some of the *bírs* are of considerable extent and are still covered with a growth of wood. The villages of the *jágír* were distributed between the other Sirdárs before annexation; and in 1878 between Sirdárs Badan Singh and Sundar Singh. Sirdár Uttam Singh, the head of the family lived in Rámgarh (near Malaudh) where there is a large fort built by his father Sirdár Fateh Singh. He had also the fine old fort at Sahna, built by Chaudhri Bakhta; but this he seldom visited. The Sirdár had the powers of a Magistrate of the 2nd class and civil powers in cases up to Rs. 500 in value. These powers

CHAP. I. C. Population. (h) Malaudh family.

were afterwards withdrawn, as Government was displeased with him on account of his dispute with his wife Sirdární Ind Kaur. He was also a Provincial Darbárí. He died in October 1895 and his *jágír* and property were divided between Sirdárs Badan Singh and Sundar Singh in the ratio of two-thirds and one-third, respectively. His widow Sirdární Ind Kaur was given a maintenance of Rs. 100 per mensem, to be paid in the shares they inherited the property of their father.

Sirdár Mit Singh lent his best assistance in the Mutiny, supplying horsemen and footmen to the extent of his ability. For this he was rewarded by the perpetual remission of half of his commutation money; and, while the other branches pay two annas in the rupee of their revenue, his descendants have to pay only one anna. Sirdár Badan Singh, who is now undoubtedly the leading member of the Sikh community in the District, resides at Malaudh. He exercised the same civil and criminal powers as his father until 1903 when he was permitted to voluntarily resign them to his son Sirdár Dal Singh. Sirdár Badan Singh was granted the title of C.S.I. on the occasion of the Coronation Darbár of 1903. He is also Sub-Registrar for the villages held by the family in *jagír*. His younger brother, Sirdár Sundar Singh, resides at Pakkhoke near Sahna and is a Provincial Darbárí. He is totally blind and consequently entirely in the hands of unscrupulous retainers.

Sirdár Hakíkat Singh died in 1875 and the estate was taken under the management of the Court of Wards as his son Sirdár Balwant Singh was a minor. The latter was educated at the Wards' School at Ambála. On attaining his majority he was invested with the powers of a Magistrate and Munsif, 2nd class, subsequently reduced to those of 3rd class. He resides at his fort at Bír, and, with the assistance of his wife's relations, is fast dissipating his property.

Sirdárs Badan Singh and Balwant Singh have accepted the rule of Primogeniture (succession by eldest son).

Tahsil Samrála. Family of Ladhrán. *Gordon Walker S. R. § 89.*

The next *jágír* in importance to Malaudh is that of Ladhrán. The ancestor of this family, Jai Singh, was a Guru Jat of Karanke Dhírke near Atári in the Amritsar District. He was a member of the Nisliánwála confederacy; and in the scramble for territory which followed the capture of Sirhind in 1763 A. D. secured a piece of territory lying between Ludhiána and Samrála with 27 villages, and 7 others in the Kharar Tahsíl of Ambála District. Jai Singh gave his brother, Nahar Singh, one of the former villages, Palmazra, which the descendants of the latter still hold. Jai Singh had two sons, Charat Singh and Kharak Singh, the latter of whom was a notorious robber and was allowed by his brother one village, Ránwán, which still belongs to his descendants. The rest of the territory went to Charat Singh, who in 1809 accepted British protection. There was a dispute with Patiála as to the Kharar

CHAP. I, C. Population. Family of Ladhrán.

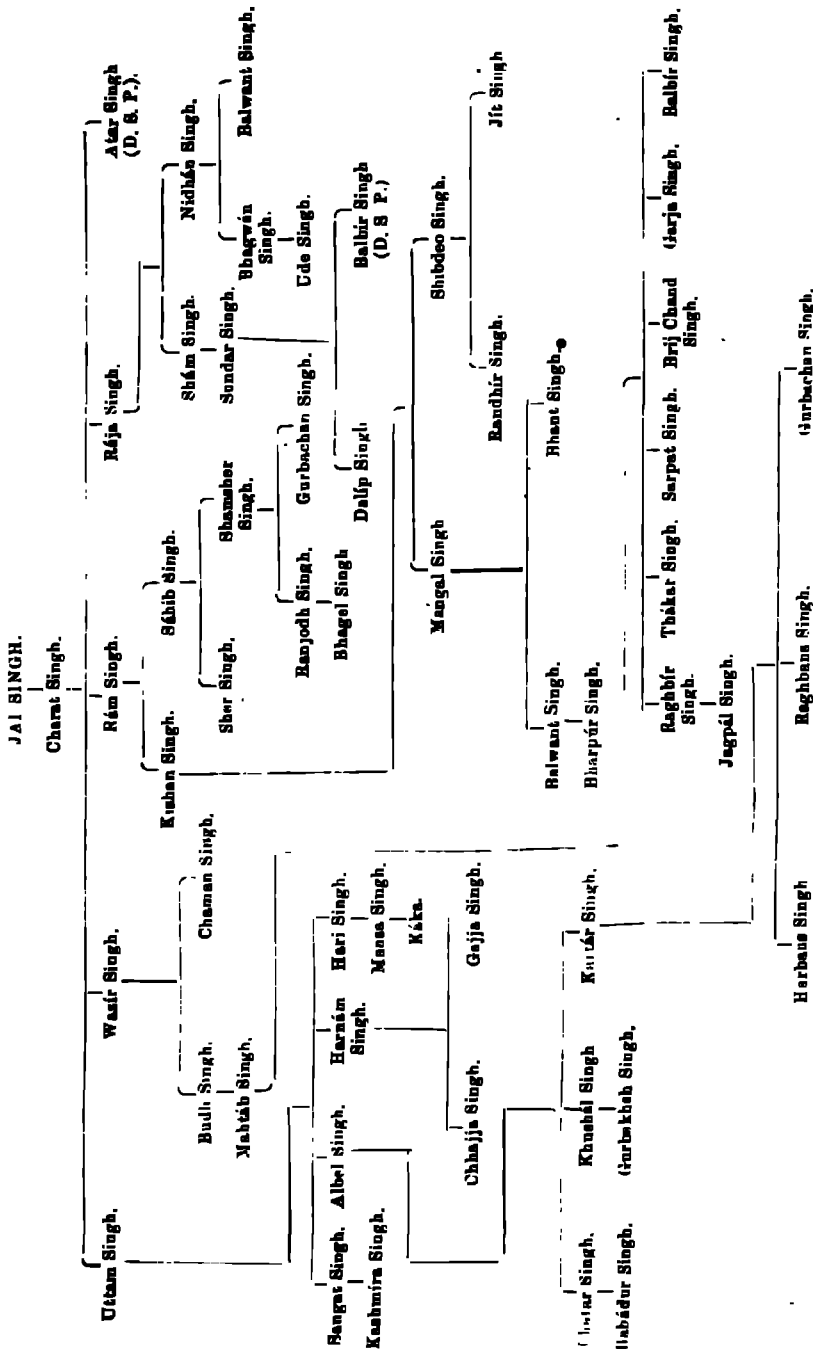
villages, which ended in the Ladhrán family getting four out of seven. The territory in Ludhiána was small, and the relations between the family and the Nábha State appear to have been rather doubtful. At pages 392—394 of the Punjab Rájás will be found an account of the claim to supremacy set up by Nábha, and the decision of Government of India on it. Although the Ladhrán Sirdárs, like others of the Nishánwála group, were at times in actual opposition to Nábha, there can be no doubt that they gradually became to some extent dependent on that State. After the campaign of 1845-46 the Ladhrán territory passed into our hands, and was included in the Ludhiána District, the *jágír* being maintained to the family. The descendants of Charat Singh are very numerous, and the *jágír*, which is worth Rs. 24,152 in all, is becoming more and more subdivided.

One or two of the family had taken to service, Sirdárs Hari Singh and Albel Singh were Risáldárs in the 12th and 13th Bengal Cavalry respectively, Sirdár Albel Singh was accidentally killed in December 1902; and Sirdár Hari Singh enjoys a pension as Risáldár. Sirdár Albel Singh's son, Kartár Singh, is a Risáldár in the 12th Bengal Cavalry. Two more members of the family are employed as Sowárs in the 13th Bengal Cavalry; but most of them prefer to eat the bread of idleness. It is likely that in another generation or two the shares held by many members of the family will be insufficient for their maintenance. The rule of succession in the family is of *Chúndawand*, *i.e.*, the estate is partitioned according to the number of wives of the deceased, the children of each wife dividing a share between them equally. The family also owns landed property, one whole village and shares in several more and some very fine houses at Ladhrán, where they all reside.

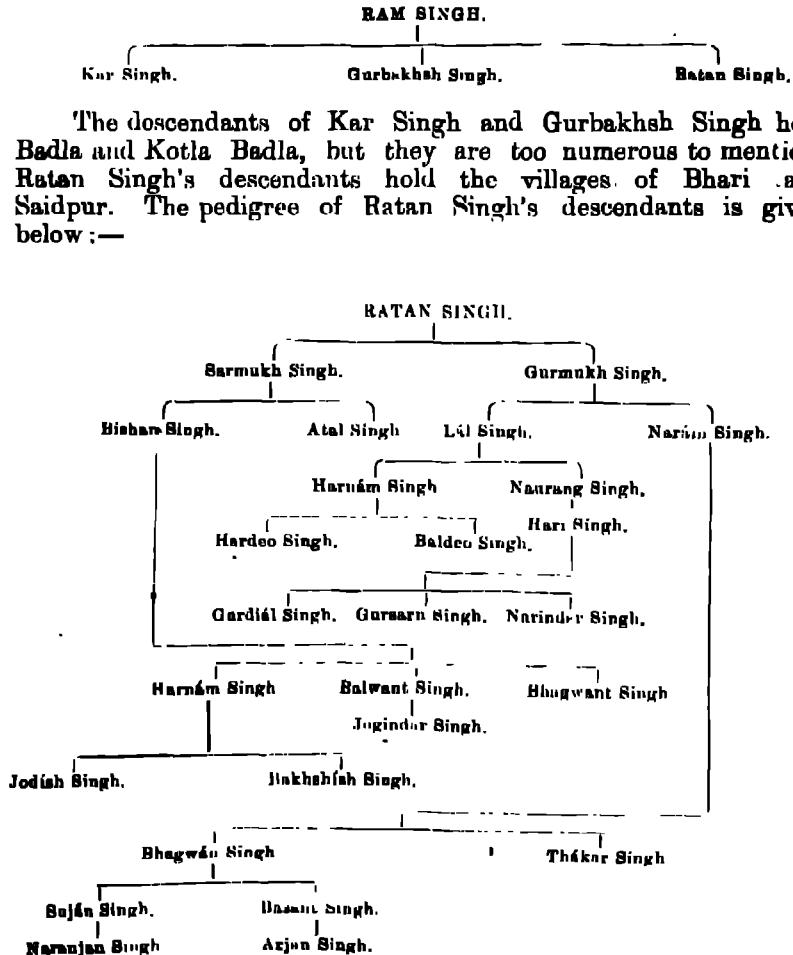
The pedigree of the family is attached. Mahtáb Singh, the head of the family, who was zaildár, died on the 22nd February 1904. His debts are in course of liquidation from the *jágír* under the control of the Deputy Commissioner. His son, Raghbír Singh, is employed in Nábha State as Názim. There is no other man of any importance in the family.

CHAP. I, C.

Population.

Family of Ladhrán.

CHAP. I. C.
Population.
Kotla Badla.
Gordon Walker, S. R. § 90 (1).

The founder of this family was Rái Singh, who came from the Amritsar District in Sambat 1916; and, on the fall of Sirhind, secured four villages, Badla, Kotla Badla, Bhari and Saidpur. The family, like others in this Tahsíl, maintained their independence in the midst of their more powerful neighbours; but it is probable that all of them would eventually have been absorbed by the Phulkián chiefs or by Lahore, but for our interference. The villages came to us when the rest of the country was annexed in 1846. The pedigree of the family is given below :—

The descendants of Kar Singh and Gurbakhsh Singh hold Badla and Kotla Badla, but they are too numerous to mention. Ratan Singh's descendants hold the villages of Bhari and Saidpur. The pedigree of Ratan Singh's descendants is given below :—

The whole *jágir* is worth Rs. 7,612. Lál Singh is dead and there is no other person of note in the family.

CHAP. I, C. Population.

Jabu Mazra. Gordon Walker, S. R. § 90 (2).

The founders of the Jabu Mazra family were Rái Singh and Rám Singh, Jats (*got* Kang) from Amritsar. About 1863 they secured 16 villages to the south-west of Khanna, but were exposed to constant attacks from Patiála and the Kapúrthala chiefs, who finally annexed and divided the whole estate. The Sirdárs complained to the Resident at Ambála and eight villages were restored to the family. These they now hold with a revenue of Rs. 10,755.

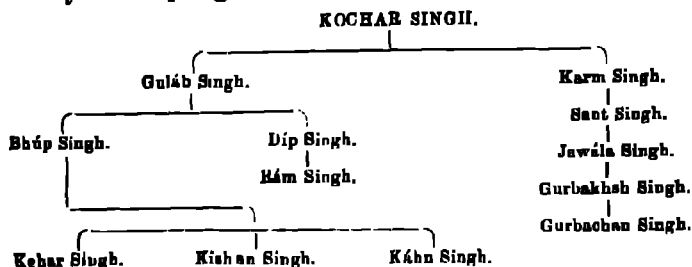
The pedigree of the family is given below:—

There are two branches, one (Rám Singh's) residing at Jabu Mazra, and the other (Chet Singh's) at Dhiru Mazra. There is little to distinguish these men from the Jats around them except their extravagance, and not one of them is in service. Ganda Singh is the head of the Rám Singh branch; Gurmukh Singh is the head of the Chet Singh branch, but is at present undergoing 7 years' imprisonment for dacoity in Patiála State. He was *jágírdár* of Rs. 2,584-8.

Kotla Ajner. Gordon Walker, S. R. § 90 (2).

The Kotla Ajner family have a *jágír* of four villages acquired by the ancestor of the present holder, a Mánjha Jat, subject of the Ahlúwalia chief. The lands came to us by annexation with the other Kapúrthala territory in 1846; and the *jágír* was confirmed to the family, half to be held in perpetuity. The revenue is

CHAP. I. C. Population. Kotla Ajner.

Rs. 42,922, half of which is now received by the members of the family. The pedigree is :—

The *jágír* is worth Rs. 2,146 and the family is of no importance at all and none of the members are in service.

Gurbachan Singh, son of Gurbakhsh Singh, is a minor and his estate is under the management of Court of Wards.

Other *jágírs* of less note are :—

Nishánwála :—Holding four villages in shares with Government (Rupalon, &c). The revenue of the *jágír* is Rs. 2,354, which is divided among six or seven families.

Sontiwalá :—Holding three villages in shares with Government and having an income of Rs. 5,077.

Shamspur :—Two villages with income to the *jágírdárs* of Rs. 2,601.

Salaudi : —Three (villages) shared with an income to *jágirdárs* of Rs. 1,485.

Dhin Mulana :—Dhin Mulana (Ambála) Sirdárs have one village in *jágír*, Rs. 2,221.

Extinct or decayed families. Sodhís of Máchhíwára.

Mention has been made in Chap. I. B. of the various minor chiefs who held the Tahsíl at the time of annexation. Such of these as were driven across the Sutlej and have no further interest for us here need not be noticed; but there are one or two whose families have since become extinct, or who, though losing their possessions after the Sutlej campaign, maintained their local connection. The Sodhís of Máchhíwára held two or three villages in the neighbourhood of that town, and a masonry fort in it, but the *jágír* was confiscated for their conduct in 1845. Sodhi Sarmukh, a representative of the family, still resides in Máchhíwára and owns a little land but has no position.

Kákar family.

There were a good many branches of the Kákar family which came from the Jullundur Doáb. One branch took possession of several villages about Bahlolpur, but was spoiled by Mahárája Ranjít Singh, who, however, restored some of their possessions in *jágír*. For the conduct of the family in the war of 1845 the greater part of the *jágír* was confiscated and the rest lapsed by escheat shortly after. Sirdár Jawála Singh, a member of this family

Kákar family.

was a Risáldár. His son Mangal Singh has recently retired as Risáldár-Major of the 3rd Bengal Cavalry. He visited London at the Diamond Jubilee in 1897 and has the title of Sirdár Bahádur. He is a man who will be increasingly useful to District Officers as he is still active and fit for service.

Khanna jágír.

There was a large *jágír* held at the time of annexation by Sirdární Dayá Kaur of Khanna, the daughter of Dasaundha Singh, a Majítha Jat, who had established himself at the same time as the other *jágírdárs* from across the Sutlej. He was the servant of Tárá Singh Ghaiba, referred to in Chapter I. B. Dayá Kaur was the widow of a son of the Rája of Jínd and was continued by us in the possession of the *jágír* of her father's villages till her death without issue in 1850, when the *jágír* lapsed. She had a large fort at Khanna. The *jágír* consisted of seventeen villages with a *jama* of Rs. 30,217.

Kheri jágírs.

The ancestor of the Kheri Sirdárs, Nand Singh, was a Jat who came from the Mánjha to assist in the capture of Sirhind; and afterwards established his powers over a very fertile piece of country in the south-east corner of the Tahsíl. This was then only partly settled by Muhammadans and others, many of whom deserted their lands; and to Nand Singh is due the founding of most of the villages of the Kheri *iláqa* which is now one of the richest and most highly assessed portion of the District. The family maintained an independent position till they were absorbed by us in 1846. The *jágír* was continued to Sirdár Basant Singh, who was succeeded by his son Harí Singh. The latter died without issue in 1866 and the *jágír* then lapsed. Sirdární Nihál Kaur, widow of Harí Singh, and two other female relatives, Ratan Kaur and Sáhib Kaur, enjoyed considerable cash pensions, and Nihál Kaur had a life interest in the estate of Harí Singh which was very large, consisting of shares in a great many villages, and considerable areas of *bír* land. The Sirdární is a sister of Sirdár Badan Singh of Malaudh.

Sirdární Nihál Kaur who was in receipt of a pension of Rs. 2,500 per annum died on 1st March 1888, when her pension stopped. Mussammát Sáhib Kaur, in receipt of a pension of Rs. 1,500 per annum, died on 15th March 1886, and her pension stopped from that date. Sirdární Ratan Kaur is alive and receives a pension of Rs. 1,800 per annum. On her death the question of reversion of her lands in which she has only a life interest will arise.

Minor jágírs of Ludhiána Tahsíl.
Gordon Walker, S. R. § 91.

Besides the Malaudh family, there are one or two others which hold smaller *jágírs* in the Ludhiána Tahsíl.

Khosa jágírs.

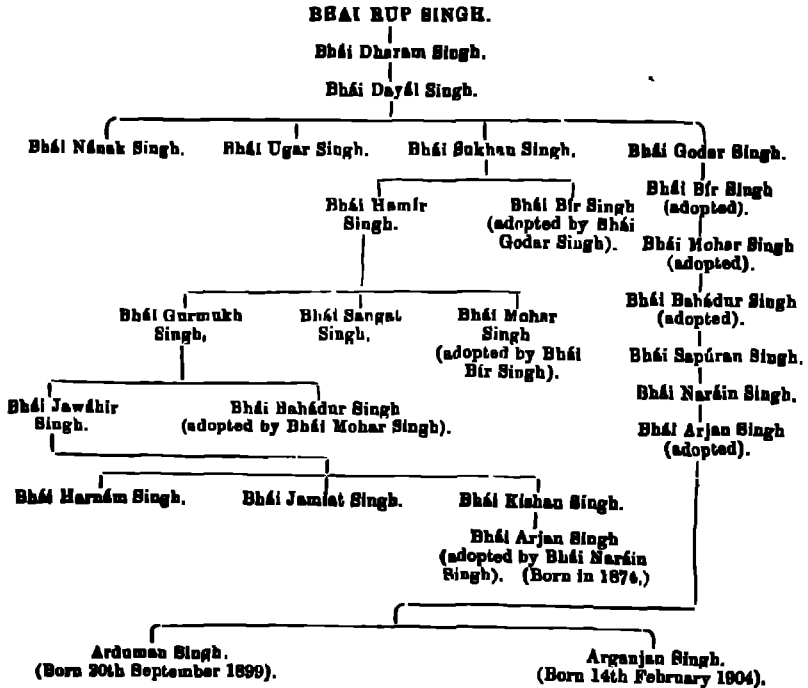
The Khosa family of Jats belongs really to Bankandi in Ferozepore District. They hold three or four villages with a revenue of Rs. 3,362 in shares with the Malaudh family.

CHAP. I. C. Population. Hans.

There are two families of Kalál *jágírdars* at Butáhrí and Hans, who hold the villages given them by the Ahlúwália chief. Their income is Rs. 2,377. Dayál Singh, a leading member of the family, is a person of great local influence and is a zaildár. Some members of the family have received land on the Chenáb Canal.

Bágarián.

A mention of this family will be found on pages 245—250 of Massy's Chiefs and Families of note in the Punjáb.

The pedigree of the family is given below:—

The family has one village (Bágarián) in *jágír* (Rs. 3,800) and three villages (Kalahar, Dewala and Mehlan), aggregating Rs. 2,385 in *muáfi* for the upkeep of a Langar at Bágarián in this District. There are two villages in the Ferozepore District and one in Farídkot State, with an annual income of about Rs. 4,940 assigned for the same purpose. The family owns landed property carrying an annual income of about Rs. 8,000 per annum.

On Bhái Naráin Singh's death his adopted son Bhái Arjan Singh succeeded him, but as he was a minor his estate was put under the management of the Court of Wards and was released on 1st October 1895 on his attaining majority.

He exercises the powers of a Magistrate of the 3rd Class in the village of Bágarián. He was given a seat in the Coronation Darbár at Delhi. He was appointed a Provincial Darbári under

CHAP. I. C.
Population.

Chief Secretary to Punjáb Government's letter No. 277, dated 21st April 1903.

Bágarián.

Bhái Arjan Singh was most liberal, like his forefathers, in feeding the poor in the Famine of 1899, especially Márwárís who were fed at the rate of 400 a day.

Bhái of Arnauli.

Bhái of Arnauli, who has a *jágír* in Ambála, holds one village (revenue Rs. 1,843) in this Tahsíl.

Of the Kákars who held the Ludhiána Bét at the end of the last century there is one representative, Partáp Singh, who resides in Barnihára and is in receipt of a pension of Rs. 30 per mensem, while Basant Singh, an adoptive grandson of Sudha Singh Gill, also gets an allowance of Rs. 500 per annum and lives at Mángat.

Jagraon Tahsíl.
The family of Rajab Alí.
Gordon Walker, S. R. § 92.

The children of Maulví Rajab Alí, the well-known Mír Munshi of the Lahore Board of Administration, reside in Jagráon, where they have very fine houses, and they have two villages of this Tahsíl with a revenue of Rs. 3,179 in *jágír*. The founder of the family was Muhammad Jafar, a Sayyid, who settled in the neighbourhood of Jagráon under the Emperor Muhammad Sháh, and got a grant of some villages round Talwandí Kalán. His descendants lost their possessions when the Sikhs took the country from the Ráis. Rajab Alí subsequently recovered the *jágír* of two villages.

The pedigree is :—

The tomb of Faqír Ullah still stands in Talwandí. Abbás Hussain is Náib Tahsildár in the Punjáb. Ali Akbar was zaildár of the Jagráon *zail* but has recently been dismissed for incapacity. Sharíf Hussain is a respectable old gentleman and his son Mustafá Hassan is unobjectionable, but the family is going down hill fast.

CHAP. I, C.
Population.
Other petty *jágírs*.
The Ráis of Ráikot.
Gordon Walker, S. R. §93.

There are Sodhí families in Mallah, Bhamipura and elsewhere, holding petty *jágírs* which are gradually lapsing; and Jat families in Rajoana and Tughal; but these do not deserve mention.

The Ráis of Ráikot played such an important part in the history of this District that it will be well to give some of the details connected with the family. They belong to the Manj *got* or subdivision of the Rájpút tribe; and the ancestor of the Ráis, Rána Mokal, is said to have come from Bhatner (or Jesalmír) and to have settled in what is now Farídkot territory. Fourth in descendant from him was Tulsí Dás, who became Muhammadan in the reign of the Emperor Ghiás-ud-dín Ghori, the family chronicle says, that is about the middle of the 12th century (the same period as that to which the Ghorewáhá Rájpúts of the east, ascribe their arrival in the part of the country now held by them), and was called Sheikh Cháchú. His sons Bháru and Lapál came to Hatur, a large village in the Jagráon Tahsíl, where they appear to have lived by plunder under the shade of an importunate Panwár Rájpút, called Udho, the circumstance being recorded in the popular tradition "Kháun piun Bháru Rái; Pakará jáná Udho Panwár," which means that Bháru got the plunder, and Udho the blows. Finally Bháru made himself master of Hatur, while Lapál settled in the adjoining village of Sháhjehánpur, which his descendants still hold. Seventh in descent from Bháru was Kalha I, who took service with a Delhi Emperor called Ala-ud-Din, perhaps the last of the Sayyid Dynasty, at all events in the beginning of the 15th century. Kalha founded Talwandí, to which place the family moved; and obtained an assignment of the *málguzárí* of villages in the neighbourhood, for which he had to pay Rs. 1,25,000 of revenue, and also the title of Rái. The family maintained its position as a feudatory of the empire (*zamíndár* or *mustájir*) under the Lodís and Moghuls for several generations, and one of the Ráis is said by the family chronicle to have been put to death for refusing a daughter in marriage to the Emperor Akbar. On the decline of the Mughal empire from the beginning of the 18th century the Ráis became involved in disputes with the Governor of Sirhind, and Rái Kalha III, who appears to have been a ruler of very great ability, extended his power up to Ludhiána, which passed into his hands a few years before the capture of Sirhind by the Sikhs in the manner described in Chapter I. B. After that event he established independent power over the whole of the Jagráon (the place of the Ráis) and the greater part of Ludhiána Tahsíls, and also a large portion of the Ferozepore District. The family was on at least equal terms with the Patháin rulers of Maler Kotla and the Phulkián chiefs, with the latter of whom their relations were friendly on the whole. It was in the time of Rái Ahmad, successor of Kalha III, that Ráikot was built; and many other towns and villages, amongst them Jagráon, owe their origin to the family, whose rule appears to have been very mild. Rái Kalha III was the ablest of the Ráis; and under

The Ráis of Ráikot.

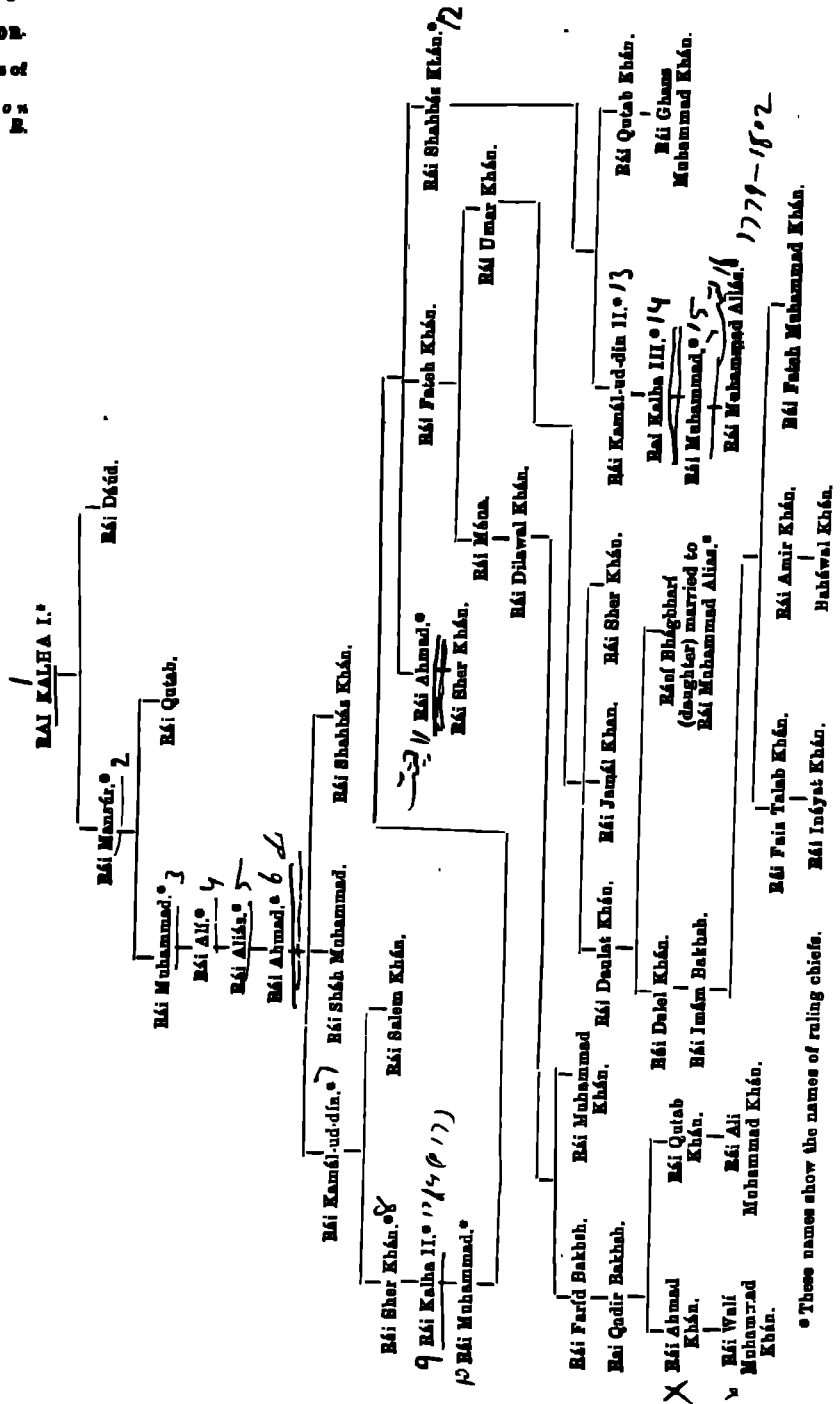
Gordon Walker, S. R. § 92.

him the family reached the height of its power. He was followed by his son Ahmad, who ruled only a short time. In 1779 Rái Alias, a minor, succeeded, and the affairs of the State were managed by two Gújars, called Roshan and Ahmad, the latter of whom asserted his independence of Jagráon, but was expelled. It was at this time that the Sikhs from across the Sutlej commenced their attacks under the Bedís; Roshan was killed in an engagement with them. The Bedís got temporary possession of Ludhiána and some of the country about; but Patiála and other cis-Sutlej powers took up the cause of Ráis, and the Bedís were expelled. In 1802. Rái Alias was accidentally killed while hunting near Jagráon, and there were left of the family only two women, Núr-ul-Nisá, his mother, and Bhágbharí, his widow.

In 1806 Ranjít Singh made his first expedition into this part of the country; and without a struggle dispossessed the Ránís of all their possessions, save two or three villages, which he allowed for their maintenance. On annexation of the country by us, this *jágír* was continued to Bhágbharí till her death in 1854, when it lapsed. The representatives of the family now left are Ináyat Khán and Wálí Muhammad Khán (*vide* Pedigree Table attached). Both have considerable possessions. The houses belonging to the family in Ráikot and Talwandi are in the hands of these gentlemen, &c., but with Hatur they have no connection.

Rái Ináyat Khan is a young man and is President of the Ráikot Municipal Committee; his father Rái Faiz Talab Khán was the President of the Municipal Committee before him, and was also an Honorary Magistrate and Honorary Civil Judge exercising 2nd Class powers in the Ráikot Thána. On his death Rái Wáli Muhammad Khan was given the powers of a Magistrate of the 3rd Class (Honorary) and is also Honorary Civil Judge trying Civil ca ses up to Rs. 100 in value (Thána Ráikot). He is also zaildár of the Talwandí *zail*. Both Rái Wáli Muhammad Khán and Rái Ináyat Khán have considerable local influence.

Baháwal Khán, cousin of Rái Ináyat Khán, has recently obtained a direct Commission in the 8th Bengal Lancers and taken a dozen Rájpút recruits with him. This connection should be very beneficial to the family.

CHAP. I, C.
Population.
The Ráis of Ráikot
Gordon Walker, S. R. § 93.

* These names show the names of ruling chiefs.

CHAP. I. C.
Population.

Refugees in Ludhiána.

Family of Sháh Shujá, &c.

Some mention should be made of the Political refugees and pensioners who followed us from Afghánistán in 1842 and had Ludhiána assigned to them as a place of residence. The family of Sháh Shujá-ul-Mulk have resided here since our withdrawal from Kábul in 1842.

Sháhzáda Muhammad Towáhir is the leading representative of the family at Ludhiána. Sháhzáda Hamdam, son of Sháhzáda Nádir is a Tahsíldár, and Wála Gauhar, a District Judge in the Punjáb. Many of the descendants of the original refugees who have intermarried excessively are of miserable physique and few now are capable of earning their own living.

Jhajjar Nawáb's family.

This family after the execution of Nawáb Abdul Rahmán Khán was sent here after the Mutiny and have since resided here. None of the family is remarkable in any way.

Family of Sáleh Muhammad Khán.

Sáleh Muhammad Khán came with us from Kábul in 1842, and was in receipt of Rs. 1,000 per mensem. His son Yár Muhammad Khán succeeded to Rs. 500. There are only women left in the family who receive Rs. 120 a month. Muhammad Hassan Khán (Kábul pensioner) distinguished himself in the Mutiny. He had a pension of Rs. 800, and his family has now a pension of Rs. 200.

Muhammad Hassan Khán.

Aghá Hasan Ján.

The well-known Mohan Lál (Aghá Sáhib) Hindú, Christian and Muhammadan lived for many years here and has left some descendants of various religions.

RELIGION.

Distribution by religions. Table 16 of Part B.

The distribution of every 10,000 of the population by religions as ascertained at the enumorations of 1901 and 1881 is given in the margin. The increase of Sikhs, and, to a less extent, of Muhammadans at the expense of Hindús in 1901 was most marked. There were 415 Native Christians in 1901 as compared with 179 in 1881.

DISTRIBUTION BY RELIGION.

Religion.	Total.		Urban.		Rural.	
	1901.	1881.	1901.	1881.	1901.	1881.
Hindús	3,998	4,446	3,334	3,305	4,090	4,618
Sikhs	2,450	2,055	356	460	2,761	2,293
Jains	33	86	195	162	9	13
Muhammadans	3,505	3,457	6,069	6,018	3,125	3,077

The distribution of every 1,000 of the Muhammadan population over 15 years of age by sect is shown in the margin.

Sect.	1901.	1881.
Sunnís	983	991
Shiáhs	11	8
Others and unspecified	6	1

Section E.—Arts and Manufactures.[1]

I.—Hand Industries.
Sugar Industry.
Gordon Walker, S. R. § 188.

The principal manufactures for export are the *gur* and *shakar* (raw sugar) made by the cultivators everywhere in the Dháia from the sugarcane; the *khand* or *búra* (refined) made at Máchhiwárá and in its neighbourhood, and the cloths of Ludhiána. An account of the process of manufactures has already been given in Section A. There are about 70 *khánchís* in Máchhiwárá, and 30 more scattered over the Bét belonging mostly to Khatrís, but also to Bániás, Súds and even Jats. The outturn of each press is estimated at upwards of Rs. 2,000 value in sugar (*búra khand*) and treacle (*sírah*) and in a good year for the trade, when sugar is dear, the contents of a *khánchí* may be worth Rs. 3,000.

Leather. Factories. Table 28 of Part B.

In Ludhiána town tanning is carried on by some few families of Khatiks who purchase the skins of slaughtered animals and prepare them for use. The prepared leather is worked by Bángrus and Mochis, and there is a large increasing trade in native shoes which are exported to the United Provinces and to Madras in considerable quantities. The price per pair runs from annas 14 to Rs. 2. The leather industry is confined to shoes, no saddlery being manufactured. In the villages the Chamárs are as usual the tanners and leather workers, making shoes, *charsás*, whips, blinkers, etc., for their villages. The cost of the shoes made by them is from annas 4 to annas 8 per pair.

Pottery

The pottery of the District is of no particular importance. The industry is carried on by Kumhárs, Hindú and Muhammadan, who make the articles in common domestic and agricultural use. The Hindu potters also make toys in the form of gods, men and animals which they sell at the fairs held in the District. Muhammadan potters are of course forbidden by their religion to engage in this branch of the industry. There are 4 or 5 brick kilns (*áwá*) in Ludhiána turning out small bricks measuring $6 \times 4 \times 1\frac{1}{4}$ inches which command ready sale at from Rs. 2 to Rs 2-12 a hundred. Large bricks $(10 \times 5 \times 3)$ are made in the Bull patent kiln and sell at Rs. 10 per hundred.

[1] This section was supplied by Khwája Ghulám Mohi-ud-dín, Honorary Magistrate and leader of the Kashmíri community.

CHAP. II, E. Arts and Manufactures. Wool.

Fleeces are largely procured in the District, there being over 35,000 sheep in 1902. The sheep are shorn twice a year, in April and October, having been previously washed (without soap or dip of any kind) in the nearest river or tank. The thread is spun by means of the ordinary *charkhá* or spinning wheel and it is woven on a loom somewhat stronger and coarser than that used for cotton but otherwise similar. Black blankets are made largely in Ludhiána Tahsil by Mazhabís and Chamárs, and are purchased as horse blankets by native cavalry regiments as well as being in demand by the cultivators of the District. Check and white blankets are made by the Muhammadan butchers of Jagráon. There is a small manufacture of *numdahs* in Ludhiána.

Pashmína.

The *pashmína* industry is that for which Ludhiána is chiefly famous. The Kashmíri colony, from whom the bulk of the artizans are drawn, are said to have arrived at Ludhiána in 1833 when there was a famine in Kashmír, but the trade is now also largely followed by Punjabis. The raw material is of two classes—*pashm*, or the fine wool of the Tibetan goat; and *Rámpúri ún*, or that of the nearer hills. Both wools are brought finally from Rámpur, which appears to be the *entrepôt* of the trade, by the Gaddís or hill-men, and now generally reach Ludhiána from Ambála by rail in November or December. The wools are also imported from Amritsar. A third class of wool is imported from Kirmán, in Persia, *viá* Karáchi and Lahore; socks and gloves are made of this wool which is not used in the manufacture of *chádars* or shawls The annual amount of the sales of these wools is estimated at Rs. 25,000. The purchases are made in the first instance by Hindu merchants who take large amounts and retail them to a second class of traders, or to the Kashmíri and Punjabi. The wool is spun into thread by women of all classes, Hindu and Muhammadan, rich and poor; and any woman can earn from one to three rupees a month by this. The maker gets a few rupees worth of wool or thread from the merchant (*mahájan*) and has it woven into an *alwán* or piece 6 to 14 yards long and 1¼ yards wide. It is white in colour when it comes off the loom, but may be dyed red, yellow, green, &c., according to taste. Of this *alwán* are made *chádars* which are purchased by well-to-do natives for wearing over the shoulders like an ordinary cloak, the piece being cut into two lengths of about 3 or 4 yards each, which are joined at the corners and worn double. The value of the *chádars* exported yearly is about Rs. 30,000, most going to the United Provinces and Lower India.

Rámpur chádars.

Rámpur *chádars* are made of pure wool in two sizes; one 4 yards by 2 yards, the best quality selling at Rs. 60 and the second at Rs. 25 each; the smaller size is 3 yards by 1½ and sells at Rs. 20 a piece for the good quality and Rs. 10 for the inferior. The best quality are known as viceregal *chádars* or ring shawls. These *chádars* are sold all over India, and the value exported is estimated at Rs. 15,000 yearly.

CHAP. II. E. Arts and Manufactures. Shawls.

The shawl industry (*shál-báfi*), or weaving from *pashm* thread of Kashmír shawls was originally perhaps the most important branch of all; but it has never recovered from the complete stoppage of the trade in these articles caused by the Franco-Prussian war. It is said that there were upwards of 1,000 Kashmíris engaged in it before that time, and an annual outturn of more than Rs. 1,00,000 worth of shawls; but France was the principal customer, and has ceased to take any since 1870. There are now only 10 Kashmíris who turn out the *kamarbands* worn by Native Cavalry. All the shawl work now done is in coarse wool, and known as *jámewars;* they are used as door hangings and given to menial servants as presents. They fetch only Rs. 4 a pair. There appears now to be no demand anywhere for good shawls. Native States used to take them for dresses of honour, &c., but do not now do so to anything like the same extent, and the *pashmina* trade is on the whole on the decline.

Stockings and gloves.

Stockings and gloves are knitted at Ludhiána, chiefly of Kirmáni wool. The annual value is estimated at Rs. 400.

Dyeing.

There are three or four Kashmíri dyers in Ludhiána town who dye *pashmína chádars* and thread. They can dye red, blue, yellow, *kháki*, green and other light colours.

Cotton.

The other important industry of Ludhiána town is the manufacture of cotton stuffs. The cotton is cleaned, spun and prepared for the weaver in the usual way. Ludhiána is famous for its *lúngís* and *patkas* (two descriptions of turbans) embroidered with gold thread. The unembroidered parts are imported from Hoshiárpur and embroidered in Ludhiána. Nearly every Native regiment wears Ludhiána-made *lungís* and there is a greater demand than the industry is at present able to meet. Technically these goods are excellent in colour and texture. A plain *patka* costs from annas 12 to 5 rupees, and for *lungis* the prices range still higher. The "rich colour and close and soft texture" of the Ludhiána *lungis* were noticed by the Jury at the Punjab Exhibition.

Lúngis.

Gabrún.

The town of Ludhiána is also famous for its check cloths called *gabrún* and for these goods there is a yearly increasing demand. These cloths are exported all over India and are worn in the hot weather by Europeans as well as natives. They are woven in pieces of about 20 yards long and about one yard wide, fetching from Rs. 2 to Rs. 6 a piece. The weaving is smooth and even, and English and American cotton yarns are worked up. These *gabrúns* scarcely seem to be as well known among European residents in the Punjab as they deserve to be, the Basel Mission at Mangalore and other works in distant parts of the country being indented upon for goods which could be equally well supplied from Ludhiána.

Other cotton cloths.

Coarse cloths known as *khadar* and *dasúti* are made in the villages in large quantities and command a ready sale in Ludhiána town. The towns of Máchhiwárá and Bahlolpur are famous for

súsi cloth. There are a few makers of *durries* in the town. Towels, handkerchiefs, *khes* and other stuffs are made in the villages.

CHAP. II, B. Arts and Manufactures.

Cotton prints.

There are a few Chhímbás in Ludhiána town who stamp cotton cloths in colours, the finished articles being chiefly used as bed quilts (*lihdfs*). The industry is also carried on at Rahówan in Samrála Tahsil.

Dyeing.

A great deal of English cotton yarn is dyed at Ludhiána for the manufacture of *lungis* and *galrúns*. The chief colours dyed are blue, *khdki*, bottle green and yellow.

Embroidery.

Embroidery in silk or gold thread on *pashmína*, merino, cotton and broadcloth is carried on in Ludhiána town by both Kashmíris and Punjabis. The work is of two kinds. The first, called *kár-chobi*, is a coarse work done on a frame, and is chiefly used for table covers and centres, door hangings, cushions, etc. It is chiefly done by boys of from 7 to 14 years. In the second kind of embroidery, called *dori*, the thread and work are finer. Some silk *lungis* are made, but owing to their cost they are going out of fashion. Helmet *pagris*, both plain and with gold fringes, are made in Ludhiána and exported all over India. There used to be a considerable outturn of *phulkáris* embroidered with silk, but the industry has decayed, being unable to compete with the superior articles produced in Jhelum and Ráwalpindi.

Ivory. Monograph 1900.

Ludhiána and Jagráon are the chief centres of ivory turning in the Province. There are some turners (*chúrigars*) in these towns. They are Quraishis by race and the profession is hereditary. The organization of the trade is simple, the turner working at home and selling his work either to order or to casual customers. The tools used are described in the Monograph on Ivory carving in the Punjab by Mr. T. P. Ellis. This is the only District where billiard balls are manufactured. The trade in India is small owing to benzoline balls being preferable, and what trade there is, is mostly export to Europe where it has to compete with firms who have the advantage of using material already seasoned to the climate of the market. The turner of billiard-balls can at most produce one set of three per day; the value of the ivory employed in a set is from Rs. 16 to Rs. 18. A turner receives when working for a trader Rs 3 a set. The balls are sold at Rs. 30 per set of three. Ivory bangles (*chúri*) are turned at Ludhiána and Jagráon. The amount of work that an efficient worker can do in a day is large, he being able to produce about 8 sets of coloured bracelets a day, containing some 160 to 240 separate rings; the profits however, are small, amounting to not more than 1½ anna per set, *i.e.*, 12 annas a day represents a workman's earnings. The supply of ivory is obtained through Amritsar agents from Burma, South Africa and Zanzibar.

CHAP. II, E. Arts and Manufactures. Wood carving.

The wood carving of the District is not important. Carved door frames such as are seen in the houses of well-to-do Hindús are of some artistic value and specimens of these were solicited for the Durbár Exhibition of 1902. Small articles of carving are also made.

Silk.

According to Mr. Cope of Haridi, in a letter written in 1858 and published in the Journal of the Agricultural and Horticultural Society of India, an attempt was made to introduce the silkworm at Ludhiána by Colonel Sir Claude Wade. He formed a mulberry plantation near his house and it is known that he succeeded to the extent of producing some ten seers of silk during the two years he carried on the experiment, which however was abandoned on his transfer to Kábul. "It is averred by one person that the silk wound by Colonel Wade was converted into silk stuffs at Ludhiána, while according to another authority it was sent to England. Nothing is therefore known of the quality, but it is certain that the worms he reared were the annual ones, as these only are found in the Hill State."

Nothing further was ever done in this direction, and there is now no silk industry in Ludhiána beyond a certain amount of embroidery.

Oil pressing

Rapeseed (*sarson*) is largely grown in the District, the annual output being estimated at over 150,000 maunds. It is either pressed in the village presses (*kohlu*) or the seed brought into Ludhiána; and large quantities are imported in seed from the United Provinces. The oil is exported largely to Europe.

Iron

There is a considerable trade in iron at Ludhiána and Jagráon. The village of Raháwan in Samrála Tahsil is noted for its iron locks and implements, and Samrála and Dhenri for iron implements.

Brass and copper.

The brass and copper industry of the District is not on the whole important, and goods of this kind are largely imported from Delhi. Jagráon, however, is famous for its brass vessels, and there are several villages in the District locally celebrated for this industry, such as Lalton and Sehna for vessels of brass and *kánsi*.

Carpentry.

The carpenters of Ludhiána are famous for good work, and chairs, tables, doors, door-frames, &c., are largely made. Carriages and carts on European models used to be made but the industry is now extinct; there is one shop in which rickshaws, such as are used by Missionaries in the plains, can be made.

Other hand manufactures.

Ropes of false hemp (*sankokra*), mats, sacks, twine, and netting (*lengar*) are made in the villages by Jats, Labánás, Sainis, Bauriás, Mahtams and Chúhrás.

Gold and silver.

Makers of gold and silver ornaments are found in most of the towns and villages of the District, those of Máchhiwárá being the most celebrated. There are only a few who can cut, polish and set gems.

CHAP. II, F.

Commerce and Trade.

Factories: Table 28 of Part B.

The only factory in the District is that for ginning cotton at Khanna. It is worked by steam and employs 100 hands.

Effect of European competition on local industries.

There is no doubt that English and factory-made cotton cloth is displacing certain sorts of native cloth. The English cloth is cheaper and English colours and patterns attract the people so that even *zamíndárs* have taken to English cloth. All agree that native cloth is more durable, but fashion and cheapness weigh more in their eyes at present than durability. The manufacture of native *abra* or *chanda* and *súsi* has been unfavourably affected by English cloth, chintz more especially taking its place. This has so affected the dyers in some places that they have thrown up their profession and taken to washing, tailoring and even agriculture instead. Machine-made iron work has also affected the Lohárs. Native locks have come down in price and will probably be replaced by factory-made or foreign locks. Foreign or Indian factory-made sugar is displacing native sugar to some extent. It is said that the machine-made *belna* does not turn out as clear sugar as the old wooden *belna*. Native-made sugar, however, still remains popular in the Native States. The Mochis also are affected by the competition of factory-cleaned and dyed leather.

Mills.

There are four large flour mills at Khánpur, Chupki, Akálgarh and Akhára on the Abohar Branch, and one at Jaghera in the Bhatinda Branch of the Sirhind Canal.

Chap. III, C.
Land Revenue.
Statement of Jágírs.

STATEMENT OF JAGIRS (ACCORDING TO KISTBANDI OF 1903-04).

Number.	Tahsil.	Jágír.	Name of Jágírdár.	Number of villages. Whole. Individually.	Whole. In partnership with others.	In part.	Total. Whole.	Total. In part.	Total. Total.	Revenue of jágírdárs in rupees. Subject to service commutation at One anna.	Two annas.	Four annas.	Lump sum.	Not subject to service commutation.	Total.	Service commutation in rupees. At One anna.	Two annas.	Four annas.	Lump sum.	Total. Total.	To be paid to Government.	To be paid to sarkardás.
1	Samrala.	Ladhrán ...	S. Mahtáb Singh, &c.,	24	...	1	24	1	25	...	24,152	...	...	...	24,152	...	3,019	...	...	3,019	3,019	...
2		Jabo Mazrá	S. Ganda Singh, &c., ...	8	...	...	8	...	8	...	10,755	...	...	...	10,755	...	1,346	...	...	1,346	1,278	67
3		Bhari ...	S. Harnám Singh, &c.,	4	...	...	4	...	4	...	7,612	...	...	...	7,612	...	961	...	...	961	940	21
4		Sontiwála ...	Bhúp Singh, &c. ...	...	...	3	...	3	3	...	5,077	...	...	...	5,077	...	635	...	...	635	602	33
5		Dhin Málána	Rám Singh, &c. ...	1	...	...	1	...	1	...	2,221	...	...	...	2,221	...	278	...	...	278	278	...
6		Khom ...	Kishen Singh, &c. ...	1	...	...	1	...	1	...	544	...	...	...	544	...	68	...	...	68	68	...
7		Shamspur ...	Mít Singh, &c. ...	2	...	...	2	...	2	...	...	2,601	...	...	2,601	...	...	650	...	650	617	33
8		Kotla Ajmer	Rám Singh, &c. ...	...	...	4	...	4	4	...	...	...	...	2,146	2,146	...	...	...	...	...	...	...
9		Nishánawála	Amar Singh, &c. ...	...	...	4	...	4	4	...	...	...	2,354	...	2,354	...	...	...	361	361	361	...
10		Salandi (Fraternity).	Dasoundha Singh, &c.,	...	...	4	...	4	4	...	...	...	...	1,485	1,485	...	...	...	...	...	...	...
11		Bagrian ...	Bhái Arjan Singh ...	1	...	...	1	...	1	...	...	...	...	1,109	1,109	...	...	...	...	...	...	...
12		Jalewála ...	Musst. Bishen Kaur ...	...	...	1	...	1	1	...	...	...	...	267	267	...	...	...	...	...	...	...
13		Military* ...	S. Sudh Singh, Subádár-Major.	...	...	1	...	1	1	...	...	...	...	300	300	...	...	...	...	...	...	...
		Total, Tahsil Samrála ...		41	...	18	41	18	59	...	50,361	2,601	2,354	5,307	60,623	...	6,296	650	361	7,307	7,153	154

* See Government of India Resolution No. 867 B., dated 27th February 1903, regarding the grant of assignments of land revenue to deserving Native Officers.

STATEMENT OF JAGIRS (ACCORDING TO KISTBANDI OF 1903-04.)

No.	Tahsil.	Jágír.	Name of Jágírdár.	Number of villages. Whole. Individually.	Whole. In partnership with others.	Whole. In part.	Total. Whole.	Total. In part.	Total. Total.	Revenue of jágírdár in rupees. Subject to service commutation at One anna.	Two annas.	Four annas.	Lump sum.	Not subject to service commutation.	Total.	Service commutation in rupees. At One anna.	Two annas.	Four annas.	Lump sum.	Total. Total.	To be paid to Government.	To be paid to bar lambrdár.
1	Ludhiána.	Malaudh ...	S. Badan Singh ...	30	*3	2	...	...	...	15,741	30,169	...	...	...	45,910	966	3,772	...	...	4,738	4,738	—
2		Pakhoke ...	S. Sundar Singh ...	10	*2	...	...	...	...	7,791	14,246	...	...	...	22,037	487	1,784	...	...	2,271	2,271	...
3		Ber ...	S. Balwant Singh ...	12	*5	...	...	...	...	...	18,508	...	...	...	18,508	...	2,318	...	...	2,318	2,318	...
4		Khosa ...	Gurbakhsh Singh, &c.,	1	*5	...	69	2	71	...	3,862	...	...	...	3,862	...	480	...	...	480	480	...
5		Bágrián ...	Bhái Arjan Singh ...	1	...	2	1	2	3	3,663	...	...	...	1,286	4,949	229	...	...	...	229	229	...
6		Arnauli ...	Bhái Chhatar Jagat Singh.	1	...	...	1	...	1	...	1,843	...	...	...	1,843	...	230	...	...	230	230	...
7		Hans ...	Diál Singh, &c., ...	...	...	6	...	6	6	...	...	...	...	2,877	2,877	...	...	...	...	...	...	...
8		Military ...	S. B. Rám Singh Subádár-Major.	...	...	1	...	1	1	...	...	...	...	300	300	...	...	...	...	...	...	...
9		Miscellaneous	... ...	3	...	8	3	8	11	...	...	...	4,835	3,821	8,656	...	...	...	1,728	1,728	1,728	...
		Total Tahsil Ludhiána ...		67	7	19	74	19	93	27,195	68,129	...	4,835	7,784	1,07,948	1,702	8,519	...	1,728	11,949	11,949	...
1	Jagráon.	Jagráon Tahsil Misc. petty jágírs ...		2	...	8	2	8	10	...	...	...	...	4,945	4,945	...	...	...	...	...	...	...
		Total Tahsil Jagráon ...		2	...	8	2	8	10	...	...	...	...	4,945	4,945	...	...	...	...	...	...	...
		Total of the District ..		110	7	45	117	45	162	27,195	1,18,489	2,601	7,169	18,098	1,73,510	1,708	14,615	650	2,088	19,256	19,102	154

* These number 7.

† See Government of India Resolution No. 867 B., dated 27th February 1903, regarding the grant of assignments of land revenue to deserving Native Officers.

CHAPTER IV.—PLACES OF INTEREST.

CHAP. IV.

Places of interest.

Máler Kotla.

Máler Kotla is the only town in the State. It is situated 28 miles south of Ludhiána in north latitude 30°31′ and east longitude 75°59′. The population at the census of 1901 was 21,122.

The town is naturally divided into the two parts of Máler and Kotla, the latter of which is walled. These parts have lately been united by the construction of the new Moti Bazár.

History.

Sadr-ud-Dín, the founder of the Kotla family, settled at Bhumsi, a village which lay on a tributary of the Sutlej. This tributary, though now non-existent, is still traceable, its course being marked by the torrent which runs between Máler and Kotla during heavy rains. The population of Bhumsi rapidly increased and a new town was founded by him at Máler in 1466. It quickly became so large as to include the old village of Bhumsi within its boundaries. It remained the headquarters of the State till Bayazíd Khán, the fifth in descent from the Sadr-ud-Dín, founded Kotla in 1656. The name of Kotla is said to be derived from the *kot* or wall which was built round the town.

The houses of the ruling family are situated in the Kotla part of the town. A large Díwán-Khána (audience-hall) was built there by Nawáb Sikandar Ali Khán. The High School is near the Delhi Gate.

Shrine of Sadr-ud-Dín.

In the Máler part of the town is situated the Mausoleum of Sheikh Sadr-ud-Dín. Every Thursday, a fair is held at the shrine when offerings are made in the shape of money, jewellery, and grain. On the first Thursday of every lunar month, the fair is much larger and more important, thousands of people attending. It is strange that these fairs are mostly attended by Hindús, though Sadr-ud-Dín was a Muhammadan Saint.

The Moti Bazar.

A new bázar, connecting Máler and Kotla, was made in 1904-05 in accordance with plans approved by the Regent. It is called the Moti Bázar and is one of the handsomest in the Punjab. All the shops are two-storied, made of red brick, and of a uniform design. The street is wide enough to allow four Courts to pass at one time and it is lit by lamps attached to iron-poles in the middle of the street. The whole effect is excellent.

Grain-Market.

A new and large grain-market, the Ahmad Ganj, named after the Regent has also been recently constructed. It adjoins the Moti Bázar. The parade-ground and cantonments lie outside the city. The Railway Station, constructed on plans approved by the State, is about a mile south of Kotla.

Municipal Committee.

Máler Kotla, Killa Rahmatgarh, and Jamálpúra were constituted Municipalities in December 1905. They have the same Committee, the working of which has been described in Section E of Chapter III.

CHAP. IV. Places of interest.

are found. See Ch. I. B., p. 14 above, where Arura is identified with the ancient Ahichetti.

Hatur.

Hatur also possesses a *maqbara* of Rai Firozwála, near the village, which the people say was built in the time of Humáyún. The heirs of Firoz, still living in the villages, are in possession of the buildings. Other old buildings are the Azimat Khánwáli *masjid*, a brick mosque said to have been built by Azmat Khán in the time of Sháh Jahán, but now disused: the Nikka-Malwála *math*, partly in ruins, and known to have been built in the time of Humáyún: the *ídgáh*, one mile north-west of the village, a very old building built of brick: the Barkhurdár Khánwáli *masjid*, a brick mosque of the time of Akbar: and the *masjid* of Rai Jali Khánwáli, a ruined brick mosque in the village, said to be 300 years old.

JAGRAON TAHSIL.

Jagráon Tahsil.

Tahsíl of the Ludhiána District, Punjab, lying on the south bank of the Sutlej between 30° 35′ and 30° 59′ N. and 75° 22′ and 75° 47′ E., with an area of 417 square miles. It is bounded on the east and south by Patiála and Kotla States. Its population was 184,765 in 1901 as against 166,252 in 1891. It contains the towns of Jagráon (18,760), the tahsil head-quarters, and Raikot (10,131) and 169 villages, and the land revenue, including cesses, amounted in 1902-03 to Rs. 3,19,959. The battlefield of Aliwál is in this tahsil.

JAGRAON TOWN.

Jagráon Town.

Jagráon, a municipal town and the head-quarters of the Tahsíl of that name, lies 24 miles west of Ludhiána, on the Ludhiána-Ferozepore metalled road and about 1½ miles south of it. It is the second town in importance in the District, and had in 1901 a population of 18,760 souls (9,776 males and 8,984 females), but most of the people live in the suburbs, called *agwárs*, which are really ordinary villages, each with a large area of land attached to it, and inhabited by the same classes as other villages. In the town proper the houses are nearly all of masonry, and many of those belonging to the mercantile community are very fine buildings, several storeys high. Owing to the flatness of the surrounding country the town can be seen from a great distance on all sides, and has a very imposing appearance. The streets are fairly straight and wide for a native town, and are well paved. The situation is most healthy, being well removed from the river; and the climate, though very hot at times, is dry and salubrious. The town is of no antiquity. It is said that more than 200 years ago under Rai Kalha, a Muhammadan *faqír* called Lape Sháh, took up his abode on the site of the present town, and prophesied that a city would be built there, the streets of which he marked out as they now run. Rai Kalha called in cultivators from all parts, Gújars, Aráíns and Jats, and assigned them lands round the site according to the number of each tribe; he also settled a mercantile community, whose dwellings he enclosed with a wall, while the agricultural population settled down each tribe on a site in their own land outside the town. The outlying sites were

CHAP IV. Places of interest. Jagráon Town.

enclosed with the usual hedges (*wár*), whence the designation of the suburbs, from *ág* (forward or outer) and *wár*. The town was named after a Rájpút Jigra, who exerted himself in promoting its growth and who was probably the Rai's representative. The small tomb of Lape Sháh stands in the centre of the town and every Thursday there is a *mela* or celebration in his honour, in which Hindús and Muhammadans alike take part. About two miles north of Jagráon, on the west of the Sidhwán road, is a mound of some dimensions called Solah, marking the site of an old village on which the *agwárs* and adjacent villages of Sherpur, &c., are said to have arisen. It was here that in 1802 A.D. the young Rai Alias met his death in the hunting field. Under the *ránis* who succeeded him, Ahmad Gújar, the *thánadár*, or local representative of the family, tried to assert his independence, but was expelled with the assistance of Patiála. As related elsewhere, in 1806-8 Mahárája Ranjít Singh stripped the *ránis* of their possessions; and the country about Jagráon passed into the hands of the Ahlúwália (Kapúrthala) chief, under whom the town became the head-quarters of the *iláqa* or territory and the mud fort of the Rais was improved. The town came into our possession with the rest of the country in 1846, and the fort was demolished; but the town walls still remain.

Trade and manufactures.

The town has a very considerable trade, being situated at the head of the great grain-producing Jangal tract. There is a large colony of the mercantile class, mostly Khatrís of the Beri, Lumba, Maria and Jaidke *góts*, who have money-lending dealings with the villagers about; and a great deal of grain finds its way into the *bázár* in small amounts when the cultivator has not enough to make a journey to Ludhiána worth while. These driblets collect in the granaries of the trading classes, and are kept till they can be disposed of at a profit. The town was once famous for its large granaries; but great losses occurred in consequence of the contents of these rotting, and the grain is now stored in small flat-roofed rooms. Merchants from Ludhiána buy on the spot from the local traders, or the latter bring the grain to Ludhiána. The opening of the new line of railway to Ferozepore, with a station at Jagráon, will probably divert much of the grain trade from Ludhiána. There is a very large sale of brass and copper dishes, and of cloth in the *bázár*; and it may be said that the whole country for 30 or 40 miles to the south and west is supplied from here, the Jats coming from long distances to purchase. The chief transactions are in clothes of the better sort, such as are used on marriage and other festive occasions, gold embroidery, &c. The main street (*chauk*) is generally thronged with buyers particularly at the wedding season (May-June); and it is not uncommon for a well-to-do Jat to spend Rs. 200 or 300 in hard cash in a purchase of clothes. There are 15 or 20 shops of *thathiárs*, or workers in brass, where the usual dishes are made from the sheets of the metals; and there is also all import of ready-made goods of this

CHAP. IV. — Places of interest. Jagráon Town.

class from Delhi, Jagádhri, &c., for sale at the ordinary shops. The brass dishes made at Jagráon are famous throughout the country, and fetch high prices. It has also a considerable trade in iron and a few workers in ivory or bone, who make bangles, small boxes, &c. The bangles are used at every Hindu marriage. There are also considerable dealings in gold of which a great deal is purchased by Jats for bangles and other ornaments. The *ashráfs* of Jagráon have a great reputation for selling the metal pure.

Public institutions.

The Tahsíl buildings are on the Ferozepore road, with encamping ground and *sarái*, about a mile from the town; but connected with it by a good metalled road. The buildings include a room for European officers. The Police station is inside the town, in the building where the representative of the Ahlúwália chief used to reside. The town has an Anglo-Vernacular Middle School, and two girls' schools, Hindu and Muhammadan, supported from municipal funds. There is also a 2nd class dispensary maintained from the same source. The family of Maulavi Rajab Ali have some fine houses, and also a garden with tombs and a mosque in it adjoining them. The Berís, Lumbas, &c., have also some substantial edifices; and Devi Chand Beri has erected for the accommodation of travellers a large *sarái* at great expense just outside the principal gate, that towards Ludhiána. The old wall of the town is in good repair, and there are two large *pakka* tanks outside. Besides the rest-house in the Tahsíl there is a Public Works Department rest-house on the Ludhiána-Ferozepore road and a Canal rest-house at Akhara; both are about 2 miles from the town. All these are furnished.

The administrative officers include a Tahsíldár, a Náib-Tahsíldár, a Deputy Inspector of Police and a sub-registrar. Two horse and two donkey stallions are kept by the District Board in the Tahsíl.

Jagráon is a second class municipality with a committee of 9 members, consisting of 1 *ex-officio*, 2 nominated and 6 elected members. (Punjab Govt. Notn. No. 687, dated 28th Sept. 1886). The average municipal income for the 10 years ending 1902-03 was Rs. 18,208, and the average expenditure Rs. 92,565. The chief items of income and expenditure for 1902-03 were as follows :—

Income.	Rs.	Expenditure.	Rs.
Octroi	13,651	Administration	4,796
Municipal property and powers	3,644	Public safety	1,765
Grants and contributions... ...	858	Public health and convenience ..	6,438
Others	7,863	Contributions	135
		Public instruction	3,848
		Others	543
Total	26,016	Total	17,526

The municipal boundaries were fixed by Punjab Govt. Notn. Nos. 683, dated 28th Sept. 1886, and 713, dated 24th Sept. 1888. The rules of business will be found in the *Punjab Gazette* for March 1887, p. 284 of

CHAP. IV. Places of interest.

Part III and Notn. No. 43, dated 3rd Aug. 1898. (Ml. Manual, pp. 357-8). Octroi limits were defined by Punjab Govt. Notn. No. 479, dated 1st July 1890, and the schedule, prescribed by Notn. No. 822, dated 5th July 1876, was revised in 1897 (Notn. No. 581, dated 4th Decr. as corrected by Nos. 301, dated 1st July 1899, and 253, dated 16th June 1900). Building bye-laws will be found in the *Punjab Gazette* for Jan. 1888, p. 70 of Part III; and penal bye-laws were sanctioned by Notn. No. 371, dated 3rd June 1890. In the case of latter the model rules were adopted. (Ml. Manual, pp. 450-1).

KHANNA.

Khanna.

Khanna is a small municipal town in Tahsíl Samrála on the North-Western Railway, 26 miles south-east of Ludhiána. The population increased from 3,403 in 1868 to 3,988 in 1881 (17 per cent.), but in 1901 had fallen to 3,838 (2,016 males and 1,822 females). It has no particular history, but in Sikh times was the seat of one of the petty chiefs among whom the country was divided. The last representative of the race was Mái Daián Kaur, on whose death in 1850 the large *jágír* of the family lapsed. The family had a masonry fort, mostly demolished now, but of which portions still remain. Since the opening of the railway in 1870 Khanna has increased in importance, and there is a rising trade in grain and cotton (exports); salt, iron, &c. (imports). The railway station is a good one, and large consignments of grain come up from Nábha and other territories to the south. There is at present no good road to the south, and most of the trade comes on camels, donkeys, &c. The town is very healthy; and has good clean *bázárs*, very wide for a native town. The houses are unpretentious, being mostly of one storey, and many of sun-dried bricks only; and there is not much actual wealth in the place as yet. A large portion of the population is agricultural. There is a Police station outside the town at the encamping ground, and a Vernacular Middle School. The only objects of interest are the ruins of the old fort, and of an imperial *sarái* built in the time of Aurangzeb, in which a part of the town is built; also a *bauli* of brick, dry and in ruins, built by Mái Daián Kaur, now in possession of Government, but not looked after.

Khanna is a second class municipality with a committee of 9 members, 1 *ex-officio*, 2 nominated and 6 elected. (Punjab Govt. Notn. No. 687, dated 28th Sept. 1886). The average municipal income for the 10 years ending 1902-3 was Rs. 6,404, and the average expenditure Rs. 6,131. The chief items of income and expenditure in 1902-3 were as follows :—

Income.	Rs.	Expenditure.	Rs.
Octroi	3,055	Administration	1,069
Municipal property and powers ..	931	Public safety	752
Grants and contributions... ...	876	Public health and convenience ...	3,187
Others	119	Public instruction	1,668
		Others	7
Total	5,781	Total	6,678

CHAP. IV. Places of interest.

The municipal boundaries were fixed by Punjab Govt. Notn. No. 683, dated 28th Sept. 1886. Its rules of business will be found in the *Punjab Gazette* for March 1887, p. 284 of Part III, and No. 43, dated 3rd Aug. 1898. (Ml. Manual, pages 357-8). Octroi limits were defined by Punjab Govt. Notn. No. 470, dated 1st July 1890, and the schedule was prescribed in Notn. No. 822, dated 5th July 1876. Building bye-laws were sanctioned in *Punjab Gazette*, Part III, p. 70, dated 26th Jan. 1898 ; and penal bye-laws by Notn. No. 371, dated 3rd June 1890. In the case of the latter the model rules were adopted. (Ml. Manual, pp. 450-1).

LUDHIANA TAHSIL.

Ludhiana Tahsil.

Tahsil of the Ludhiána District, Punjab, lying on the south bank of the Sutlej between 30° 34′ and 31° 1′ N. and 75° 36′ and 76° 9′ E., with an area of 639 square miles. Its population was 333,397 in 1901 as against 323,700 in 1891. The town of Ludhiána is the tahsil head-quarters. It contains 432 villages, and the land revenue, including cesses, amounted in 1902-03 to Rs. 5,18,122.

LUDHIANA TOWN.

Ludhiána Town: position.

Ludhiána, the principal town and the head-quarters of the District, is situated on the ridge just over the Budha *nála*, or former bed of the Sutlej, about 6 miles from the present course; and lies on the North-Western Railway, and the Grand Trunk Road (Delhi to Lahore), 116 miles from Lahore. It is also connected with Ferozepore by a metalled road 72 miles in length. Population in 1901 was 40,649 souls (26,829 males and 21,820 females). Of those 488 were enumerated in civil lines.

History under native rule.

The town was founded in the time of the Lodi emperors, on the site of a village called Mirhota, the date recorded being 898 Hijri (A. D. 1481). The founders were Yúsaf Khán and Nihang Khán Lodis, or perhaps the latter alone; and there is no reason to doubt the generally accepted account that Ludhiána is a corruption of *Lodiána*. The situation selected was a slight eminence on the south bank of the Sutlej, commanding the passage of the river, on the high road from Central Asia to India. The history of the town is in a great measure that of the District, and will be found in Sec. B of Chap. I. Under the Lodis it was the seat of government for this part of the empire, and a large fort was built on the site of the present one by Jalál Khán, grandson of Nihang Khán. The Mughals fixed the head-quarters of the *sarkár*, or division of the province (*suba*) at Sirhind, and Ludhiána was only a *mahál*[1] or district; but it did not lose its importance; and, to judge from what are said to have been the boundaries of the Lodis' city, it must have had a population of 5,000 or 6,000. Neither did it suffer from the Duráni invasions, although, as already noticed, Nádir Sháh is said to have ordered a general massacre of the people. On the downfall of the Mughal empire it passed quietly into the hands of the Rais about the year 1760; and under them enjoyed the same measure of prosperity as before. Rai Kalha

(1) *Mahál* corresponded to our Tahsil better than to any other subdivision.

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WITH MAPS.

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CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspect.

CHAP. I. A. Physical Aspect.

The State of Máler Kotla forms a compact wedge of territory which dove-tails into the northern border of the Phulkián States. It is bordered on the north by the Ludhiána Tahsil and District and encircled on the east, south and west by Patiála State territory, the Loht Badi *iláqa* of the Nábha State bordering it on the north-west. Two villages Mánki and Sandaur belonging to the Ludhiána District, lie between this part of Nábha and the State, and the small block of Ludhiána territory called Jandiáli Kalán is just within its northern border. Lying between 30° 24′ and 30° 41′ N., and 75° 42′ and 75° 59′ E., the State is 18 miles long by 22 broad, and has an area of 167 square miles, with a population (1901) of 77,506 souls.

The country is a level plain unbroken by a single hill or stream and varied only by sand drifts, which occur in all directions and in some parts assume the shape of regular ridges. The Bhatinda Branch of the Sirhind Canal passes through the northern part of the State, but no irrigation is effected from it owing to the refusal of His Highness the present Nawáb, Muhammad Ibráhím Ali Khán, to permit canal irrigation in the State.

The State is badly wooded, whole tracts of cultivation being entirely without trees, except a few stunted *kíkars* here and there. Some *barotháş* and *pípals* exist round village sites, and the *shísham* has been planted on road-sides, but the demand for culturable land is too great to admit of trees being planted elsewhere.

Geology, etc.

There is nothing to note under the head of Geology, as the State is situated entirely in the alluvium. Geographically, it is part of the adjacent Phulkián States, and its fauna and flora resemble those of the Patiála or Nábha territories, which adjoin it.

The climate of Máler Kotla is dry and healthy, resembling that of the Jangal tract of the Ludhiána District and Barnála Nizámat in Patiála.

Rainfall.

At Settlement the average annual rainfall in Máler Kotla was taken at 23 inches (*vide* Assessment Report, § 4). This amount would be sufficient for agricultural purposes, but the minimum is as low as 10 or 11 inches, which is too little. The soil of Kotla is, however, so retentive of moisture that even a small amount of rainfall produces an average crop, provided it is seasonable. During the 13 years 1891-92 to 1903-04 the average rainfall only amounted to 19 inches annually.

Section B.—History.

The founder of the Kotla family at Máler was Sadr-ud-Dín, commonly known as the Shaikh Sadr Jahán,[1] a Sarwáni Afghán of Darabend in Khurásán, a very pious man of much celebrity in his time, and a disciple of the Pír Rukn Alam, the Multáni, whom he left with the intention of spending his life in seclusion; and settled at Bhumsi, a place which lay on a tributary[2] of the river Sutlej. Sultán Bahlol Lodi[3] had halted at Bhumsi, when on his way to attack Delhi, with his Wazír Hámid Khán, when Sadr-ud-Dín got into his service. Bahlol had no sooner become king of Delhi than he gave him his daughter Táj Murassa Begam in marriage in 1454 A.D. with, of course, a suitable dowry in a tract of land containing 12[4] large and 56 small villages. Subsequently the Shaikh contracted a second wealthy marriage in the family of Bahrám, the Bhatti chief of Kapúrthala. He died at the age of 71 in 1515 A.D., leaving three sons, Isa, Hasan and Musa by the Lodi princess, and a daughter[5] by the Bhatti lady. The present Máler Kotla family is descended from Isa, the descendants of Hasan being now merely *khalífas* or attendants at the shrine of Sadr Jahán. Musa had died without heirs in the lifetime of his father.

The death of Sadr-ud-Dín gave rise to a series of disputes among his sons regarding the succession. These might have ended in disaster had it not been for the interference of the Hákim or Subah of Máler, by whose order a portion of the estate was set aside and divided among the brothers, Isa, the eldest son, succeeding to the whole of the remainder. Henceforward they had no quarrels about their *jágírs*. Hasan left two sons Sulaimán and Mirza, while Isa left a son, Muhammad Sháh, who succeeded his father. One of the sons of Hasan killed the Súbah of Máler, and was for this act driven into exile and his estate confiscated. His cousin Muhammad Sháh was also involved in this punishment, a fate which threw him into the arms of the Rai of Sunpat. Meanwhile Sher Sháh had overthrown Humáyun, whereupon Muhammad Sháh borrowed a large sum of the Rai and recovered his *jágír* by buying over the Súbah of Sirhind. He did not, however, allow his cousins to share in it, as they had contributed nothing to the cost of its recovery, and they became dependent on the offerings at the shrine of Sadr Jahán. He died, leaving three sons, of whom Khwája Maudúd, the eldest, succeeded to his father's estate in 1545,

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(1) The title Sadr-i-Jahán or Kizá-ul-Kuzát, also called Sadr-ul-Islám, was that of the chief officer of justice at the Delhi Court circa 1300 A.D.

(2) This tributary is still traceable, its course being marked by the torrent which runs between Máler and Kotla after heavy rain.

(3) Malik Bahlol Lodi was a nephew of Sultán Sháh Lodi, who held the pargana of Sirhind in *jágír* under the Emperors Mubárak Sháh and Sayyid Khizr, and succeeded his uncle in that fief E. H. I., V, p. 17.

(4) Máler, Hadiaya, Barnála, Phul, Mahráj, Langowál, Sanghera, Pail, Chamkaur, Amrgarh, Balián and Amloh are said to have been the 12 'large villages.'

(5) The daughter was married in Tohána near Jakhal to a Rájpút family, where her tomb still exists.

his brothers only receiving a few villages for their subsistence, which their descendants still possess.

Khwája Maudúd Khan had three sons, the eldest of whom was Fateh Muhammad, who succeeded his father.

Fateh Muhammed Khan left one son, Báyazíd Khan, who was fifth in descent from Sadr Jahán.(1) He was the first to considerably enlarge the family estates, and founded Kotla near Máler, in 1657. He frequented the Delhi court and received from the Emperor the *parganas* of Kadrábád and Naugánwa in *jágír*. He died in 1659, leaving four sons, the eldest of whom, Firoz Khan, succeeded as Rais. Firoz Khan died in 1672. His eldest son, Sher Muhammad Khán, was a prominent general of his time. He served in the Bihár campaign and his services were rewarded by a *jágír* of 70 villages, one of which, Sherpur,(2) now in the Patiála State, he fortified. He also served in Badaun, aiding the imperial forces to suppress the revolt of Ali Muhammad, the Rohilla. In his days began that incessant warfare with the Sikhs, under the Gurús Tegh Bahádur and Gobind Singh, which endured until quite modern times, and by which the State of Máler Kotla was almost annihilated. Sher Muhammad himself was, however, successful in opposing the rising power of the Sikhs, for he defeated the Gurú Tegh Bahádur at Chamkaur in a desperate fight in which his brother Khizr Khán and Náhar Khán, his nephew, were killed. In this battle the Gurú was captured and sent as a prisoner to Delhi under an escort commanded by Sher Muhammad's son, Ghulám Hussain. The sons of the Gurú also were all captured on this occasion (except one who escaped to Bágrián, where he died of his wounds) and subsequently put to death at Sirhind, despite the remonstrances of Sher Muhammad, who thereby earned the gratitude of the Gurú. In return for his services to the empire Sher Muhammad received the *ilága* of Khamáno in fief, and at his death in 1712 the State comprised the 13 *parganás* of Bahlolpur, Khizrábád, Khamáno, Isru, Pail, Dhamot, Amloh, Bhádson, Kapúrgarh, Naugánwa, Sherpur, Balian and Máler.

The next Raís, Ghulám Hussain Khán, was a timid man, of a simple and peaceable disposition. He, in his lifetime, excluded his sons from the chiefship, for what was considered to be pusillanimity, and installed his brother Jamál Khán on the throne. He himself abdicated and took a small *jágír* of five villages, called Panjgiráin, for his expenses.

Jamál Khán was a great chief in his day and the ancestor of all the ruling family and the leading *jágírdárs* in the State of the present day. Shortly after his accession he became engaged in a guerilla warfare with the neighbouring Sikh chiefs, and encountered the Rája of Patiála at Sanghera in a sharp fight, in which, though at

(1) It is also said that Báyazíd Khán received the title of Nawáb from the Emperor.
(2) Its name was Habíbwál, but he re-named it Sherpur.

CHAP. I, B. History.

first victorious, he was defeated, his force taking to flight on seeing some of their leaders killed in an ambuscade. He thus lost the Sanghera *iláqa* in *pargana* Halián, including Hádiáya, which Ala Singh made his capital. In 1747, however, he received a letter from Ahmad Sháh, Durráni, requesting him to disperse the Sikh forces, which were gathering in the country between the Sutlej and Sirhind, and he accordingly sent a force under his son, which defeated the Sikhs and pursued them as far as Samad. For this service Ahmad Sháh gave him a robe of honour, but some time after this event he allied himself with the Rai of Raikot in a demonstration against Alá Singh, the Rája of Patiála, and was signally defeated near Barnála He thus lost this town, but soon after he took possession of Máchhiwára and Rúpar.

Upon Ahmad Sháh's departure from India, Adína Beg seized the opportunity to form an alliance with the Sikhs and take possession of Rúpar. Jamál Khán went to expel the insurgents from that place and he attacked it at the head of his troops, but it was strongly fortified and offered a stubborn resistance. During the siege Jamál Khán was killed by a bullet.

He left five sons, the eldest of whom, Bhíkan Khán, became Raís. He seems to have been a temporiser, alternately a friend of the Sikhs and[1] of Ahmad Sháh Durráni From the latter he received the right to coin in his own name, and during his sojourn in India, defeated the Sikhs at Rohíra and recovered certain villages which they had wrested from him. But after Ahmad Sháh's departure the Sikhs returned to the attack, and Bhíkan Khán, being worsted in a skirmish with Amír Singh at Kálájhár near Sámána, was retreating on Kotla, when he was shot from behind while drinking from a well by a Sikh villager. This occurred in 1763.

Bhíkan Khán left two sons, Wazír Khán and Fáteh Khán, who were infants. His brother,[2] Bahádur Khán, succeeded him. This chief's reign was a series of disasters. His arrogance made him obnoxious to the Kotla Afgháns, and the State treasure was in the hands of Bhíkan Khán's widow, so that his troops remained unpaid.[3] But though deserted by all, his influential kinsmen, Bahádur Khán, offered a stubborn resistance to the Sikhs, whose superior forces alone enabled them to overrun the whole State, save a strip of territory round Kotla itself. The chief met his death in an engagement with the Sikhs at Jhal in 1766.

Bahádur Khán also left two sons, Himmat Khán and Daler Khán,[4] who succeeded to their father's estate, but again the chief-

(1) He conferred the village of Bagrián upon the Bháis of that place.
(2) It is said that Bahádur Khán, at first their guardian, usurped the throne.
(3) Because, it would seem, she regarded him as an usurper, and retained the treasure on behalf of Wazír Khán.
(4) Daler Khán adopted Shiaism, but was unable to profess it openly

ship went to the eldest surviving brother, Umr Khán.[1] He attempted to recover the villages taken by the Sikhs, and fought a battle at Tibba with his neighbour Rája Amr Singh of Patiála. The contest was carried on with varying results, until the Rai of Ráikot intervened, and a treaty was effected by which the Rája agreed to restore 116 villages to Umr Khán, but he only actually restored 74. Nevertheless, after this treaty, Umr Khán maintained friendly relations with the Rája. Asad-ulláh Khán, the fourth brother, next became Raís.[2] He continued to live amicably with Rája Amr Singh of Patiála, and during that ruler's invasion of Siálba sent his troops to assist the Sikhs and thus cemented the alliance between the States.

On his death in 1782, Atá-u-lláh Khán[3] the last of the five sons of Jamál Khán, succeeded him. His reign was one of continuous war, but he held his own with some success. The valiant Sirdár Chuhar Singh of Bhadaur seized Kanganwál and Atá-ulláh Khán, fought and recovered it. Soon afterwards Díwán Nánu Mal was dismissed from his office in Patiála and took refuge in Kotla, where he proceeded to instigate Atá-ullah Khán to declare war on his old master, alleging that his treasury was empty and his subjects ripe for revolt. Atá-ullah Khán accordingly attacked the Rája of Patiála at Khánpur, but was defeated. Nánu Mal soon after died in 1792, at Kotla. The Bedi Sáhib Singh now preached a holy war against the Kotla Afgháns, as killers of kine, and attacked Máler with a large force. Atá-ullah Khán made a gallant resistance, but, being unable to hold the town, he retreated into Kotla, which was more strongly fortified, and despatched messengers to the Rája of Patiála for assistance. The Rája's troops were encamped at Amrgarh, but before they reached Máler Kotla, the Bedi, who had received a bullet-wound in the siege, withdrew his troops and retired across the Sutlej.

1794 A. D.

By 1788, the Mahrattas had become predominant in that part of the country which lies between the Jumna and the Sutlej. They were gathering strength under Sindhia, when the British first defeated them at Laswári in 1803, and again General Lake's forces gave them under Holkar a crushing defeat in 1805. In General Lake's campaign against Holkar, Atá-ullah Khán joined the British forces with all his troops and followers, and continued with them till the victory of Laswári was complete and the English had become the paramount masters of the cis-Sutlej country.

In 1808 Ranjít Singh, having deprived Raikot of the last shred of independence and divided the villages of that State between

(1) It is said that Umr only succeeded to the guardianship of Wazír Khán, but subsequently usurped the throne: while Bahádur Khán's sons only succeeded to their father's private estates, because he was not *de jure* Nawáb or Raís.

(2) Or guardian of Wazír Khán.

(3) As guardian of Wazír Khán, it is said.

CHAP. I. B. — History.

Jínd, Nábha and other chiefs, turned towards Kotla and demanded a *lákh* and a half of rupees as the price of his non-intervention. Two-thirds of this sum were paid at once. For the remaining Rs. 50,000, five villages[1] were mortgaged to the Mahárája, who, despite the remonstrances of Sir C. Metcalfe, established military posts which were subsequently removed by Sir D. Ochterlony. Ranjít Singh had also left his Tahsildars and Thánedárs to recover the money, but in 1810 the State came under British protection, and the Sikh officials were removed. When Ranjít Singh came to Máler Kotla, Wazír Khán laid his claim before Sir C. T. Metcalfe, the British envoy, who told him that he could not interfere as the treaty with Maháhrája Ranjít Singh had not yet been signed. After the treaty of 1809, and the British proclamation of a protectorate over the Cis-Sutlej territory, Wazír Khán laid his claim formally before Sir David Ochterlony declaring that he was the rightful heir, but being an infant at his father, Nawáb Bhíkan Khán's death, his uncles had usurped his rights. The case was pending when Atá-ulla Khán died in 1810, and his son Rahmat Ali Khán claimed the Raís ship. But the rights of Wazír Khán were upheld and he was made Nawáb.

At the same time the British Government directed that the law of primogeniture should in future apply.[2] Wazír Khán led an uneventful life. He assisted Sir D. Ochterlony with supplies and transport in the Gurkha war, and his son, Amír Khán, served with a small contingent at the siege of Malaun in 1814. Wazír Khán, dying in 1821, was succeeded by his son, Amír Khán, who himself led a contingent force to serve in the first Kabul war of 1839, and fought on the side of the British at Múdki and Ferozsháh, receiving in recognition of his services[3] the villages of Maherna-Rasúlpur and Fatehpur Chhanna with the title of Nawáb. He sent another contingent to help the British in the second Gurkha campaign. He died in April 1846 and was succeeded by his son, Mahbúb Alí Khán, better known as Sube Khán. Like his Sikh neighbours, he was on the side of the British in the Mutiny of 1857 and did good service at Ludhiána accompanied by the other Kotla Kháns. He died in November 1859.

His son, Sikandar Alí Khán, seems to have spent all his time in quarelling with his relatives He had two sons, both of whom died young.

Sikandar Ali Khán then nominated Ibráhím Ali Khán, the eldest son of Diláwar Ali Khán, as his heir, in pursuance of the right of adoption conferred on him by the British Government in

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(1) Lehra, Pohir, Jhamat, Kulahr and Jangbara.

(2) Wazír Khán's brother, Fateh Khán, held a separate *jágír*. His branch ended with Yakúb Alí Khán, who brought a *maulvi*, Abdúr Rahím, from Ráikot to teach Arabic in Máler Kotla, and thus atoned for the debauchery which caused his early death.

(3) In 1894 his troops also suppressed the Akális, who had committed a murder at Sháhbád.

1861. The present Nawáb, Muhammad Ibráhím Ali Khán, is thus the great-grandson of Atá-ullah Khán, the fifth son of Jamál Khán.

In 1866 a council, consisting of Munshi Kanhaya Lál, Qázi Ghulám Sarwar and Saráj-ul-Haq, was appointed by Government to adjust the claims of Jamál Khán's descendants *inter se*, and also those of their servants. In this same year a salute of 9 guns was conferred by Government on Nawáb Sikandar Ali Khán and his successors.

In 1869 trouble arose between the Nawáb and Ghulám Muhammad over an alleged mortgage of the village of Choong to the former. Bloodshed ensued, but the matter was eventually compromised.

Nawáb Sikandar Ali Khán was present at the Viceregal *darbár* of 1869, held in honour of the late Amír Sher Ali Khán of Kábul, and next year went to Lahore to have an audience with His Royal Highness the Duke of Edinburgh.

On the death of Nawáb Sikandar Ali Khán in 1871, the line of Bhíkan Khán ended, and Ibráhím Alí Khán, his adopted son, succeeded him at the age of 14, his claim being formally recognised by Government in 1872. Mr. Heath, an officer of the Punjab Commission, was appointed Superintendent of the State during his minority. A year after his accession, *i.e.*, in 1872, the fanatic Kúkás attacked Kotla, killing some townspeople and plundering houses. After their withdrawal from Máler Kotla, they made for Patiála territory, where they were captured and handed over to the Máler Kotla authorities, and they were executed by Mr. Cowan, Deputy Commissioner of Ludhiána, under orders of Mr. Forsyth, Commissioner and Agent of Ambála.

The Nawáb Muhammed Ibrahím Alí Khán was invested with full power in 1875. The pernicious custom-whereby every scion of the house got a share of the State with full rights,—fiscal, judicial and administrative over it,—was discontinued during the reign of the Nawáb and a new rule laid down by the British Government, whereby the Nawáb alone was permitted to exercise judicial and executive powers within the State territory. The old Khán, Ghulám Muhammad Khán, was, however, allowed to continue to exercise for life the judicial functions he had enjoyed during the rule of the late Nawáb. Khán Ghulám Muhammed Khán died on the 3rd of May 1878, and his sons then ceased to exercise any judicial or revenue powers in their *jágírs*. The status of the Kháwánín, the members of Jamál Khán's family, was modified in the last settlement, and further modified by the Government in 1899 on their filing an appeal against the State in 1896. They have now no control whatever even in their own villages, and are all mere *jágírdárs* under the suzerainty of the Nawáb.

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History.

The improvements made by this Nawáb were :—

(1) Seven schools were established in the State—two in Kotla and five in different villages. Of these only one, at Máler Kotla, still exists.

(2) A charitable dispensary was established in Kotla.

(3) Two new metalled roads were constructed in the State territory, towards Nábha and Sangrúr. Metalled roads and drains were also made in the capital.

In 1877 the Nawáb was invited to the Imperial assemblage at Delhi, and honoured with an additional salute of two guns as a distinction personal to himself on the occasion of the proclamation of Her Imperial Majesty the Empress of India.

In 1878, at the request of the Nawáb, Government sanctioned a contingent of 220 Infantry and 60 Cavalry which was equipped for Frontier service. Khán Sáhib Ináyat Ali Khán, brother of the Nawáb, was attached to the staff of General Sir John Watson as an Aide-de-Camp to represent the Máler Kotla State The State also supplied a number of transport animals for the British forces on their departure to, and return from, Kábul. In 1880, the Nawáb was invited to attend the Viceregal *darbár* held at Lahore. Two years afterwards, he attended the Viceregal *darbár* of Rúpar, held on the 24th November, to celebrate the opening of the Rúpar Canal.

The Nawáb had three sons, Sáhibzádás Isháq Ali Khán, Ahmad Ali Khán, and Jáfar Ali Khán, of whom the eldest died in 1884 at the age of ten. The death of this son, followed closely by the death of the Begam, affected the Nawáb's reason and he withdrew from worldly affairs. The State had then to be placed under the management of a Superintendent by Government, and this arrangement lasted up to 1903, when Sáhibzáda Ahmad Ali Khán, the heir apparent, took charge of it from the Hon'ble the Nawáb of Lohárn, the last Superintendent. The young Nawáb is a well educated and promising youth. During the *régime* of the Court of Wards the following four Superintendents managed the State affairs :—

(1) Kázi Ahmad Sháh from 17th April 1885 to 13th September 1886.

(2) Mr. G. E. Wakefield, the retired Deputy Commissioner of Ludhiána, from 19th February 1887 to 17th August 1889.

(3) Khán Bahádur Mirza Agha Muhammad from 18th August 1889 to 1st January 1893.

(4) Council from 1st January 1893 to 1st May 1893.

(5) The Hon'ble Nawáb Sir Amír-ud-dín Ahmad, Khán Bahádur, K.C.I. E., Chief of Lohárn, from 1st May 1893 to 1st January 1903.

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The period of his 10 years' Superintendentship is remarkable for a number of improvements such as the construction of the Ludhiána-Dhuri-Jakhal Railway and the organization of the company of Imperial Service Sappers in 1894. The corps saw first service in the Tírah Expedition of 1897-98 and was again on active service in the China Campaign of 1900-01.

Sáhibzáda Ahmad Ali, Khán Bahádur, the heir-apparent of the State, was invited by Government to attend the Coronation Darbár of Delhi to represent his father, the present Nawáb. While at Delhi, he took over charge as administrator from the Nawáb of Loháru on 1st January 1903, but officially at Máler Kotla on 22nd January 1903 and began to conduct the State administration.

From the 1st February 1905, the Sáhibzáda has been made Regent of the State. He was invited to Lahore on the occasion of the visit of the Prince and Princess of Wales in November 1905.

He married the cousin of the Nawáb of Rámpúr in 1903. A son, Sáhibzáda Iftikhár Alí Khán, was born of this marriage in May 1904. Another son, who died, was born of the first Begam in 1905.

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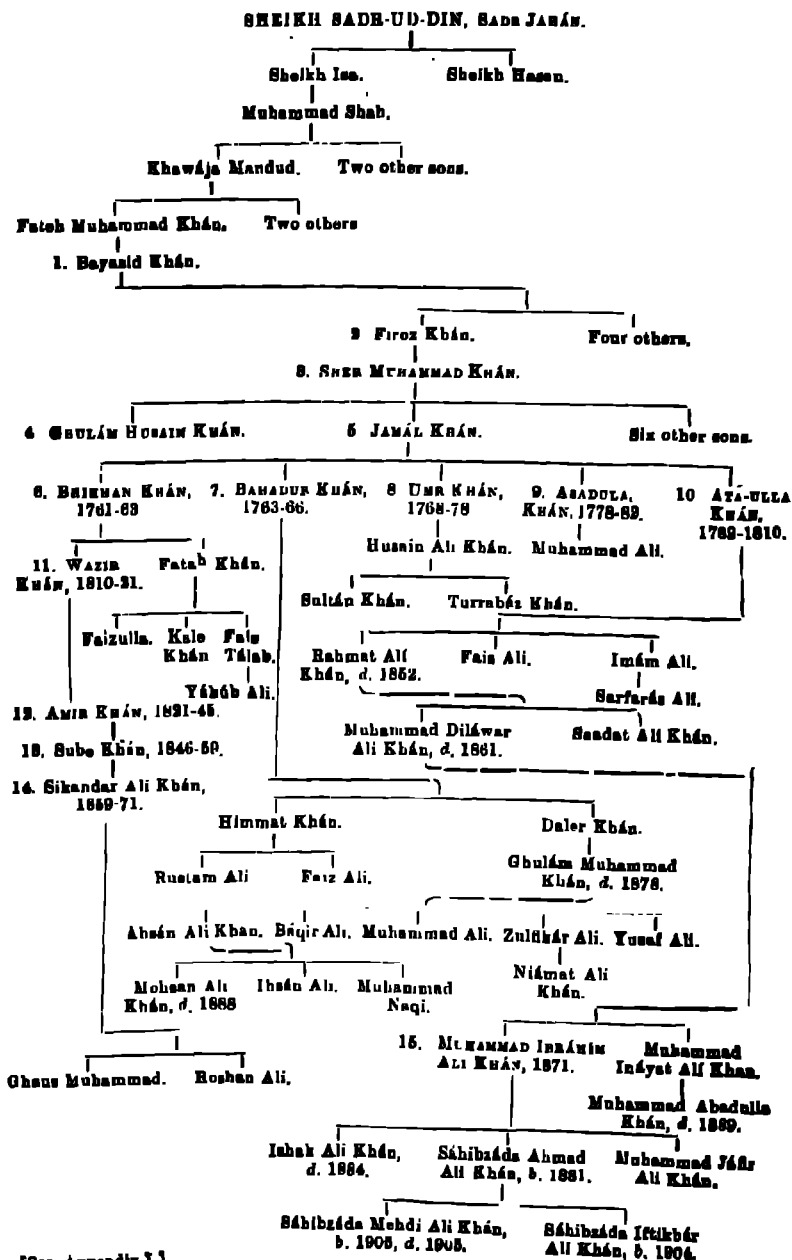
THE GENEALOGY OF THE RULING FAMILY OF THE MALER KOTLA STATE.

[See Appendix I.]

The coins of the Máler Kotla chiefs extend over the following reigns :—

Rais Bhíkan Khán, A. D.	1761-63,	reigned	2	years.
Rais Bahádur Khán,	1763-68,	„	5	„
Rais Umr Khán,	1768-78,	„	10	„
Rais Asád-ullah Khán,	1778-82,	„	4	„
Rais Ata-ullah Khán,	1782-1809,	„	27	„
Rais Wazír Khán,	1809-21,	„	12	„
Nawáb Amír Khán,	1821-45,	„	24	„
Nawáb Sube Khán,	1845-59,	„	14	„
Nawáb Sikandar Ali Khán,	1859-71,	„	12	„

Another account differs somewhat from the above :—

1.	Nawáb Bhíkan Khán,	A. D.	1754-61,	reigned	7	years.
2.	Khán Sáhib Bahádur Khán,	„	1761-66,	„	5	„
3.	Khán Sáhib Umr Khán,	„	1766-79,	„	13	„
4.	Khán Sáhib Asád-ullah Khán.	„	1779-83,	„	4	„
5.	Khán Sáhib Ata-ullah Khán,	„	1783-1811,	„	28	„
6.	Nawáb Wazír Khán,	„	1811-21,	„	10	„
7.	Nawáb Amír Khán,	„	1821-45,	„	24	„
8.	Nawáb Mahbúb Ali Khán,	„	1845-59	„	14	„
9.	Nawáb Sikandar Ali Khán,	„	1859-71,	„	12	„
10.	Nawáb Ibráhím Ali Khán	„	1871 to present time.			

The coins of all the chiefs from Bhíkan Khán are found in the State. There is no great difference in type except that the oldest coins are better cut, and a little larger and heavier.

CHAP. I. C.
Population
Castes and tribes.
Table 15 of Part B.

Of the agricultural population of the State over four-fifths, or 81 per cent., are Sikh or Hindu Jats; the remaining fifth comprises Muhammadan Rájpúts, found chiefly in the northern part of the State; Gujars, Kambohs, in the immediate vicinity of the capital; Rains and a few Sayyid cultivators. The non-agricultural population is made up of Patháns, the dominant race, and other castes as noted below:—

Banias, of the Agarwál sub-caste, comprising the following *góts*:—

1. Gar.	4. Metal.	7. Mangal.
2. Goyal.	5. Mánsal.	8. Sengal.
3. Jindal.	6. Kánsal.	9. Tail.

Aroras, of the Utrádhi and Dakhana groups, which in this State form endogamous sub-castes; Bhábras, Sunárs, of the Tank and Mair sub-castes; Jhíwars, Chhímbas, Náís, Kumhárs, of the Mihr and Bagri sub-castes; Sayyids, Sheikhs, Mughals, Ranots, Khojas, Kohelas, recent settlers in the State, and Nats.

Leading families.

Himmat Khán and Daler Khán succeeded to the estate of their father Bahádur Khán in 1768. Daler was only distinguished for his adoption of Shia tenets, and he was attacked in a procession by the Sunnis, after which he refrained from any open profession of that faith. Ghulám Muhammad, the son of Daler Khán, was also a Shia. He died in 1877, leaving five sons and a heavily encumbered estate. His sons succeeded him in this and it was placed under the Nawáb. Two of his sons Muhammad Ali and Zulfiqár Ali were educated at the Government Wards' Institute, Ambála.

Himmat Khán's son Rustom Ali was left in charge of Máler Kotla in 1857, while the Nawáb and other Kotla chiefs were at Ludhiána and displayed courage and resource in the emergency. With the scanty force available he placed himself in front of the only unbarricated gate of the town and opposed a mutinous regiment which marched through the State on its way to Delhi, forcing it to pass on without assaulting the town. His cousin Ghulám Muhammad Khán was at Ludhiána where he received a seditious letter from one Idu Sháh, a Sufi, saying he had dreamt that the British were to be overthrown. This led to the execution of the Vakíl of Muhammad Khán together with that of the Sufi and others, and the *jágírs* of Rustam Ali and Ghulám Muhammad were for a time sequestrated. In 1865 Rustam Ali died without issue and his *jágír* reverted to Ghulám Muhammad.

Rahmat Ali and his two brothers succeeded to the *jágír* of their father Ra'ís Attá-ullah Khán on his death in 1809. In the Gurkha war of 1818 Rahmat Ali sent a force under Sube Khán to assist the British troops and 4 years later his brother Faiz Ali Khán, a man of stalwart stature, was employed against the Bhattis. Faiz Ali also commanded an irregular contingent in the Bartpur campaign of

CHAP. I.C. Population. Leading families.

1826, when he was entrusted with the task of maintaining order in the Adik *pargana* and keeping a watch on Madu Singh. Later on Rahmat Ali at the instance of the British Agent at Ludhiána sent a small force to assist in repelling Phula Singh Akali who had crossed the Sutlej with Sirdár Partáb Singh. In 1846 he furnished a contingent of 700 horse and foot under his son Diláwar Ali. This force served under Lieutenant Lake at Mudki and Firozshah till the end of the war. Rahmat Ali himself remained at Kotla to assist the passage of the British troops through his territory and to reassure the people. With the Rai of Raikot he was employed to garrison Latála, a Nábha village, the Rája of which State was encamped at Upoki. Towards the close of his life he laid claim to the *jágír* of Yakúb Ali, great-nephew of Ra'ís Wazír Khán, and taking umbrage at the rejection of his wholly inadmissible claim went to Calcutta where he died in 1852. He left two sons Diláwar Khán and Saadat Ali, and Rahmatgarh, a village founded by him, perpetuates his name His early death was a loss to the State as he was a thorough soldier, strict in religious observances and a good manager of his estate. His son Diláwar Ali Khán succeeded to his *jágír*. An accomplished Persian and Arabic scholar he served at Ludhiána with all his retainers in 1857 and died in 1861, leaving two sons, the elder of whom Ibrahím Ali Khán became Nawáb in 1871.

CHAPTER IV.—PLACES OF INTEREST.

CHAP IV.

Places of interest.

Bahlolpur.

Bahlolpur.

Bahlolpur is situated in Samrála Tahsíl, on the ridge over the Budha *nála*, 7 miles east of Máchhiwára and 27 from Ludhiána. It was founded in the reign of the emperor Akbar by Bahlol Khán and Bahádur Khán, Afgháns (Khánzáda), whose descendants still reside and own land in the village area attached to the town, but have sunk into obscurity. It is now a place of no importance and has all the appearances of decay, though, when there was a brisk trade on the river which it overlooked, the town must have been flourishing. Its population, 3,369 in 1868, had fallen to 2,418 in 1891 and 2,194 in 1901. And the Deputy Commissioner wrote in 1881 :—"The steady decay of the place may be attributed to two causes—the first is that during the Sikh rule a number of Patháns of Bahlolpur served in the Rájwárs, and brought wealth and plunder to the place; but since our rule these men have given up service and have been living on their savings; the second the health of this town is very bad on account of the large *jhil* formed by the Budha *nála* close under its walls. The municipality was abolished in 1884. The trade, principally in sugar (*khand*), is insignificant. A good many resident money-lenders in the town (Khatrís and Baniás) have dealings with the people of the Bét. The town is very unhealthy, like Máchhiwára, from its situation. There are a number of old tombs, relics of its former prosperity, in and about the town. These include the *maqbara* of Husain Khán, a brick tomb built in the time of Akbar and still in fair order; the *maqbara* of Nawáb Bahádur Khán, son of Husain Khán, 100 yards north of his tomb: the *maqbara* of Aláwál Khán, Suba of the Dekkan, built in the time of Sháh Jahán, situated south-east of and close to the town: the tomb of Dáud Khán, Resáldár, built in the time of Sháh Jahán, now in utter ruin, and used for storing produce: the mosque and *maqbara* of Kamál-ud-dín Khán, built in the time of Sháh Jahán and in perfect order: the *khángah* of Abd-ur-Rahmán Khán and Sháh Jamál, a brick tomb, built about 7 years ago: the bungalow of Námdár Khánwáli, built in the time of Sháh Jahán, by Námdár Khán, and in perfect order: the *masjid* Bilwánwáli, a brick mosque, built by Námdár Khán in the time of Sháh Jahán, in good order and in the possession of Fateh Khán.

Hatur.

Hatur.

Hatur, or Arhatpur, is a village 34 miles south-west of Ludhiána. Here Mahávíra is said to have performed *chát-mansa*, or a four months' recess in the time of Kanakh-Khetu Rájá. It was then called Aichata Nagri (see 14th and 15th chapters of the Dharmkhata). General Cunningham says that Arhatpur was certainly Badhaur, but Arhatpur is doubtless named from Mahávíra, the Jaina Tirthankar or Arhat. Old coins and remains

CHAP. IV.

Places of interest.

Killa Rahmatgarh.

Killa Rahmatgarh lies about a mile to the south-east of Máler Kotla and has a population of 1,418 souls. It was founded by Rahmat Alí Khán early in the 19th century. Most of the Offices and Courts of the State are situated in Rahmatgarh and a Post Office has also been opened there.

Jamálpúra.

Jamálpúra is a large village of 2,079 souls near Máler Kotla. It was built by Jamál Khán about the end of the 15th century and contains the State Jail. It has lately been constituted a Municipality along with Máler Kotla.

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